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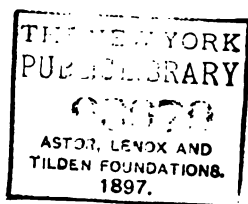
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"Speaking the truth in love."—EPHESIANS iv. 15

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PREFACE.

THE sheets now collected to form the volume for eighteen hundred and fifty-two excite in the editor's mind a variety of emotions. He is bound to acknowledge gratefully the long continued co-operation of some who have been for many years his friends, and friends of the magazine. He observes with pleasure the names of others who had not previously given to the work their aid, but who have this year begun to do so. He sees also productions of one who has of late been a frequent contributor, but whose pen is now laid aside to be resumed no more. Among the dreams that have passed away, this was one, that the individual referred to would prove a link connecting the editor, as editor, with young ministers now rising into eminence. This was a cheering expectation, for he has no sympathy with the disposition evinced by some of his contemporaries to distrust and depreciate the young men who have recently entered on ministerial labours. He sees no reason to believe that they are inferior to their immediate predecessors in any thing that a little experience will not supply, and it is certain that many of them have enjoyed advantages which none of their predecessors possessed. To them therefore he turns with affectionate confidence, and he trusts that it will not be thought improper for him to express a hope that, should his life be prolonged, he

may find among them many beloved sons and coadjutors. He will welcome their assistance most cordially. While his pages are open to all friends of the denomination, whatever may be their standing, and to whatever section of the body they may belong, it will afford him special pleasure to introduce to his readers those who possess the lively energy belonging to the earlier part of manhood, but who are not yet known to the public as writers. It is for the good of the churches that they should become acquainted with the mental characteristics of those who have but recently entered the field, but who soon will be needed to occupy the places of seniors whose strength is beginning to fail. Among these last the editor feels that he must now be ranked; yet it gives him pleasure that he can continue to subscribe himself,

The willing servant of Christ's churches and ministers,

WILLIAM GROSER.

33, *Moorgate Street, London,*

Nov. 25th, 1852.

THE BAPTIST MAGAZINE.

JANUARY, 1852.

ON THE ARGUMENT FOR INFANT BAPTISM DERIVED FROM THE WRITINGS OF THE FATHERS.

BY H. J. RIPLEY, D.D.

IN the works of Leonard Woods, D.D., lately Professor of Christian Theology in the Theological Seminary, Andover, in five volumes, the CXVith Lecture, entitled "Infant Baptism proved from Ecclesiastical History," contains the following remarkable paragraph:—"The testimony of Ecclesiastical History on this subject is just such as we should expect, on the supposition that infant baptism was, from the beginning, universally regarded as a Christian institution. The earliest Christian fathers had little or no occasion to enter on a particular discussion of the subject, or even to make any express mention of it. Accordingly we find in the writers who next succeeded the apostles, only allusions to infant baptism. These allusions, however, are of such a nature, that they cannot well be accounted for, without supposing that infant baptism was the uniform practice. But the fathers, who wrote in the following ages, were

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"more and more particular and explicit in their testimony."

The following observations contained in the Christian Review, of October, 1851, are from the pen of Professor Ripley, of Newtown Theological Institution, Massachusetts.

This paragraph has the air of learned investigation. It seems marked with cautiousness, and appears like the well-measured tread of a considerate and trustworthy guide. It seems, also, stamped with candour, such as well befits a subject acknowledged by able investigators to be at least somewhat obscure. It evidently expresses, moreover, the honest convictions of its author. Its direct unfaltering and positive tone, gives it an air of authority.

This historical argument claiming an unbroken chain of evidence, through the very men "who next succeeded the apostles." and who, it may be added,

according to universal belief, were acquainted with apostles and instructed by them, is designed to link infant baptism with the apostles themselves. In point of fact, this historical argument has contributed more than the scripture argument to the defence of infant baptism; and to not a few, though as to all other subjects they choose to stand on the sure basis of inspiration, the historical view which has been presented of this subject has appeared utterly incompatible with the conclusion that the apostles knew nothing of infant baptism, and thus confirmation has been given to arguments called scriptural, but too remote and doubtful for satisfaction.

The positions laid down in this paragraph I purpose now to examine. To place my readers in a favourable state for accompanying me in this examination, I must premise that the early Christian writers contemplated in this paragraph are divided into two classes: the first, comprising those who immediately succeeded the apostles, and who are denominated apostolical fathers, because they are reputed to have been acquainted with apostles, and to have been instructed by them. This class contains the following names: Barnabas, Clement (of Rome), Hermas, Ignatius, Polycarp. The space of time covered by the writings of the apostolic fathers is regarded by Hefele, in his valuable edition of their works,* as extending to about the year A. D. 160. Next to these, or in the second class, stand the writers who are commonly called the Christian fathers, commencing with Justin Martyr. The writers belonging to this class, whom my purpose requires me to mention, are Justin Martyr, Irenæus, Tertullian, and Origen. Farther down than the last-named, it is wholly un-

necessary, as the sequel will show, me to proceed.

This distinction, universally made between the apostolical fathers and succeeding Christian fathers, is recognised by Dr. Woods in the paragraph before us; since he mentions "writers who next succeeded the apostles" and "the fathers who wrote in the following ages." Respecting the force of these two classes he says, "We in the writers, who next succeeded the apostles, only allusions to infant baptism. These allusions, however, are of such a nature as to afford satisfactory evidence that it was *the uniform practice*." Now, the question which I propose to examine is simply and directly this: Do those specified writings contain allusions to infant baptism of such a nature as to prove that it was uniform practice?

It is a question of fact, and requires me to search the writings which are ascribed to these men. For this purpose, I shall employ the very convenient edition of their works by Hefele, following, for convenience' sake, the order in which he has arranged them.

APOSTOLICAL FATHERS.

I. The first in order is the so-called Epistle of *Barnabas*. This contains few notices of baptism. In the eleventh section, the author takes up the inquiry whether the water [*i. e.* baptism] which the cross had been carefully foreshadowed in the Old Testament. "Concerning the water," he remarks, "it was written respecting Israel how they would receive the baptism which leads to remission of sins, but would make [so different] for themselves." He proceeds to quote the first three verses of the first Psalm, and then adds, in applying the passage to his purpose, "Perceive how at one and the same time marked out [*i. e.*, showed or described] the water and the cross? For the

* *Patrum Apostolicorum Opera*. Ed. Carolus Hefele.

which he says—Blessed are they who, having trusted to the cross, have gone down into the water; because [they shall receive] the reward in its time." Again, quoting a passage from the Old Testament, in which, according to the quotation, mention is made of a river with beautiful trees growing up out of it, of which whoever should eat would live for ever, he proceeds—"This he says, That we descend into the water laden with sins and corruption, and ascend bearing fruit, having in the heart the fear [towards God], and in the Spirit the hope towards Jesus;" or, as Archbishop Wake translates, "having in our hearts the fear and hope which is in Jesus by the Spirit."

This epistle contains no other notices of baptism; and these evidently relate to instances of professed believers being baptized on their personal reception of the gospel. No allusion to infant baptism can be found in this epistle.

II. The next in order are the two epistles of *Clement*. The first of these, to the Corinthians, contains no allusion to baptism, unless a conjectural reading, suggested by Dr. Mill, in the seventh section, be correct, and be rightly interpreted by him. If, however, his conjecture and explanation be correct, it was evidently, from the connection, the baptism of professed believers that was present to the author's mind. The editor, whom I am now following, gives a different reading, and, in all probability, the true one; in which no allusion to baptism need be recognised.

While this epistle contains no recognition of baptism, it is interesting to notice a remarkable passage in the twenty-first section, which gives instruction to the Corinthians respecting their children: "*Let your children receive Christian instruction [τῆς ἐν Χριστῷ παιδείας], let them learn of what*

avail with God is humility, what pure love can effect with God, how the fear of him is good and great, and saves all those who lead a holy life with a pure mind." In this connection, which would so naturally suggest the thought of infant baptism, if such were "*the uniform practice*," not the slightest allusion to it occurs. No one, in reading this section, would once think of the children as having been baptized, or as at all externally related to the church, otherwise than is the case in any well ordered Christian family, the children of which are, of course, trained according to the Christian religion. The passage is remarkably similar to that in Eph. vi. 4: "Train up your children in the nurture [*παιδεία*] and admonition of the Lord."

The second epistle of Clement, so called, is regarded, by competent judges, as more properly a fragment of a homily of a considerably later date. At whatever time it originated, and whoever was its author, it comes into notice here because it has held a place among the writings ascribed to the apostolic fathers. It contains allusions to baptism, all which relate to one point, namely, the unpardonable nature of sins committed after baptism. They are the following. In the sixth section, "How shall we, if we do not preserve our baptism pure and undefiled, enter into the palace of God?" In the seventh section—"What think ye? What shall he suffer who corrupts the contest of incorruption? (*i. e.*, who violates his Christian engagements, the image of a contest for a crown being employed.) For, not having kept their seal (*i. e.* baptism), he (God) says, Their worm shall not die, and their fire shall not be quenched." In the eighth section—"Wherefore, he saith, Keep the flesh pure and the seal (baptism) undefiled, that ye may receive eternal life." The connection throughout, in

which these references to baptism occur, indicates a personal recognition, in baptism, of the duty and purpose to lead a righteous life, and by no means the baptism of infants.

III. The Epistles of *Ignatius*. These are seven: namely, to the churches in Ephesus, Magnesia, Trallae, Rome, Philadelphia, Smyrna, and to Polycarp. In these epistles we find the following references to baptism. To the Ephesians, section eighteenth, the writer says, respecting Jesus, "who was born and was baptized that by his suffering he might purify the water." In the epistle to the church in Smyrna, section first, he speaks of Jesus as having been baptized that he might fulfil all righteousness; and in section eighth, he says, "it is not lawful to baptize in the absence of the bishop." In the epistle to Polycarp, section sixth, addressing Polycarp's church, he says, "Please him for whom you are soldiers, from whom also ye receive your wages. Let no one of you be a deserter. Let your baptism remain as weapons, faith as a helmet, love as a spear, patience as your panoply." In these, which are all the instances furnished by these letters of reference to baptism, no allusion obviously is made to infant baptism.

It is worth while to notice, that in the epistles to the church in Magnesia, sections eighth and tenth, and in that to the church in Philadelphia, section sixth, the writer introduces earnest warnings against the efforts with which some Judaizing teachers sought to corrupt the Christian faith. In such connections, as also in similar ones of the New Testament, had infant baptism been a current Christian practice, the mention of it, as holding a place similar to that of the Jewish circumcision, would have been so natural, that the entire absence of the most remote allusion to it, casts deep suspicion on the

historical existence of the practice at that early date.

To the epistles of Ignatius is appended an account of his martyrdom. This contains no allusion to infant baptism.

IV. The epistle of *Polycarp* to the Philippians. This contains no allusion to baptism at all. Nor does any occur in the epistle appended to this, giving an account of Polycarp's martyrdom.

V. The Shepherd of *Hermas*, a work divided into three books: the first consisting of four Visions; the second, of twelve Commandments; the third, of ten Similitudes.

Several references to baptism occur in this work, without a solitary allusion to infant baptism. In Book I., Vision III., section III., as the church is likened to a tower, the question is proposed, "Wherefore was the tower built on the waters?" In reply it is said, "Hear for what reason the tower was built on the waters. Because your life has been made safe, and will be made so by means of water;" a recognition, no doubt, of the commonly believed necessity of baptism to salvation and to union with the church. In accordance with this belief of the necessity of baptism to entrance into the kingdom of God, is the figment (minutely expanded in Book III., Similitude IX., section XVI.) that even the righteous men who had died during the Old Testament dispensation could not be admitted into the kingdom of God, unless the apostles and teachers who made known the Son of God had, after their decease, preached to them the gospel and baptized them in Hades. "For," says this sapient writer, "before a man receives the name of the Son of God, he is appointed to death; but when he receives that seal, he is liberated from death and assigned to life. That seal is the water, into which men descend doomed (bound

THE DISCOVERY OF THE SILVER CUP.

5

obligati) to death; but they ascend assigned to life."

Baptism is also in this work spoken of as the commencement of a holy life. In Book I., Vision III., section VII., as explanatory of an allegorical representation, the question is proposed and answered,—“But the rest, that fell near the waters, and could not be rolled into the waters, who are they? They are those who have heard the word, desiring to be baptized in the name of the Lord; but when the sacredness of the truth comes up to their memory, they draw back and walk again according to their wicked desires.”

Baptism is mentioned, also, in Book II., Commandment IV., section III., as procuring remission of sins.

I have now completed the examination of the writings which have been ascribed to the Apostolical Fathers. The result is, that they contain absolutely no recognitions of, or allusions

to, infant baptism; but invariably in instances which are at all indicative of the recipients of baptism, such language is employed as excludes the idea of its having been administered to infants. What the great Schleiermacher, that learned and profound theological investigator, said of the New Testament in reference to infant baptism, namely, that those who wish to find infant baptism in it *must first put it into that book*,* is also true of the Apostolical Fathers; it must first be put into their writings before it can be found there. The darkness of Egypt was not more destitute of a cheering beam of light than is the historical period embraced by the Apostolical Fathers destitute of evidence that infant baptism then existed.

* Alle Spuren von Kindertaufe, die man in neuen Testament hat finden wollen, erst müssen hineingetragen werden. Der Christliche Glaube, von Dr. Friedrich Schleiermacher, Zweiter Band. s. 383.

THE DISCOVERY OF THE SILVER CUP.

“And the cup was found in Benjamin’s sack.”—GEN. xli. 12.

It was the cup of the actual ruler of the land in which Benjamin and his brethren were strangers. It was the cup of the prime minister of Pharaoh, the most potent monarch of the times. It was the cup of a man whom all Egypt revered for his profound wisdom and strict integrity. It was the cup of the benevolent dignitary by whom Benjamin and his brethren had been treated with hospitality that astonished them. He had indeed expressed some suspicion of them on a former occasion; but they had complied with his requisition *that they should bring their youngest brother, of whom they had spoken; he had entertained them magnificently, and*

dismissed them with kindness. *His cup it was, that was the object of search—his favourite cup—a valuable cup—“and the cup was found in Benjamin’s sack.”*

Nothing could appear more conclusive than the evidence of the theft. These foreigners, who were from Canaan, a bad country where wickedness of every kind abounded, had been entertained on the previous day, when the cup was used. They had left the house very early in the morning, as soon as it was light, and the cup was missed shortly afterwards. Who was so likely to have purloined it as one of these strangers? Each man had his sack, according to

the custom of eastern merchants, in which were deposited provisions and other comforts for the journey; how probable that some one, tempted by the beauty and costliness of the cup, expecting never to return to Egypt, had slipped it into his sack! The steward pursues them; charges them with the theft, descants on their ingratitude, and demands the surrender of the stolen article. They all deny the offence; Search, Search, they exclaim, Search and see, and if it be found on any one of us, let the culprit die, and the rest of us be your slaves. The sack of Reuben, the eldest, is emptied on the earth; its contents are spread out and examined: there is nothing that is not his own. The sack of Simeon is opened; he has long been in confinement, and Benjamin looks on anxiously hoping that his brother has not been tempted to retaliate for his causeless detention; but all is well. The sacks of others are searched in like manner; but everything is satisfactory, and the countenances of the brethren brighten as the investigation proceeds. At length it is Benjamin's turn. How glad he is! His brethren are all clear, and of his own innocence he is certain. With what alacrity he empties his sack; when lo, the cup! "The cup was found in Benjamin's sack."

Poor young man! He knows that he is innocent, but who will believe it? It is vain to make protestations,—there is the cup! What thoughts rush into his mind! His reputation is gone; he is abashed as he looks at the countenances of his brethren. The prospect before him is death or slavery. Never shall he see his father again, or his father's house. And what can be the cause? Has any of his brethren done this maliciously? What explanation can he offer? What defence can he make?

O how important it is to have the

friendship of the Almighty! Of Him whose eyes are in every place, whose knowledge is unerring, whose power has no bounds! He can deliver in every emergency, and cause light to shine forth out of darkness. How important it is to be reconciled to Him, and able to confide in his love! How needful it is to commit ourselves every morning to his protection and care! In all our ways, it behoves us to acknowledge him, for it is only as he guards us that we are safe. Innocence is no security against the violent man, the deceitful man, the unreasonable man. We are only safe from overwhelming calamities, when preserved by God's providential goodness.

What a lesson does this incident afford to all who are ever engaged in the administration of justice! Every juror, on whose decision the lives or liberties of fellow men are dependent should ponder well this case, and keep it in his memory. No man should be convicted of whose guilt any doubt can be reasonably entertained. Many an innocent man has been executed, and the mistake has not been discovered, till it was too late to rectify it. A striking parallel to the case of Benjamin occurred some years ago at Canterbury. A French refugee, named Du Moulin, who resided in that city, was indicted for coining. "On his trial it was proved that he had often been detected in uttering false gold, and that he had made a practice of returning counterfeit coins to persons of whom he had taken money, on pretence of his having received those pieces from them. On searching his premises when he was apprehended, a great number of counterfeit coins had been found in a drawer by themselves, and others packed up in different parcels with good money; and on further search, some *aqua regia*, several files, a pair of moulds, and many other implements for coining, had

been discovered in a flask. On this evidence he was convicted, and sentenced to die. But a few days before he was to be executed, one Williams, a seal engraver, was killed by a fall from his horse. His wife, who was pregnant and near the time of her delivery, miscarried from the fright, and sensible that she could not live, she sent for the wife of Du Moulin, to communicate to her a most important discovery relating to his unfortunate case. She told her that Williams had been one of four persons whom she named, who had lived for many years by counterfeiting gold coin; that one of those persons had lived as a servant with Du Moulin, and being provided by his accomplices with false keys, had disposed of a considerable quantity of bad money, by opening his master's escritoir, and exchanging it for good money which he found there. Soon after Williams' wife had given this information she expired in great distress of mind. The parties, however, whom she had accused were immediately taken up, and one of them turned king's evidence. The two others continued for a time to assert their innocence, especially he who had been Du Moulin's servant. But at length, some corroborating circumstance being unexpectedly produced, he burst into tears, and confessed his guilt. Being asked how the tools came to be in his master's escritoir, he said that when the officers came to apprehend his master, he was afraid they would be found in his own possession, and therefore, opening the escritoir with his false key, he had himself placed them there, and had just time to shut the escritoir again before the officers entered the room. A pardon was procured for Du Moulin, and the servant and his accomplice were tried and executed.* In this case, as in

that of Benjamin, divine Providence interposed on behalf of an innocent man; but in others, alas! the irreparable blow has been struck before the fatal error was discovered.

The ten brethren who had accompanied Benjamin to Egypt were all present on this occasion, and their case was also distressing. Their reputation was involved, and their liberty was endangered. The ruler before whom they had to appear, though generous was austere and stern; he seemed to be rather capricious, and he had entertained strange suspicions respecting them before. What view he might take of these circumstances, and what sentence he might pronounce, it was not possible to anticipate. Whether any of them would ever see their wives and children again was doubtful. If the issue were as favourable as they could reasonably hope with respect to themselves, how melancholy would be the intelligence they must convey to their father! They knew how he had felt formerly when he lost Joseph; how unwilling he had been to part with Benjamin; and how responsible they had made themselves. See them retrace their steps, slowly and solemnly returning towards the palace. Judah ponders as he walks on the course he must adopt, and arranges in his own mind an address to the irritated governor. Sadly do they all revolve within themselves the bearings of the event both on the future and on the past. The ten brethren of the supposed culprit had even more to distress them than he had himself. They had to endure the upbraidings of a guilty conscience; not in reference to Benjamin indeed, but in reference to a grievous transaction that had taken place twenty years previously. More than twenty years before, these same ten men, while pasturing their flocks at Dothan, had seen a younger brother coming towards them with unsuspect-

* Gambier's Introduction to the Study of Moral Evidence, p. 214.

ing confidence. His father had the same fondness for him as now he evinced for Benjamin. The partiality of the father had excited their jealousy. Some dreams of future greatness which the youth had related had irritated them. They conspired against him, and sold him to some wandering slave-dealers who happened to be passing. It was their own brother that they had thus cruelly consigned to bondage, they knew not under whom or where: henceforward they were free from the annoyances which his presence had occasioned, but they could not banish him from their memory. When their father referred in conversation to his son whom the beasts of prey had torn in pieces, it always pierced their hearts. When they thought of the retributive providence of God, they feared that some day or other he would requite them for this wicked deed. Whenever they were in trouble, it seemed to them as though they were haunted by the shade of Joseph. On their former visit to Egypt, when placed in temporary confinement, they had said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Now, their sin comes again to their remembrance. It seems to be brought home to them. One brother, they had sold into slavery: another is to be taken as a slave against their will. The crime was committed against Joseph; the punishment is to fall on innocent Benjamin! How, after this, can they return to their father? How can they bear the increased intensity of their remorse? Beware, reader, of incurring guilt which may be a burden to you *hereafter*. *It is awful to live under an apprehension that God is about to fight against you on account of the sins of your youth. How terrible it is to have*

old offences brought to recollection by passing events, and to be compelled to trace a connexion or correspondence between them! How terrific is the threatening, "These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." The remembrance of past transactions might well fill us with dismay, were it not for the gospel revelation of an adequate propitiatory sacrifice: "Behold the Lamb of God which taketh away the sin of the world." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But there is one other individual whose share in this transaction demands our notice: the mysterious personage—the lord of the land of Egypt—the long lost Joseph who knew his brethren, though they knew not him. By his order the cup had been secreted in the sack of Benjamin; and by him the steward who had placed it there had been sent to find it. He was wisely ascertaining the present state of mind of the ten who had so cruelly sold him, in order to determine the course it would be proper to pursue. He was trying the sincerity of their attachment to Benjamin, the object of his special love, with a view to whose permanent welfare he brought about this temporary distress. He was making an experiment, painful during its operation, but gratifying and beneficial in its result. How affectionately did he address them, when he had obtained evidence of their improvement and preparedness to receive his friendship! How completely did he turn their sorrow into joy!

All this may pertinently remind us of the course pursued by him who is at the right hand of the Father towards

the objects of his tenderness and care upon the earth. The processes by which he prepares them for enjoyments he intends to bestow are often afflictive and humbling. He causes them to feel their guilt and helplessness, and often leaves them for a season to the endurance of anxiety and mental distress as preparatives for the enjoyment of his friendship. Severe convictions at the commencement of religious experience are often made to answer salutary purposes, by conducing to deep repentance, humility, and earnestness. Before Christ is known and trusted as the sinner's friend, painful exercises may conduce to a state of mind which will cause him to be received the more joyfully, and served the more gratefully, when his

character and offices are perceived. As however, it was the favour of Joseph, and not their previous distress, to which the brethren were indebted for their subsequent elevation, so it is in the grace of Christ, and in that alone, that we can find peace or safety.

Happy day, when the result of divine dispensations shall be apparent, and we shall dwell with our best Friend in undisturbed serenity! We shall not then regret any trials or perplexities experienced in the way thither, any more than Benjamin regretted in his later years that the cup was found in his sack, and that he had to walk back to the house of Joseph under the influence of those emotions which the unexpected discovery produced.

THE PROPHETS.

NO. VI. PROPHETICAL INTERPRETATION.

IN offering some remarks on "prophetical interpretation," we are naturally led first to consider the true import of the apostolic maxim on the subject. "No prophecy," says St. Peter (2nd Epist. i. 20), is of any private interpretation." The explanations which have been given of this sentence have been more than as numerous as the words which compose it; but of these it will be only worth our while to notice such as carry some degree of probability with them.

Three centuries ago, it would appear by the commentary of Calvin on the passage, this was a text on which the Papists relied much to explode the right of *private judgment*. Applying (which was not unreasonable) what the apostle says of prophecy to the whole of inspired scripture, *they extracted from the passage a condemnation of all expositions of scripture by private men*. Private

interpretation, they taught, was opposed to official interpretation—to interpretation emanating from the church's recognized guides. Now, while it may be allowed that the use of the word *private* in this passage makes it a convenient missile (to borrow Mr. Hall's image*) for Romish controversialists, no serious argument of the kind, we need hardly say, is derivable from it. A glance at the context will show that it is anything but the apostle's aim to discourage the study of revealed truth in private Christians; nor will the word *private*, we may add, in its fair use bear the ecclesiastical application here sought to be forced upon it. Privacy, in the scriptural acceptation of the term, is seclusion from the multitude of whatever class, not exclusively from the class of the clergy. It is also used to

* See Hall's Works, (Ed. 1838.) Vol. vi. p. 119.

denote what is one's own, in distinction from what belongs to another, an antithesis which is clearly as little favourable to the papal claims and assumptions as the preceding. The Genevan commentator might accordingly well characterize a gloss of this description on the words by the epithet *insulsa*, i. e. flat and insipid.

An exposition of the passage which has of late years found much acceptance among thoughtful men, and which even now numbers a large proportion of suffrages in its favour, is that which makes the word *private* synonymous with *separate* or *detached*, and understands the apostle to say that every single prophecy is but part of a scheme or system. This is the celebrated exposition of Bishop Horsley, who renders "No prophecy of scripture is of self-solution." He represents the apostle as teaching that no prophecy is intelligible from a scrutiny of its own terms, but must either be elucidated from the general body of prophecies, or wait for light from the event which shall constitute its fulfilment. In order to understand any prophecy thoroughly, he insists, we must have the whole of prophecy before us, and accept no exposition which does not quadrate with the general scheme. The bishop has devoted no less than four sermons to the illustration and defence of this theory. His arguments seem to have wrought conviction on the mind of the late erudite Dr. Pye Smith, who more than once refers with approbation to the discourses.* Now even allowing that the canon thus advocated and adopted may be true, we cannot satisfy ourselves that it is the truth taught in this particular connection. Criticism of the text itself apart, we cannot see *how* such a view of the words fits in,

which it ought to do, with the words which follow. The divine authorship of prophecy which is the thing asserted in ver. 21, is no argument against the intelligibility of detached predictions. No reference can be found in this verse either to a known body of prophecy, or to the facts which prophecy contemplates. Its two statements plainly regard the origin of the whole of the prophecies of scripture, not the relation of one prophecy to the rest. Besides, on what grounds can the necessary obscurity of every detached prophecy be asserted? Why must we have under our eyes a prophecy against Nineveh before we can understand a like one against Babylon? Why must the perspicuity of a "burden of Damascus" depend on a knowledge of a "burden of Tyre?" Why must we compare together the prophecies respecting both the time and place of our Saviour's birth before we can interpret either? Why, in a word, must we pause till we can decipher the whole succession of Messianic prophecies before we can expound any? The ancient students of scripture do not appear to have been shackled or embarrassed in this manner. That Jeremiah's prophecy respecting the seventy years was rightly understood we have already seen, and so, we may believe, was Daniel's respecting the seventy weeks. The prophecy of Isaiah respecting Cyrus was scarcely susceptible of misapprehension. (See Isa. xlv. 28; xlv. 1.) Even the common people in our Lord's time had learned from their prophetic books that their Messiah was to be of the family and from the town of David. (See John vii. 42.) We see, in fact, no stronger reason against the separate study of insulated prophetic scriptures than we do against the separate study of insulated doctrinal scriptures. A comparison of one scripture with another will always be proper, but

* See Smith's *Scripture Testimony*, Vol. I. p. 202; Vol. II. p. 30. Ed. 1820.

rather as a reserve aid to interpretation than as a preliminary. It cannot be intended to preclude investigation at the outset, but may be a reason for suspending judgment or decision at the close. It may be allowed the force of a veto on conclusions we are coming to, but can have no right to lay an embargo on deliberations we are conducting.

It is said that the intention of prophecy was not to enable us to pry into the future, but to discern the hand of Providence through the medium of the past.* But if prophecies awaken no expectation, what is to engage the attention to their fulfilments in Providence, or who shall fix the limits to the future and the past? To pry is to search curiously into forbidden secrets; it is not easy to see why those portions of the future should be so branded respecting which God has vouchsafed us information. Such outlying tracts of time are rather among the "revealed things" (see Deut. xxix. 29) which reverence and gratitude bid us to explore. It does not appear why these, more than other revelations, should be given either to moulder in neglect for ages, or to baffle all attempts at research. The presumption is rather that they were meant as landmarks for our faith; to preserve to our hearts some degree of composure while other men's are "failing them through fear." (Luke xxi. 26.) The presumption is that they would so temper obscurity with clearness as amply to reward patient inquiry without superseding it. It seems to us that this is the view given of ancient prophecy in the context of our passage. The apostle compares it (ver. 19) to a light shining in a dark place; not, that is to say, to the light of the sun, but (for such is the force of the term *λέχνος*) to the light of a candle. There is

doubtless the widest difference as to the illuminations which they afford between the natural and the artificial light; but no one would despise the latter as valueless. No one would say that we must forbear passing any opinion on objects by the inferior light till we can have the benefit of the superior. For a multitude of uses and of judgments the inferior light is amply sufficient, and thus we believe that many prophecies of scripture are of *self-solution*, enriching us with glimpses, at least, into future times, if they do not preclude all uncertainty. We are content accordingly to be students of prophecy without expecting ourselves to become prophets; to catch the shadows of coming events as they approach us, without thinking that we can fill up the outline; to "give good heed" to the light which has been granted us, and yet wait till the fuller day "arise on our hearts."

A remaining explanation of the apostle's words, and the only further one which we shall notice, is that which treats the epithet *private* as little differing from *human*, and understands the writer to say that the prophets did not propound their own views or conclusions. This is substantially the view taken by Dr. Henderson, in his Lectures on Inspiration, who appeals with great felicity to a passage in Philo,* where a very similar expression occurs. Philo says that a prophet declares nothing *private*, i. e. nothing whatever of his own, but is [simply] an interpreter, another suggesting to him all that he brings forward. Henderson would make the parallelism of the two passages so complete as to explain the apostle's interpretation by the Jewish author's

* See *Hornley's Sermons*, (Dove's Ed.) p. 155.

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interpreter—that is to say, he refers the interpretation to the *prophet*, not to the *reader of prophecy*. His paraphrase is, "No prophecy of scripture is [the result] of private [or uninspired] disclosure,"* i. e. of the divine purposes. But it is an objection to this that the term *interpretation* is nowhere else employed in Scripture in this sense, which Henderson himself admits, and we think further that had the apostle designed such a statement, he would have used the past tense instead of the present one—No prophecy of scripture *was* of private or uninspired disclosure—interpretation. We hold it therefore more safe to adhere to the ordinary sense of the latter word, and to explain, "No prophecy of scripture is to be interpreted as if the prophet's own," or, more generally, "No prophecy is to be interpreted as if of human authorship." We are to attribute to every single prophecy and to the whole body of prophecies a direct divine origin, thankfully discerning in the whole the communications of divine knowledge, wisdom and benignity. This sentiment, it will be instantaneously perceived, is in the fullest accordance with what follows, "Prophecy came not in old time by the will of man;" it was not at any time of the prophet's own origination; it did not flow from ideas of his own; he was not its author but its organ; he neither spoke nor wrote except as he was moved by the informing Spirit.

Let us now try to what practical conclusions in interpretation the above canon of the apostle's may guide us; for although it is of a negative character, it may contribute, at least, to some positive results. We propose in the following remarks, to notice the aspect it may have on the much contested theory of a double sense in predictions—

whether it does not, in some measure, diminish the credibility of the existence of such predictions.

Our former paper will sufficiently show that we are no advocates of such double sense in any portion of scripture as should imply aught that would be ambiguous or equivocal. We utterly repudiate everything like a duplicity which should tamper with the anxieties and expectations of mankind—which should, e. g. :—

"Keep a word of promise to the ear
And break it to the hope :—"

which should apparently guide an earnest inquirer in one direction, when his true course would be in another. All equivocation of this sort we should hold to be equally derogatory to the Most High's natural and to his moral attributes. It would impeach his sincerity and be a confession of his ignorance. It would show him reduced from the enviable supremacy he might occupy to the miserable case of one who has to prop up his credit by paltry shifts and subterfuges. Such subterfuges and shifts the Author of Scripture prophecy solemnly disclaims, "I have not spoken in secret, or in a dark place of the earth; I said not to the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness; I declare things that are right," i. e., upright, straightforward. (Isaiah xlv. 19.) We understand by double predictions, or predictions which are susceptible of a double sense, those which, in the language of the illustrious Bacon, receive "a springing and germinant accomplishment;"* those which have a primary reference to a proximate and a secondary reference to a remote event; those which expect one fulfilment under the Old dispensation, and another under the New; those consequently in

* See Lectures, p. 186.

* See Bacon on Advancement of Learning. (Mortagu's Ed. 1838,) p. 124.

which the first fulfilment is premonitory of the second; in which the circumstances and lessons of the former event are, on a small scale, what the circumstances and lessons of the later event are on a large one.

It is justly observed by Bacon (see reference below) that such fulness and latitude in prophecies is agreeable to the nature of their Author, with whom "a thousand years are but as one day;" it will also readily be perceived to have the general course of analogy in its favour. An observation or two may here not be misplaced on the plain and ever-developing analogy which obtains between the material and the spiritual world. There is, probably, not a phenomenon in the kingdom of mind which has not its corresponding phenomenon in the kingdom of matter. There is not an operation in our mental or moral frame which has not light shed upon it by some analogous operation in our physical frame. There is not an agency or influence which can be brought to bear on the world within us which may not be paralleled and illustrated by some agency in the world without. It is in their power of tracing and exhibiting such parallels that the genius of great writers consists. It is in the welcome surprise with which such analogies burst on our own perceptions that half our own pleasures of imagination are found. No inconsiderable argument in behalf of the identity of the Author of Creation and Providence is derived from the coincidence of such analogies. Can we believe that we are under two different jurisdictions when we are surrounded every where by such symmetries? Is it credible that it is owing to mere fortuitous combination that one system of objects should be the mirror of another, or is it a mere happy accident of our lot that external nature is a treasury of images? The dominions of the great Creator are

full of correspondences; nor is there a product, animate or inanimate, in one department of his works, which does not derive some extraneous dignity from its aptitude to illustrate or to accredit some formation in the other.

But what concerns us now more nearly is that just the same sort of correspondence obtains between the Old economy of revealed truth and the New. It can need no proof with those who reverence the authority of scripture that the Old dispensation, in all its grander features, so far especially as that dispensation was legal or Mosaical, was typical of the New. All the great institutions of the Mosaic law were symbolical of others under the gospel. The legal solemnities had all their evangelical meaning. The ordinations both of sacred places and sacred times were settled with an eye to something still more sacred. Even the dignity of the great personages who then administered affairs was but the reflected lustre of a far superior dignity—even of His who was "in all things to have the pre-eminence." Moses, Aaron, and Joshua were all types of him—the first as a lawgiver and prophet, the second as a priest and intercessor, the third as a deliverer and captain. The reigns of David and Solomon were both prefigurative of his. The whole apparatus of means and observances, we have apostolic warrant for saying (see Heb. viii. 5), served but for "patterns and shadows of spiritual things."

Now, if we have thus, under former times, a confessed number of typical ordinances, why is it improbable that we should have a number also of typical events? If many of the precepts given had a further reference than their primary one, why not many of the occurrences evolved? Why may not the actions, as well as the characters and offices, of historic persons under the Old Testament, look forward, many

them, to something under the New? What is there less worthy in the great deliverances of the church to be signified beforehand than in its great doctrines? Why may we not believe that against all the varieties of trial which should befall Christianity and its professors in their progress through this world, its exalted Head has provided an adequate fund of consolation by the permission of the like to the Jewish faith? If elaborate arrangements were made to prepare our minds for the appearance of Christ, why not also for the rise of Antichrist?

Admitting the antecedent probability of such correspondences in events, the hypothesis of a double sense in predictions becomes easy and natural. It is readily allowed that a duality in the references of prophecy can only stand as a duality in the objects of prophecy can be substantiated also. Omnipotence itself could not make one form of expression shadow forth two events which are without any correspondence. If the transactions themselves be not, in some sort, parallels, so that the one shall be, in its main aspects, a re-production of the other, to attempt to comprehend them under one prediction could be little better than verbal trickery: but if the parallelism of the events must be owned possible, why not also that of the applications? It is in speaking of historical occurrences that the apostle says (1 Cor. x. 11), "All these things happened unto them for ensamples (*τύποι*); and they are written for our admonition upon whom the ends of the world are come." Thus to adapt former incidents to present and permanent uses is, in a manner, to "glorify them, that they shall not be small." (Jerem. xxx. 19.) It is, to accommodate the language of Isaiah (ch. lx. 17), instead of "*brass to bring gold, and instead of iron to bring silver, and for wood brass, and for stones iron.*" *It is a great thing to be able to*

assure struggling Christians under the pressure of outward adversities, that no "strange thing has happened unto them." (See 1 Peter iv. 12.) To dissipate thus the novelty of a "fiery trial," goes far towards dissipating its formidableness likewise. When the oppressed believer thus sees a scourge hanging over him, "after the manner of Egypt," he is prepared to expect deliverance "after the manner of Egypt" also. (See Isaiah x. 24, 26.) We hold it to be highly probable that all the great temptations, dangers, and sufferings of the church have already had their miniature model, and that it is not ancient saints or heroes only, like Elijah, who have re-appeared or will re-appear in "spirit and in power." (See Matt. xi. 14; Luke i. 17.)

The most serious difficulty which will obstruct the reception of these conclusions in some minds, will probably be the view under which they represent the depraved actors in former eras. To have pre-ordained that the more notorious oppressors and persecutors of the church shall have had their prototypes in former ages, may seem to exempt these latter from their proper accountability. It may even seem to fasten much of the paternity of their evil doings on the divine Author of the arrangement, who, it will be said, has extracted his own profit from the enormities. It may be thought to transform the voluntary actions of the wicked into blind necessities, and not to be dealing with the agents on their own merits. To some it would have the appearance of sacrificing individual character and happiness for public ends, just as some philosophers will make their scientific experiments on living bodies. What a humane practitioner would not do to the meanest animal, can it be believed that the most merciful Father of all would do to intelligent souls? Is it credible that he would rear and nurse any whose principal use should

be that of beacons to others, or that he would treat as punishable those who have promoted his purposes? Now, not to mention that to moot these questions is, like the Jews in Paul's time (see Rom. ix. 19), to plunge at once into the dark labyrinth of "fixed fate" and "free will," we must never forget, in considering them, either the marvellous intertexture of divine primary with divine secondary purposes, or the nice shades which distinguish merely permissive from decreatory appointments. It is certain that there is a link and tie by which actions may become divine works without ceasing to be human responsibilities. There is a sense in which God "creates darkness as well as forms light; in which he creates evil as well as makes peace." (See Isaiah xlv. 7.) He himself calls attention to the fact, that he "creates the smith who bloweth the coals in the fire, and who bringeth forth an instrument for his work, and that he creates the waster to destroy." (See Isaiah liv. 16.) In a sense, that is to say, even the weapons of the persecutor are of his fashioning. Both the Egyptian and the Assyrian monarchs deemed themselves absolutely independent in their actions, and would have resented with scorn the idea of subjection to any will but their own; but, yet, they were both raised up by God, that his "power might be shown in them, and that his name might be declared throughout all the earth." (See Exod ix. 16; Isaiah x. 5—7.) The reconcileableness of divine foreknowledge with human voluntary agency is one of the most complicated problems in morals; but we need only the necessary moral geometry, to solve the problem; had we but, to change the figure, a suitable moral prism, we should see the two apparent contraries blending into one another *like the colours of the iris*.

As it regards the matter of fact in

this discussion, we may specify one or two prophecies in the interpretation of which, if we are but candid, the acknowledgment of a twofold reference seems inevitable. The first is the celebrated promise made by God to David, as recorded 2 Sam. 12—16. That the primary reference of this promise was to Solomon and his immediate descendants none, we presume, will doubt. The Hebrew monarch himself expressly speaks of it as having received fulfilment in his own person. This he does, not in a single dubious expression, but again and again. (See 1 Kings viii. 15—20.) Notwithstanding, we are given to understand, and that by the concurrent voice of the Old and New Testaments, that "a greater than Solomon is here." The testimony of the ancient church we may collect with sufficient certainty from Ps. lxxxix. and cxxxii.; we have the testimony of Peter in his Pentecostal sermon (see Acts ii. 29, 30); the testimony of Paul, in Hebrews i. 5. It may be observed that both the latter references are professedly of an argumentative nature; but the evidence from the Psalm, though indirect, is not the less valuable.

Another indisputable instance, as we cannot but think, of a double applicability in prophecy, may be found in the prediction of the virgin and her miraculous offspring, as recorded in Isaiah vii. 14—16. It seems plain that the direct reference of this prophecy is to some contemporaneous event. The preceding context, for example, speaks of the birth as to be a sign to the then generation, its professed object being to restore the confidence of Ahaz and his subjects. This view is strengthened almost to certainty by the succeeding context. In ver. 15, 16, the space of a few years is named as, at once, so to speak, the limit of the prophecy and the term of the appearance of the child. "Butter and honey shall he eat that b

may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land which thou abhorrest shall be forsaken of both her kings." It appears here as clear as language can make it, that the Immanuel just before promised was to be a contemporary person. Yet who can doubt that the promise regards also, and still more conspicuously the future mysterious Word, "God manifest in the flesh." Apart from all arguments to this effect from the connexion, which are not without weight, we may here again appeal to the direct authority of the New Testament. See especially, Matt. i. 22 : iv. 15, 16.

We particularize next the celebrated prophecies in Daniel, of the persecutions of Antiochus. These will be found both in ch. viii. 23—26, and ch. xi. 21, &c. Now let any one compare various of the expressions in these chapters with those in ch. vii. 21—26, and in 2 Thess. xi. 3, 4—8, 9 ; and we see not how he can resist the conclusion, that the tyranny of

this monarch was meant to foreshow the far worse tyranny and abominations of the papacy. This inference is the more stable from the exact coincidence which is singularly seen to mark the *times* of each oppression. (See ch. vii. 27, as compared with ch. xii. 7.)

If further instances were needful, we might select from the New Testament the celebrated prophecy of our Lord, delivered on the Mount of Olives. (See Matt. xxiv.) Who will undertake to say, that it is only one of his comings, viz., that to the overthrow of the Jewish state and city, of which he here speaks ? —that none of his sayings look to the real end of the world ? We are fully alive to the difficulty of defining, by any precise lines of demarcation, where one of these topics ends and the other begins ; but we must remember that prophecy loves insensible transitions. We must, however, forbear now from entering further on this discussion, and commend the whole subject to the thoughtful consideration of our readers.

LOINS GIRDED AND LAMPS BURNING.

LETTERS FROM ABRAHAM BOOTH.

THE following are extracts from letters addressed by the late Mr. Booth of Prescott Street, to his brother, Mr. Robert Booth of Kirkby Woodhouse, Nottinghamshire, when far advanced in life. The former, occasioned by the death of Mrs. Booth, bears the date of January 23, 1802.

"DEAR BROTHER,—You have already been informed by my son Abraham, of the death of my dear wife ; an event of *which I had for some weeks been apprehensive, though I did not suppose it would have taken place quite so soon*

as it did. I feel, I greatly feel ; but, blessed be God, I neither sorrow as one that has no hope respecting the final happiness of the dear deceased, nor as one that murmurs under the afflicting hand of God. For as I have no doubt of her separate spirit being in a state of happiness, so I am satisfied not only that the Lord had a complete right to take her away, but that he has done what, on the whole, will be the best for me. Oh, brother, it is a blessed thing to have the peace of God, and a scriptural hope of glory.

"My asthma increases, and my cough

is very troublesome ; so that I have not been able to preach twice on one day, for a long time, nor at all for three or four weeks. I hope, however, if the weather be mild, that I shall be able in a little while to resume my stated labour. But I am an old man, and you are not much younger ; each of us become a widower, and hastening down to the grave. May our hearts be detached from the world, and set upon heavenly things.

"It has of late been a very sickly and dying time in London ; and according to report still more so in many parts of the country. All things around us declare, *that this is not our rest*. May we live to God while we do live, and be ready to die at any moment !"

The other, written four days before his death, and addressed to the same relative, is dated January 22, 1806.

"DEAR BROTHER,—Once more I take up my pen to send you a line, before I leave this present evil world ; but am in full expectation of quitting my earthly tabernacle in a little while. I am become very feeble, and my respiration is

laborious both night and day. It is with difficulty that I can engage, for a few moments, morning and evening in family prayer. In a word, I am scarcely fit for any employment, of either body or mind. My life is so nearly run out, that scarcely anything besides the very dregs remains.

"I have reason, however, to be unspeakably thankful ; for I have hope of eternal life. Yes, an old sinner as I am, all imperfect in my best services, and absolutely unworthy of any spiritual blessings, as I certainly am, I have hope of beholding the glory of Christ, and of being for ever with him. Oh that I may bear with patient submission, and complete resignation, every affliction which yet awaits me, and be helped to finish my course with joy !

"Forget not, brother, that you also are an old man, and hastening to the end of life. Remember, that the present life is the seed-time of an eternal harvest. This is a very solemn thought. Oh ! that it may rest upon your mind, and operate powerfully in your conduct. May you live as bordering on the grave, and be prepared to depart at any time ! The Lord be with you, and yours."

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XI.—APOSTLE.

THE etymological meaning of this word is precisely the same as that of the more common word *missionary* ; the former being Greek, the latter derived from the Latin. It occurs in the New Testament in more than eighty places.

It is used as a term designating one sent to effect any purpose ; thus—"The servant is not greater than his Lord, neither is that is sent greater than he that sent him." John xiii. 16.

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It is assigned by predictive wisdom to a class of persons who were to be associated with prophets in a mission to the rebellious Jews. "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will slay and persecute." Luke xi. 49.

It is used respecting the Lord Jesus Christ himself, who is called "The Apostle and High Priest of our profession." Hebrews iii. 1.

ing confidence. His father had the same fondness for him as now he evinced for Benjamin. The partiality of the father had excited their jealousy. Some dreams of future greatness which the youth had related had irritated them. They conspired against him, and sold him to some wandering slave-dealers who happened to be passing. It was their own brother that they had thus cruelly consigned to bondage, they knew not under whom or where: henceforward they were free from the annoyances which his presence had occasioned, but they could not banish him from their memory. When their father referred in conversation to his son whom the beasts of prey had torn in pieces, it always pierced their hearts. When they thought of the retributive providence of God, they feared that some day or other he would requite them for this wicked deed. Whenever they were in trouble, it seemed to them as though they were haunted by the shade of Joseph. On their former visit to Egypt, when placed in temporary confinement, they had said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Now, their sin comes again to their remembrance. It seems to be brought home to them. One brother, they had sold into slavery: another is to be taken as a slave against their will. The crime was committed against Joseph; the punishment is to fall on innocent Benjamin! How, after this, can they return to their father? How can they bear the increased intensity of their remorse? Beware, reader, of incurring guilt which may be a burden to you hereafter. It is awful to live under an apprehension that God is about to fight *against you on account of the sins of your youth. How terrible it is to have*

old offences brought to recollection by passing events, and to be compelled to trace a connexion or correspondence between them! How terrific is the threatening, "These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." The remembrance of past transactions might well fill us with dismay, were it not for the gospel revelation of an adequate propitiatory sacrifice: "Behold the Lamb of God which taketh away the sin of the world." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But there is one other individual whose share in this transaction demands our notice: the mysterious personage—the lord of the land of Egypt—the long lost Joseph who knew his brethren, though they knew not him. By his order the cup had been secreted in the sack of Benjamin; and by him the steward who had placed it there had been sent to find it. He was wisely ascertaining the present state of mind of the ten who had so cruelly sold him, in order to determine the course it would be proper to pursue. He was trying the sincerity of their attachment to Benjamin, the object of his special love, with a view to whose permanent welfare he brought about this temporary distress. He was making an experiment, painful during its operation, but gratifying and beneficial in its result. How affectionately did he address them, when he had obtained evidence of their improvement and preparedness to receive his friendship! How completely did he turn their sorrow into joy!

All this may pertinently remind us of the course pursued by him who is at the right hand of the Father towards

the objects of his tenderness and care upon the earth. The processes by which he prepares them for enjoyments he intends to bestow are often afflictive and humbling. He causes them to feel their guilt and helplessness, and often leaves them for a season to the endurance of anxiety and mental distress as preparatives for the enjoyment of his friendship. Severe convictions at the commencement of religious experience are often made to answer salutary purposes, by conducing to deep repentance, humility, and earnestness. Before Christ is known and trusted as the sinner's friend, painful exercises may conduce to a state of mind which will cause him to be received the more joyfully, and served the more gratefully, when his

character and offices are perceived. As however, it was the favour of Joseph, and not their previous distress, to which the brethren were indebted for their subsequent elevation, so it is in the grace of Christ, and in that alone, that we can find peace or safety.

Happy day, when the result of divine dispensations shall be apparent, and we shall dwell with our best Friend in undisturbed serenity! We shall not then regret any trials or perplexities experienced in the way thither, any more than Benjamin regretted in his later years that the cup was found in his sack, and that he had to walk back to the house of Joseph under the influence of those emotions which the unexpected discovery produced.

THE PROPHETS.

NO. VI. PROPHETICAL INTERPRETATION.

IN offering some remarks on "prophetical interpretation," we are naturally led first to consider the true import of the apostolic maxim on the subject. "No prophecy," says St. Peter (2nd Epist. i. 20), is of any private interpretation." The explanations which have been given of this sentence have been more than as numerous as the words which compose it; but of these it will be only worth our while to notice such as carry some degree of probability with them.

Three centuries ago, it would appear by the commentary of Calvin on the passage, this was a text on which the Papists relied much to explode the right of *private judgment*. Applying (which was not unreasonable) what the apostle says of prophecy to the whole of inspired scripture, they extracted from the passage a condemnation of all expositions of scripture by *private men*. *Private*

interpretation, they taught, was opposed to official interpretation—to interpretation emanating from the church's recognized guides. Now, while it may be allowed that the use of the word *private* in this passage makes it a convenient missile (to borrow Mr. Hall's image*) for Romish controversialists, no serious argument of the kind, we need hardly say, is derivable from it. A glance at the context will show that it is anything but the apostle's aim to discourage the study of revealed truth in private Christians; nor will the word *private*, we may add, in its fair use bear the ecclesiastical application here sought to be forced upon it. Privacy, in the scriptural acceptation of the term, is seclusion from the multitude of whatever class, not exclusively from the class of the clergy. It is also used to

* See Hall's Works, (Ed. 1838.) Vol. vi. p. 119.

denote what is one's own, in distinction from what belongs to another, an antithesis which is clearly as little favourable to the papal claims and assumptions as the preceding. The Genevan commentator might accordingly well characterize a gloss of this description on the words by the epithet *insulsa*, i. e. flat and insipid.

An exposition of the passage which has of late years found much acceptance among thoughtful men, and which even now numbers a large proportion of suffrages in its favour, is that which makes the word *private* synonymous with *separate* or *detached*, and understands the apostle to say that every single prophecy is but part of a scheme or system. This is the celebrated exposition of Bishop Horsley, who renders "No prophecy of scripture is of self-solution." He represents the apostle as teaching that no prophecy is intelligible from a scrutiny of its own terms, but must either be elucidated from the general body of prophecies, or wait for light from the event which shall constitute its fulfilment. In order to understand any prophecy thoroughly, he insists, we must have the whole of prophecy before us, and accept no exposition which does not quadrate with the general scheme. The bishop has devoted no less than four sermons to the illustration and defence of this theory. His arguments seem to have wrought conviction on the mind of the late erudite Dr. Pye Smith, who more than once refers with approbation to the discourses.* Now even allowing that the canon thus advocated and adopted may be true, we cannot satisfy ourselves that it is the truth taught in this particular connection. Criticism of the text itself apart, we cannot see how such a view of the words fits in,

which it ought to do, with the words which follow. The divine authorship of prophecy which is the thing asserted in ver. 21, is no argument against the intelligibility of detached predictions. No reference can be found in this verse either to a known body of prophecy, or to the facts which prophecy contemplates. Its two statements plainly regard the origin of the whole of the prophecies of scripture, not the relation of one prophecy to the rest. Besides, on what grounds can the necessary obscurity of every detached prophecy be asserted? Why must we have under our eyes a prophecy against Nineveh before we can understand a like one against Babylon? Why must the perspicuity of a "burden of Damascus" depend on a knowledge of a "burden of Tyre?" Why must we compare together the prophecies respecting both the time and place of our Saviour's birth before we can interpret either? Why, in a word, must we pause till we can decipher the whole succession of Messianic prophecies before we can expound any? The ancient students of scripture do not appear to have been shackled or embarrassed in this manner. That Jeremiah's prophecy respecting the seventy years was rightly understood we have already seen, and so, we may believe, was Daniel's respecting the seventy weeks. The prophecy of Isaiah respecting Cyrus was scarcely susceptible of misapprehension. (See Isa. xliv. 28; xlv. 1.) Even the common people in our Lord's time had learned from their prophetic books that their Messiah was to be of the family and from the town of David. (See John vii. 42.) We see, in fact, no stronger reason against the separate study of insulated prophetic scriptures than we do against the separate study of insulated doctrinal scriptures. A comparison of one scripture with another will always be proper, but

* See Smith's *Scripture Testimony*, Vol. I. p. 292; Vol. II. p. 39. Ed. 1829.

rather as a reserve aid to interpretation than as a preliminary. It cannot be intended to preclude investigation at the outset, but may be a reason for suspending judgment or decision at the close. It may be allowed the force of a veto on conclusions we are coming to, but can have no right to lay an embargo on deliberations we are conducting.

It is said that the intention of prophecy was not to enable us to pry into the future, but to discern the hand of Providence through the medium of the past.* But if prophecies awaken no expectation, what is to engage the attention to their fulfilments in Providence, or who shall fix the limits to the future and the past? To pry is to search curiously into forbidden secrets; it is not easy to see why those portions of the future should be so branded respecting which God has vouchsafed us information. Such outlying tracts of time are rather among the "revealed things" (see Deut. xxix. 29) which reverence and gratitude bid us to explore. It does not appear why these, more than other revelations, should be given either to moulder in neglect for ages, or to baffle all attempts at research. The presumption is rather that they were meant as landmarks for our faith; to preserve to our hearts some degree of composure while other men's are "failing them through fear." (Luke xxi. 26.) The presumption is that they would so temper obscurity with clearness as amply to reward patient inquiry without superseding it. It seems to us that this is the view given of ancient prophecy in the context of our passage. The apostle compares it (ver. 19) to a light shining in a dark place; not, that is to say, to the light of the sun, but (for such is the force of the term *λύχνος*) to the light of a candle. There is

doubtless the widest difference as to the illuminations which they afford between the natural and the artificial light; but no one would despise the latter as valueless. No one would say that we must forbear passing any opinion on objects by the inferior light till we can have the benefit of the superior. For a multitude of uses and of judgments the inferior light is amply sufficient, and thus we believe that many prophecies of scripture are of *self-solution*, enriching us with glimpses, at least, into future times, if they do not preclude all uncertainty. We are content accordingly to be students of prophecy without expecting ourselves to become prophets; to catch the shadows of coming events as they approach us, without thinking that we can fill up the outline; to "give good heed" to the light which has been granted us, and yet wait till the fuller day "arise on our hearts."

A remaining explanation of the apostle's words, and the only further one which we shall notice, is that which treats the epithet *private* as little differing from *human*, and understands the writer to say that the prophets did not propound their own views or conclusions. This is substantially the view taken by Dr. Henderson, in his Lectures on Inspiration, who appeals with great felicity to a passage in Philo,* where a very similar expression occurs. Philo says that a prophet declares nothing *private*, i. e. nothing whatever of his own, but is [simply] an interpreter, another suggesting to him all that he brings forward. Henderson would make the parallelism of the two passages so complete as to explain the apostle's *interpretation* by the Jewish author's

* Προφήτης γὰρ οὐδὲν ἰδίον ἀποφαίνεται τὸ παράπαν, ἀλλ' ἔστιν ἐρμηνεύς, ὑποβάλλοντος ἑτέρου πάνθ' ὅσα προφέρει. κ.τ.λ. See the whole passage in Henderson's Lectures, (2nd Ed. 1847,) p. 37.

* See *Horsey's Sermons*, (Dove's Ed.) p. 185.

interpreter—that is to say, he refers the interpretation to the *prophet*, not to the *reader of prophecy*. His paraphrase is, "No prophecy of scripture is [the result] of private [or uninspired] disclosure,"* i. e. of the divine purposes. But it is an objection to this that the term *interpretation* is nowhere else employed in Scripture in this sense, which Henderson himself admits, and we think further that had the apostle designed such a statement, he would have used the past tense instead of the present one—No prophecy of scripture *was* of private or uninspired disclosure—interpretation. We hold it therefore more safe to adhere to the ordinary sense of the latter word, and to explain, "No prophecy of scripture is to be interpreted as if the prophet's own," or, more generally, "No prophecy is to be interpreted as if of human authorship." We are to attribute to every single prophecy and to the whole body of prophecies a direct divine origin, thankfully discerning in the whole the communications of divine knowledge, wisdom and benignity. This sentiment, it will be instantaneously perceived, is in the fullest accordance with what follows, "Prophecy came not in old time by the will of man;" it was not at any time of the prophet's own origination; it did not flow from ideas of his own; he was not its author but its organ; he neither spoke nor wrote except as he was moved by the informing Spirit.

Let us now try to what practical conclusions in interpretation the above canon of the apostle's may guide us; for although it is of a negative character, it may contribute, at least, to some positive results. We propose in the following remarks, to notice the aspect it may have on the much contested theory of a double sense in predictions—

whether it does not, in some measure, diminish the credibility of the existence of such predictions.

Our former paper will sufficiently show that we are no advocates of such double sense in any portion of scripture as should imply aught that would be ambiguous or equivocal. We utterly repudiate everything like a duplicity which should tamper with the anxieties and expectations of mankind—which should, e. g. :—

"Keep a word of promise to the ear
And break it to the hope :"

which should apparently guide an earnest inquirer in one direction, when his true course would be in another. All equivocation of this sort we should hold to be equally derogatory to the Most High's natural and to his moral attributes. It would impeach his sincerity and be a confession of his ignorance. It would show him reduced from the enviable supremacy he might occupy to the miserable case of one who has to prop up his credit by paltry shifts and subterfuges. Such subterfuges and shifts the Author of Scripture prophecy solemnly disclaims, "I have not spoken in secret, or in a dark place of the earth; I said not to the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness; I declare things that are right," i. e., upright, straightforward. (Isaiah xlv. 19.) We understand by double predictions, or predictions which are susceptible of a double sense, those which, in the language of the illustrious Bacon, receive "a springing and germinant accomplishment;"* those which have a primary reference to a proximate and a secondary reference to a remote event; those which expect one fulfilment under the Old dispensation, and another under the New; those consequently in

* See Lectures, p. 196.

* See Bacon on Advancement of Learning. (Mentagu's Ed. 1838,) p. 124.

which the first fulfilment is premonitory of the second; in which the circumstances and lessons of the former event are, on a small scale, what the circumstances and lessons of the later event are on a large one.

It is justly observed by Bacon (see reference below) that such fulness and latitude in prophecies is agreeable to the nature of their Author, with whom "a thousand years are but as one day;" it will also readily be perceived to have the general course of analogy in its favour. An observation or two may here not be misplaced on the plain and ever-developing analogy which obtains between the material and the spiritual world. There is, probably, not a phenomenon in the kingdom of mind which has not its corresponding phenomenon in the kingdom of matter. There is not an operation in our mental or moral frame which has not light shed upon it by some analogous operation in our physical frame. There is not an agency or influence which can be brought to bear on the world within us which may not be paralleled and illustrated by some agency in the world without. It is in their power of tracing and exhibiting such parallels that the genius of great writers consists. It is in the welcome surprise with which such analogies burst on our own perceptions that half our own pleasures of imagination are found. No inconsiderable argument in behalf of the identity of the Author of Creation and Providence is derived from the coincidence of such analogies. Can we believe that we are under two different jurisdictions when we are surrounded every where by such symmetries? Is it credible that it is owing to mere fortuitous combination that one system of objects should be the mirror of another, or is it a mere happy accident of our lot that external nature is a treasury of images? The dominions of the great Creator are

full of correspondences; nor is there a product, animate or inanimate, in one department of his works, which does not derive some extraneous dignity from its aptitude to illustrate or to accredit some formation in the other.

But what concerns us now more nearly is that just the same sort of correspondence obtains between the Old economy of revealed truth and the New. It can need no proof with those who reverence the authority of scripture that the Old dispensation, in all its grander features, so far especially as that dispensation was legal or Mosaical, was typical of the New. All the great institutions of the Mosaic law were symbolical of others under the gospel. The legal solemnities had all their evangelical meaning. The ordinations both of sacred places and sacred times were settled with an eye to something still more sacred. Even the dignity of the great personages who then administered affairs was but the reflected lustre of a far superior dignity—even of His who was "in all things to have the pre-eminence." Moses, Aaron, and Joshua were all types of him—the first as a lawgiver and prophet, the second as a priest and intercessor, the third as a deliverer and captain. The reigns of David and Solomon were both prefigurative of his. The whole apparatus of means and observances, we have apostolic warrant for saying (see Heb. viii. 5), served but for "patterns and shadows of spiritual things."

Now, if we have thus, under former times, a confessed number of typical ordinances, why is it improbable that we should have a number also of typical events? If many of the precepts given had a further reference than their primary one, why not many of the occurrences evolved? Why may not the actions, as well as the characters and offices, of historic persons under the Old Testament, look forward, many

them, to something under the New? What is there less worthy in the great deliverances of the church to be signified beforehand than in its great doctrines? Why may we not believe that against all the varieties of trial which should befall Christianity and its professors in their progress through this world, its exalted Head has provided an adequate fund of consolation by the permission of the like to the Jewish faith? If elaborate arrangements were made to prepare our minds for the appearance of Christ, why not also for the rise of Antichrist?

Admitting the antecedent probability of such correspondences in events, the hypothesis of a double sense in predictions becomes easy and natural. It is readily allowed that a duality in the references of prophecy can only stand as a duality in the objects of prophecy can be substantiated also. Omnipotence itself could not make one form of expression shadow forth two events which are without any correspondence. If the transactions themselves be not, in some sort, parallels, so that the one shall be, in its main aspects, a re-production of the other, to attempt to comprehend them under one prediction could be little better than verbal trickery: but if the parallelism of the events must be owned possible, why not also that of the applications? It is in speaking of historical occurrences that the apostle says (1 Cor. x. 11), "All these things happened unto them for ensamples (*τύποι*); and they are written for our admonition upon whom the ends of the world are come." Thus to adapt former incidents to present and permanent uses is, in a manner, to "glorify them, that they shall not be small." (Jerem. xxx. 19.) It is, to accommodate the language of Isaiah (ch. lx. 17), instead of "*brass to bring gold, and instead of iron to bring silver, and for wood brass, and for stones iron.*" *It is a great thing to be able to*

assure struggling Christians under the pressure of outward adversities, that no "strange thing has happened unto them." (See 1 Peter iv. 12.) To dissipate thus the novelty of a "fiery trial," goes far towards dissipating its formidableness likewise. When the oppressed believer thus sees a scourge hanging over him, "after the manner of Egypt," he is prepared to expect deliverance "after the manner of Egypt" also. (See Isaiah x. 24, 26.) We hold it to be highly probable that all the great temptations, dangers, and sufferings of the church have already had their miniature model, and that it is not ancient saints or heroes only, like Elijah, who have re-appeared or will re-appear in "spirit and in power." (See Matt. xi. 14; Luke i. 17.)

The most serious difficulty which will obstruct the reception of these conclusions in some minds, will probably be the view under which they represent the depraved actors in former eras. To have pre-ordained that the more notorious oppressors and persecutors of the church shall have had their prototypes in former ages, may seem to exempt these latter from their proper accountability. It may even seem to fasten much of the paternity of their evil doings on the divine Author of the arrangement, who, it will be said, has extracted his own profit from the enormities. It may be thought to transform the voluntary actions of the wicked into blind necessities, and not to be dealing with the agents on their own merits. To some it would have the appearance of sacrificing individual character and happiness for public ends, just as some philosophers will make their scientific experiments on living bodies. What a humane practitioner would not do to the meanest animal, can it be believed that the most merciful Father of all would do to intelligent souls? Is it credible that he would rear and nurse any whose principal use should

be that of beacons to others, or that he would treat as punishable those who have promoted his purposes? Now, not to mention that to moot these questions is, like the Jews in Paul's time (see Rom. ix. 19), to plunge at once into the dark labyrinth of "fixed fate" and "free will," we must never forget, in considering them, either the marvellous intertexture of divine primary with divine secondary purposes, or the nice shades which distinguish merely permissive from decretory appointments. It is certain that there is a link and tie by which actions may become divine works without ceasing to be human responsibilities. There is a sense in which God "creates darkness as well as forms light; in which he creates evil as well as makes peace." (See Isaiah xlv. 7.) He himself calls attention to the fact, that he "creates the smith who bloweth the coals in the fire, and who bringeth forth an instrument for his work, and that he creates the waster to destroy." (See Isaiah liv. 16.) In a sense, that is to say, even the weapons of the persecutor are of his fashioning. Both the Egyptian and the Assyrian monarchs deemed themselves absolutely independent in their actions, and would have resented with scorn the idea of subjection to any will but their own; but, yet, they were both raised up by God, that his "power might be shown in them, and that his name might be declared throughout all the earth." (See Exod ix. 16; Isaiah x. 5—7.) The reconcileableness of divine foreknowledge with human voluntary agency is one of the most complicated problems in morals; but we need only the necessary moral geometry, to solve the problem; had we but, to change the figure, a suitable moral prism, we should see the two aparent contraries blending into one another *like the colours of the iris.*

As it regards the matter of fact in

this discussion, we may specify one or two prophecies in the interpretation of which, if we are but candid, the acknowledgment of a twofold reference seems inevitable. The first is the celebrated promise made by God to David, as recorded 2 Sam. 12—16. That the primary reference of this promise was to Solomon and his immediate descendants none, we presume, will doubt. The Hebrew monarch himself expressly speaks of it as having received fulfilment in his own person. This he does, not in a single dubious expression, but again and again. (See 1 Kings viii. 15—20.) Notwithstanding, we are given to understand, and that by the concurrent voice of the Old and New Testaments, that "a greater than Solomon is here." The testimony of the ancient church we may collect with sufficient certainty from Ps. lxxxix. and cxxxii.; we have the testimony of Peter in his Pentecostal sermon (see Acts ii. 29, 30); the testimony of Paul, in Hebrews i. 5. It may be observed that both the latter references are professedly of an argumentative nature; but the evidence from the Psalm, though indirect, is not the less valuable.

Another indisputable instance, as we cannot but think, of a double applicability in prophecy, may be found in the prediction of the virgin and her miraculous offspring, as recorded in Isaiah vii. 14—16. It seems plain that the direct reference of this prophecy is to some contemporaneous event. The preceding context, for example, speaks of the birth as to be a sign to the then generation, its professed object being to restore the confidence of Ahaz and his subjects. This view is strengthened almost to certainty by the succeeding context. In ver. 15, 16, the space of a few years is named as, at once, so to speak, the limit of the prophecy and the term of the appearance of the child "Butter and honey shall he eat that b

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may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land which thou abhorrest shall be forsaken of both her kings." It appears here as clear as language can make it, that the Immanuel just before promised was to be a contemporary person. Yet who can doubt that the promise regards also, and still more conspicuously the future mysterious Word, "God manifest in the flesh." Apart from all arguments to this effect from the connexion, which are not without weight, we may here again appeal to the direct authority of the New Testament. See especially, Matt. i. 22 : iv. 15, 16.

We particularize next the celebrated prophecies in Daniel, of the persecutions of Antiochus. These will be found both in ch. viii. 23—26, and ch. xi. 21, &c. Now let any one compare various of the expressions in these chapters with those in ch. vii. 21—26, and in 2 Thess. xi. 3, 4—8, 9 ; and we see not how he can resist the conclusion, that the tyranny of

this monarch was meant to foreshow the far worse tyranny and abominations of the papacy. This inference is the more stable from the exact coincidence which is singularly seen to mark the *times* of each oppression. (See ch. vii. 27, as compared with ch. xii. 7.)

If further instances were needful, we might select from the New Testament the celebrated prophecy of our Lord, delivered on the Mount of Olives. (See Matt. xxiv.) Who will undertake to say, that it is only one of his comings, viz., that to the overthrow of the Jewish state and city, of which he here speaks ? —that none of his sayings look to the real end of the world ? We are fully alive to the difficulty of defining, by any precise lines of demarcation, where one of these topics ends and the other begins ; but we must remember that prophecy loves insensible transitions. We must, however, forbear now from entering further on this discussion, and commend the whole subject to the thoughtful consideration of our readers.

LOINS GIRDED AND LAMPS BURNING.

LETTERS FROM ABRAHAM BOOTH.

THE following are extracts from letters addressed by the late Mr. Booth of Prescott Street, to his brother, Mr. Robert Booth of Kirkby Woodhouse, Nottinghamshire, when far advanced in life. The former, occasioned by the death of Mrs. Booth, bears the date of January 23, 1802.

"DEAR BROTHER,—You have already been informed by my son Abraham, of the death of my dear wife ; an event of which I had for some weeks been apprehensive, though I did not suppose it would have taken place quite so soon

as it did. I feel, I greatly feel ; but, blessed be God, I neither sorrow as one that has no hope respecting the final happiness of the dear deceased, nor as one that murmurs under the afflicting hand of God. For as I have no doubt of her separate spirit being in a state of happiness, so I am satisfied not only that the Lord had a complete right to take her away, but that he has done what, on the whole, will be the best for me. Oh, brother, it is a blessed thing to have the peace of God, and a scriptural hope of glory.

"My asthma increases, and my cough

is very troublesome ; so that I have not been able to preach twice on one day, for a long time, nor at all for three or four weeks. I hope, however, if the weather be mild, that I shall be able in a little while to resume my stated labour. But I am an old man, and you are not much younger ; each of us become a widower, and hastening down to the grave. May our hearts be detached from the world, and set upon heavenly things.

"It has of late been a very sickly and dying time in London ; and according to report still more so in many parts of the country. All things around us declare, *that this is not our rest*. May we live to God while we do live, and be ready to die at any moment !"

The other, written four days before his death, and addressed to the same relative, is dated January 22, 1806.

"DEAR BROTHER,—Once more I take up my pen to send you a line, before I leave this present evil world ; but am in full expectation of quitting my earthly tabernacle in a little while. I am become very feeble, and my respiration is

laborious both night and day. It is with difficulty that I can engage, for a few moments, morning and evening in family prayer. In a word, I am scarcely fit for any employment, of either body or mind. My life is so nearly run out, that scarcely anything besides the very dregs remains.

"I have reason, however, to be unspeakably thankful ; for I have hope of eternal life. Yea, an old sinner as I am, all imperfect in my best services, and absolutely unworthy of any spiritual blessings, as I certainly am, I have hope of beholding the glory of Christ, and of being for ever with him. Oh that I may bear with patient submission, and complete resignation, every affliction which yet awaits me, and be helped to finish my course with joy !

"Forget not, brother, that you also are an old man, and hastening to the end of life. Remember, that the present life is the seed-time of an eternal harvest. This is a very solemn thought. Oh ! that it may rest upon your mind, and operate powerfully in your conduct. May you live as bordering on the grave, and be prepared to depart at any time ! The Lord be with you, and yours."

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XI.—APOSTLE.

THE etymological meaning of this word is precisely the same as that of the more common word *missionary* ; the former being Greek, the latter derived from the Latin. It occurs in the New Testament in more than eighty places.

It is used as a term designating one sent to effect any purpose ; thus—"The servant is not greater than his Lord, neither he that is sent greater than he that sent him." *John xiii. 16.*

VOL. XV.—FOURTH SERIES.

It is assigned by predictive wisdom to a class of persons who were to be associated with prophets in a mission to the rebellious Jews. "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will slay and persecute." *Luke xi. 49.*

It is used respecting the Lord Jesus Christ himself, who is called "The Apostle and High Priest of our profession." *Hebrews iii. 1.*

It is a title given by the Lord Jesus to twelve of his disciples whom he selected from others and commissioned to proclaim the approach of the reign of heaven. "He chose twelve, whom also he named apostles." Luke vi. 13.

It is applied by the historian to Barnabas and Paul. Acts xiv. 14.

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interpreter—that is to say, he refers the interpretation to the *prophet*, not to the *reader of prophecy*. His paraphrase is, "No prophecy of scripture is [the result] of private [or uninspired] disclosure,"* i. e. of the divine purposes. But it is an objection to this that the term *interpretation* is nowhere else employed in Scripture in this sense, which Henderson himself admits, and we think further that had the apostle designed such a statement, he would have used the past tense instead of the present one—No prophecy of scripture ~~was~~ of private or uninspired disclosure—interpretation. We hold it therefore more safe to adhere to the ordinary sense of the latter word, and to explain, "No prophecy of scripture is to be interpreted as if the prophet's own," or, more generally, "No prophecy is to be interpreted as if of human authorship." We are to attribute to every single prophecy and to the whole body of prophecies a direct divine origin, thankfully discerning in the whole the communications of divine knowledge, wisdom and benignity. This sentiment, it will be instantaneously perceived, is in the fullest accordance with what follows, "Prophecy came not in old time by the will of man;" it was not at any time of the prophet's own origination; it did not flow from ideas of his own; he was not its author but its organ; he neither spoke nor wrote except as he was moved by the informing Spirit.

Let us now try to what practical conclusions in interpretation the above canon of the apostle's may guide us; for although it is of a negative character, it may contribute, at least, to some positive results. We propose in the following remarks, to notice the aspect it may have on the much contested theory of a double sense in predictions—

whether it does not, in some measure, diminish the credibility of the existence of such predictions.

Our former paper will sufficiently show that we are no advocates of such double sense in any portion of scripture as should imply aught that would be ambiguous or equivocal. We utterly repudiate everything like a duplicity which should tamper with the anxieties and expectations of mankind—which should, e. g. :—

"Keep a word of promise to the ear
And break it to the hope :"

which should apparently guide an earnest inquirer in one direction, when his true course would be in another. All equivocation of this sort we should hold to be equally derogatory to the Most High's natural and to his moral attributes. It would impeach his sincerity and be a confession of his ignorance. It would show him reduced from the enviable supremacy he might occupy to the miserable case of one who has to prop up his credit by paltry shifts and subterfuges. Such subterfuges and shifts the Author of Scripture prophecy solemnly disclaims, "I have not spoken in secret, or in a dark place of the earth; I said not to the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness; I declare things that are right," i. e., upright, straightforward. (Isaiah xlv. 19.) We understand by double predictions, or predictions which are susceptible of a double sense, those which, in the language of the illustrious Bacon, receive "a springing and germinant accomplishment;"* those which have a primary reference to a proximate and a secondary reference to a remote event; those which expect one fulfilment under the Old dispensation, and another under the New; those consequently in

* See Lectures, p. 186.

* See Bacon on Advancement of Learning. (Mentag's Ed. 1838,) p. 124.

which the first fulfilment is premonitory of the second; in which the circumstances and lessons of the former event are, on a small scale, what the circumstances and lessons of the later event are on a large one.

It is justly observed by Bacon (see reference below) that such fulness and latitude in prophecies is agreeable to the nature of their Author, with whom "a thousand years are but as one day;" it will also readily be perceived to have the general course of analogy in its favour. An observation or two may here not be misplaced on the plain and ever-developing analogy which obtains between the material and the spiritual world. There is, probably, not a phenomenon in the kingdom of mind which has not its corresponding phenomenon in the kingdom of matter. There is not an operation in our mental or moral frame which has not light shed upon it by some analogous operation in our physical frame. There is not an agency or influence which can be brought to bear on the world within us which may not be paralleled and illustrated by some agency in the world without. It is in their power of tracing and exhibiting such parallels that the genius of great writers consists. It is in the welcome surprise with which such analogies burst on our own perceptions that half our own pleasures of imagination are found. No inconsiderable argument in behalf of the identity of the Author of Creation and Providence is derived from the coincidence of such analogies. Can we believe that we are under two different jurisdictions when we are surrounded every where by such symmetries? Is it credible that it is owing to mere fortuitous combination that one system of objects should be the mirror of another, or is it a mere happy accident of our lot that external nature is a treasury of images? The dominions of the great Creator are

full of correspondences; nor is there a product, animate or inanimate, in one department of his works, which does not derive some extraneous dignity from its aptitude to illustrate or to accredit some formation in the other.

But what concerns us now more nearly is that just the same sort of correspondence obtains between the Old economy of revealed truth and the New. It can need no proof with those who reverence the authority of scripture that the Old dispensation, in all its grander features, so far especially as that dispensation was legal or Mosaical, was typical of the New. All the great institutions of the Mosaic law were symbolical of others under the gospel. The legal solemnities had all their evangelical meaning. The ordinations both of sacred places and sacred times were settled with an eye to something still more sacred. Even the dignity of the great personages who then administered affairs was but the reflected lustre of a far superior dignity—even of His who was "in all things to have the pre-eminence." Moses, Aaron, and Joshua were all types of him—the first as a lawgiver and prophet, the second as a priest and intercessor, the third as a deliverer and captain. The reigns of David and Solomon were both prefigurative of his. The whole apparatus of means and observances, we have apostolic warrant for saying (see Heb. viii. 5), served but for "patterns and shadows of spiritual things."

Now, if we have thus, under former times, a confessed number of typical ordinances, why is it improbable that we should have a number also of typical events? If many of the precepts given had a further reference than their primary one, why not many of the occurrences evolved? Why may not the actions, as well as the characters and offices, of historic persons under the Old Testament, look forward, many

them, to something under the New? What is there less worthy in the great deliverances of the church to be signified beforehand than in its great doctrines? Why may we not believe that against all the varieties of trial which should befall Christianity and its professors in their progress through this world, its exalted Head has provided an adequate fund of consolation by the permission of the like to the Jewish faith? If elaborate arrangements were made to prepare our minds for the appearance of Christ, why not also for the rise of Antichrist?

Admitting the antecedent probability of such correspondences in events, the hypothesis of a double sense in predictions becomes easy and natural. It is readily allowed that a duality in the references of prophecy can only stand as a duality in the objects of prophecy can be substantiated also. Omnipotence itself could not make one form of expression shadow forth two events which are without any correspondence. If the transactions themselves be not, in some sort, parallels, so that the one shall be, in its main aspects, a re-production of the other, to attempt to comprehend them under one prediction could be little better than verbal trickery: but if the parallelism of the events must be owned possible, why not also that of the applications? It is in speaking of historical occurrences that the apostle says (1 Cor. x. 11), "All these things happened unto them for ensamples (τύποι); and they are written for our admonition upon whom the ends of the world are come." Thus to adapt former incidents to present and permanent uses is, in a manner, to "glorify them, that they shall not be small." (Jerem. xxx. 19.)

It is, to accommodate the language of Isaiah (ch. lx. 17), instead of "brass to bring gold, and instead of iron to bring silver, and for wood brass, and for stones iron." *It is a great thing to be able to*

assure struggling Christians under the pressure of outward adversities, that no "strange thing has happened unto them." (See 1 Peter iv. 12.) To dissipate thus the novelty of a "fiery trial," goes far towards dissipating its formidableness likewise. When the oppressed believer thus sees a scourge hanging over him, "after the manner of Egypt," he is prepared to expect deliverance "after the manner of Egypt" also. (See Isaiah x. 24, 26.) We hold it to be highly probable that all the great temptations, dangers, and sufferings of the church have already had their miniature model, and that it is not ancient saints or heroes only, like Elijah, who have re-appeared or will re-appear in "spirit and in power." (See Matt. xi. 14; Luke i. 17.)

The most serious difficulty which will obstruct the reception of these conclusions in some minds, will probably be the view under which they represent the depraved actors in former eras. To have pre-ordained that the more notorious oppressors and persecutors of the church shall have had their prototypes in former ages, may seem to exempt these latter from their proper accountability. It may even seem to fasten much of the paternity of their evil doings on the divine Author of the arrangement, who, it will be said, has extracted his own profit from the enormities. It may be thought to transform the voluntary actions of the wicked into blind necessities, and not to be dealing with the agents on their own merits. To some it would have the appearance of sacrificing individual character and happiness for public ends, just as some philosophers will make their scientific experiments on living bodies. What a humane practitioner would not do to the meanest animal, can it be believed that the most merciful Father of all would do to intelligent souls? Is it credible that he would rear and nurse any whose principal use should

be that of beacons to others, or that he would treat as punishable those who have promoted his purposes? Now, not to mention that to moot these questions is, like the Jews in Paul's time (see Rom. ix. 19), to plunge at once into the dark labyrinth of "fixed fate" and "free will," we must never forget, in considering them, either the marvellous intertexture of divine primary with divine secondary purposes, or the nice shades which distinguish merely permissive from decretory appointments. It is certain that there is a link and tie by which actions may become divine works without ceasing to be human responsibilities. There is a sense in which God "creates darkness as well as forms light; in which he creates evil as well as makes peace." (See Isaiah xlv. 7.) He himself calls attention to the fact, that he "creates the smith who bloweth the coals in the fire, and who bringeth forth an instrument for his work, and that he creates the waster to destroy." (See Isaiah liv. 16.) In a sense, that is to say, even the weapons of the persecutor are of his fashioning. Both the Egyptian and the Assyrian monarchs deemed themselves absolutely independent in their actions, and would have resented with scorn the idea of subjection to any will but their own; but, yet, they were both raised up by God, that his "power might be shown in them, and that his name might be declared throughout all the earth." (See Exod ix. 16; Isaiah x. 5—7.) The reconcileableness of divine foreknowledge with human voluntary agency is one of the most complicated problems in morals; but we need only the necessary moral geometry, to solve the problem; had we but, to change the figure, a suitable moral prism, we should see the two aparent contraries blending into one *another like the colours of the iris.*

As it regards the matter of fact in

this discussion, we may specify one or two prophecies in the interpretation of which, if we are but candid, the acknowledgment of a twofold reference seems inevitable. The first is the celebrated promise made by God to David, as recorded 2 Sam. 12—16. That the primary reference of this promise was to Solomon and his immediate descendants none, we presume, will doubt. The Hebrew monarch himself expressly speaks of it as having received fulfilment in his own person. This he does, not in a single dubious expression, but again and again. (See 1 Kings viii. 15—20.) Notwithstanding, we are given to understand, and that by the concurrent voice of the Old and New Testaments, that "a greater than Solomon is here." The testimony of the ancient church we may collect with sufficient certainty from Ps. lxxxix. and cxxxii.; we have the testimony of Peter in his Pentecostal sermon (see Acts ii. 29, 30); the testimony of Paul, in Hebrews i. 5. It may be observed that both the latter references are professedly of an argumentative nature; but the evidence from the Psalm, though indirect, is not the less valuable.

Another indisputable instance, as we cannot but think, of a double applicability in prophecy, may be found in the prediction of the virgin and her miraculous offspring, as recorded in Isaiah vii. 14—16. It seems plain that the direct reference of this prophecy is to some contemporaneous event. The preceding context, for example, speaks of the birth as to be a sign to the then generation, its professed object being to restore the confidence of Ahaz and his subjects. This view is strengthened almost to certainty by the succeeding context. In ver. 15, 16, the space of a few years is named as, at once, so to speak, the limit of the prophecy and the term of the appearance of the child. "Butter and honey shall he eat that he

may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land which thou abhorrest shall be forsaken of both her kings." It appears here as clear as language can make it, that the Immanuel just before promised was to be a contemporary person. Yet who can doubt that the promise regards also, and still more conspicuously the future mysterious Word, "God manifest in the flesh." Apart from all arguments to this effect from the connexion, which are not without weight, we may here again appeal to the direct authority of the New Testament. See especially, Matt. i. 22 : iv. 15, 16.

We particularize next the celebrated prophecies in Daniel, of the persecutions of Antiochus. These will be found both in ch. viii. 23—26, and ch. xi. 21, &c. Now let any one compare various of the expressions in these chapters with those in ch. vii. 21—26, and in 2 Thess. xi. 3, 4—8, 9 ; and we see not how he can resist the conclusion, that the tyranny of

this monarch was meant to foreshow the far worse tyranny and abominations of the papacy. This inference is the more stable from the exact coincidence which is singularly seen to mark the *times* of each oppression. (See ch. vii. 27, as compared with ch. xii. 7.)

If further instances were needful, we might select from the New Testament the celebrated prophecy of our Lord, delivered on the Mount of Olives. (See Matt. xxiv.) Who will undertake to say, that it is only one of his comings, viz., that to the overthrow of the Jewish state and city, of which he here speaks ? —that none of his sayings look to the real end of the world ? We are fully alive to the difficulty of defining, by any precise lines of demarcation, where one of these topics ends and the other begins ; but we must remember that prophecy loves insensible transitions. We must, however, forbear now from entering further on this discussion, and commend the whole subject to the thoughtful consideration of our readers.

LOINS GIRDED AND LAMPS BURNING.

LETTERS FROM ABRAHAM BOOTH.

THE following are extracts from letters addressed by the late Mr. Booth of Prescott Street, to his brother, Mr. Robert Booth of Kirkby Woodhouse, Nottinghamshire, when far advanced in life. The former, occasioned by the death of Mrs. Booth, bears the date of January 23, 1802.

"DEAR BROTHER,—You have already been informed by my son Abraham, of the death of my dear wife ; an event of *which I had for some weeks been apprehensive, though I did not suppose it would have taken place quite so soon*

as it did. I feel, I greatly feel ; but, blessed be God, I neither sorrow as one that has no hope respecting the final happiness of the dear deceased, nor as one that murmurs under the afflicting hand of God. For as I have no doubt of her separate spirit being in a state of happiness, so I am satisfied not only that the Lord had a complete right to take her away, but that he has done what, on the whole, will be the best for me. Oh, brother, it is a blessed thing to have the peace of God, and a scriptural hope of glory.

"My asthma increases, and my cough

is very troublesome ; so that I have not been able to preach twice on one day, for a long time, nor at all for three or four weeks. I hope, however, if the weather be mild, that I shall be able in a little while to resume my stated labour. But I am an old man, and you are not much younger ; each of us become a widower, and hastening down to the grave. May our hearts be detached from the world, and set upon heavenly things.

"It has of late been a very sickly and dying time in London ; and according to report still more so in many parts of the country. All things around us declare, *that this is not our rest*. May we live to God while we do live, and be ready to die at any moment !"

The other, written four days before his death, and addressed to the same relative, is dated January 22, 1806.

"DEAR BROTHER,—Once more I take up my pen to send you a line, before I leave this present evil world ; but am in full expectation of quitting my earthly tabernacle in a little while. I am become very feeble, and my respiration is

laborious both night and day. It with difficulty that I can engage, for few moments, morning and evening family prayer. In a word, I am scarce fit for any employment, of either body or mind. My life is so nearly run out that scarcely anything besides the vestments remains.

"I have reason, however, to be unspeakably thankful ; for I have hope of eternal life. Yes, an old sinner as I am, all imperfect in my best services, and absolutely unworthy of any spiritual blessings, as I certainly am, I have hope of beholding the glory of Christ and of being for ever with him. O that I may bear with patient submission, and complete resignation, every affliction which yet awaits me, and I helped to finish my course with joy !

"Forget not, brother, that you also are an old man, and hastening to the end of life. Remember, that the present life is the seed-time of an eternal harvest. This is a very solemn thought ! Oh ! that it may rest upon your mind and operate powerfully in your conduct. May you live as bordering on the grave and be prepared to depart at any time. The Lord be with you, and yours."

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XI.—APOSTLE.

THE etymological meaning of this word is precisely the same as that of the more common word *missionary* ; the former being Greek, the latter derived from the Latin. It occurs in the New Testament in more than eighty places.

It is used as a term designating one sent to effect any purpose ; thus—"The servant is not greater than his Lord, neither he that is sent greater than he that sent him." John xiii. 16.

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It is assigned by predictive wisdom to a class of persons who were to be associated with prophets in a mission to the rebellious Jews. "Therefore also said the wisdom of God, I will send them prophets and apostles, and son of them they will slay and persecute" Luke xi. 49.

It is used respecting the Lord Jesus Christ himself, who is called "Apostle and High Priest of our profession." Hebrews iii. 1.

It is a title given by the Lord Jesus to twelve of his disciples whom he selected from others and commissioned to proclaim the approach of the reign of heaven. "He chose twelve, whom also he named apostles." Luke vi. 13.

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HOME.

THIS busy world is a stirring place,
 With its gay and eager crowd;
 Its scenes are changing and wondrous strange,
 And its voice is harsh and loud!
 The struggle of most that join with the throng
 Is to gain but a selfish end;
 In the noise and bustle we rarely meet
 With a true and a loving friend.

If love had no spot she could call her own
 To grace with her radiant smile,
 The world would indeed be a dreary place
 For man to mourn in awhile.
 But it is not thus;—there's a hallowed place
 Where love and friendship may come,
 When the chilling touch of the world we may change
 For the fond embrace of home.

The name of home is a pleasant sound,
 Soft music to every heart;
 It wakens up memories solemn and sweet,
 With which we are loath to part.
 It carries us back to our early days,
 When no care had darkened our brow,
 When we sported in boyish playfulness,
 And lived as we cannot now.

It whispers gently of those who are gone,
 But who live in our hearts' best love;
 Who have left the sorrows and troubles of time,
 To live and be happy above:—
 Of those whose presence brightened our home,
 And whose love was true and deep;—
 The thought of them was a sad delight,
 It charms whilst it makes us weep.

But though some have gone and wait for us now
 Till we join them in peace at last,
 Our home is not yet left desolate,
 Its joys are not all of the past.
 For generous hearts are yet beating there,
 Whose love is our noblest prize;
 Where our name still lingers pleasantly,
 Where our memory never dies.

O Home! thou art not a mere earthly place,
 To be met with in any land!
 Thou art something more sacred, more heavenly by
 far,
 Than is fashioned by man's rough hand.
 Where the gentle word is spoken oft,
 Where the look of kindness is seen,
 Where the love of the soul beameth bright in the
 eye,—
It is there thou hast ever been.

What a treasure we have in a peaceful home!
 No language its worth can tell!
 'Tis the poor man's earthly heritage;
 His home that he loves right well.
 It may be found in the palace hall,
 Or beneath the stately dome;
 But the cottage of humble poverty
 Is the best and the dearest home.

When the welcome shades of the evening give
 To his arm a season of rest,
 The labourer speeds to the home of his love,
 As the wearied bird to its nest.
 There the accents of love fall soft on his soul,
 Like the gentle dew of heaven;
 And his heart grows glad at the smiles of those
 Whom a gracious God hath given.

The seaman thinks of his distant home,
 When the ocean is still and asleep;
 And his thoughts outstrip the furious blast,
 When it dashes across the deep.—
 The soldier, when darkness gathers around,
 And the watch-fires fitfully gleam,
 Lays him down to rest on a foreign soil,
 And home is his fondest dream.

Let us prize our homes;—and fervently pray
 That love may reign there still,
 That the holy sunshine of her bright smile
 May our hearts with gladness fill.
 For a home without love is as gloomy and cold
 As a cavern dark and deep,
 Into which the rays of the cheerful sun
 Are almost afraid to creep.

But in all our joy, let us never suppose
 That an earthly home is our rest;
 For death will come for our dearest friends,
 Or for us, as God thinks best.
 Ah! why is that downcast look? There's a heaven,
 The gift of a Saviour's love,
 And his faithful ones shall live again
 In a brighter home above.

There the mourner will bid farewell to his woe,
 For no sorrow can enter there;
 And the weary pilgrim will sink into rest,
 Beneath his Father's care.
 There the fond mother will meet her child,
 And death shall no more annoy;
 There angels will welcome the heir of heaven
 To his home of unfading joy.

University College, London.

Lxo.

REVIEWS.

The Sacraments. An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called The Sacraments. By ROBERT HALLEY, D.D., Part II. The Lord's Supper. London: Jackson and Walford. 8vo. pp. 387.

THE writer of an able article in the "Eclectic Review" for last month commences his observations with these words:—"As the 'Eclectic Review' is conducted on principles common to the 'baptist' and other nonconformist churches, we could not notice in this journal Dr. Halley's former volume; and for the same reason, we are precluded from noticing those parts of the first lecture in the second volume which touch on the same controversy." If this gentleman will turn to the Eclectic Review for February, 1845, he will find there a critique on Dr. Halley's former volume occupying more than thirty pages; but as he assigns this reason for passing over the first sixty-seven pages of this volume, we may suppose that it will be thought by intelligent men that these sixty-seven pages have special claims on the attention of such journals as our own. This, and other considerations, among which may be reckoned our sincere respect for the author, have induced us to read these sixty-seven pages carefully, to endeavour to form a just estimate of their contents, and to determine to present to our readers an early report.

The opening paragraph contains the author's statement of his design. It is this:—

"Baptism, as it has been explained
"in preceding Lectures, is an ordinance
"of Christ, by which all persons re-
"ceived under Christian instruction

"ought to be designated. Practically,
"it is a registration of those who are
"admitted to a course of instruction,
"preparatory to their reception into
"the fellowship of a Christian church.
"Emblematically, it is a sign of the
"sanctifying influence of the truths in
"which they are instructed. According
"to this exposition Jesus made and
"baptized disciples in the sense of
"learners not of converts. The design
"of this Lecture is to show that learners
"are to be still designated by the rite
"of baptism."

In this passage it is evidently the purpose of Dr. Halley to teach that no other qualification for the rite of baptism is necessary than a willingness to be instructed. Subsequently, he asserts this in other unmistakeable language; saying, "Since his resurrection, the great truth announced to the world is, that Jesus the Christ is crucified for our sins, and raised for our justification. All who hearing this truth, are willing to become learners of the Christian doctrine, ought to be placed under the elementary instruction of the church and to be designated by the initiatory rite of baptism. When these learners understand the doctrine, furnish satisfactory evidence of submission to its power, and correctly appreciate the responsibilities of church fellowship, they ought to be received, as disciples indeed, not as learners, but as converts, to the fellowship of the church, and the communion of the Lord's supper." p. 2.

Having argued for this theory at very considerable length, Dr. Halley proceeds to inquire what influence this opinion ought to have upon the practice of

"infant baptism." In proving, to his own satisfaction, that neither faith nor a profession of faith, neither repentance nor a profession of repentance is necessary to entitle to baptism, he evidently thinks that he has removed formidable objections to that practice. "If enough has been said to prove that baptism was not restricted to accredited believers, but administered to other applicants as disciples or learners, these remarks may be sufficient to show that the children of believers are entitled to the same recognition as belonging to the kingdom of God." But in this part of the lecture he seems to us to lose sight of his own doctrine, and to proceed upon the supposition of something very different from that for which he had been arguing. Apparently it never occurred to him that so long as he admitted that the recipients of baptism were to be previously those who "hearing this truth," that Jesus the Christ was crucified for our sins and raised for our justification—were "willing to become learners of the Christian doctrine," or, according to the phraseology of the last quotation, "applicants," so long he had done nothing at all to vindicate the baptism of an unconscious babe. The child of six weeks old, though it be the child of members of a Christian church, is no more an "applicant" than it is "a believer;" such infants, of whomsoever born, are no more "willing to become learners of the Christian doctrine" than they are professors of the truth; and can no more be "baptized disciples in the sense of learners" than in the sense "of converts." We are not saying that Dr. Halley has brought forward no arguments in favour of infant baptism: he has produced some, though none that appear to us to be weighty; but we *do say that if he had demonstrated the truth of his principal position, he would have effected nothing towards removing*

that objection to the baptism of infants which is derived from their want of scriptural qualification for the rite.

Here then we might terminate this article, were we mere controvertists; but as lovers of truth, willing to hear and to increase learning, we are ready to attend to Dr. Halley's reasoning with openness and candour. It may be the more easy to examine them impartially inasmuch as we see that the admission of their truth would not affect the great practical question respecting the baptism of those who are not yet old enough to be "applicants" or in any way to evince their willingness to learn. Is it so then that baptism is "a registration" of those who are admitted to a course "of instruction preparatory to their reception into the fellowship of a Christian church?" Has Christ, or have any of his inspired servants taught us this?

Dr. Halley must forgive us if we stumble at the outset. This word "admitted" produces perplexity in our minds. It has been our practice to give instruction freely to all comers, not reserving any mysteries for a select class. Can Dr. Halley mean that he *admits* to a course of instruction of a certain kind, only the baptized? Is he so rigid a strict communionist as this? Does he not only repel from the fellowship of a Christian church, the unbaptized among his devout acquaintance, but even repel them from preparatory instruction? If not, in what sense can baptism be practically, a registration of those who are *admitted* to a course of instruction preparatory to their reception into the fellowship of a Christian church? What is there, we wonder, that he would be unwilling to teach our children, which he would readily consent to make known to the baptized children, of his own flock? What is there in the Christian system which he would have concealed from the lat

Joseph John Gurney had he asked him to explain it, but would unfold cheerfully to a youth who had been favoured in infancy with baptismal "registration"? We do not believe that the frank and open-hearted author can mean this, though his words seem to us necessarily to imply as much. We suppose that though he has not expressed himself with sufficient exactness to preclude misapprehension, what he means is that baptism is a registration of those who are to be recognized as on probation for church fellowship, and to be instructed therefore in its obligations, privileges, and duties.

Be this as it may, it is evident that Dr. Halley deliberately intends to teach that it may be right to baptize a man, woman, or child who has "no knowledge of the evangelical doctrine." The opinion he maintains "accounts," he tells us, "for the baptism of so very 'ignorant a man as Simon Magus.'" He enlarges on the "extreme ignorance of the rudiments and first principles of the Christian religion" displayed by this impostor after his baptism. He says, "So great ignorance shows that he 'had been subject, previous to his baptism, to no catechetical instruction. After his baptism, not before it, he 'would have had to learn his catechism, if he had to learn it at all. Nor could Philip have made any inquiry respecting his knowledge of the gospel, without detecting his gross ignorance of its elementary lessons.'" p. 16. "Philip would disciple Simon Magus by baptizing and teaching him, and therefore baptized him in his extreme ignorance. So we," adds Dr. Halley, "would make disciples by baptizing and teaching all who will submit to regular instruction." p. 17.

In maintaining this theory, Dr. Halley advances much from which we differ totally, and much, perhaps more than he thinks, with which we cordially agree.

It may be advantageous if we point out some particulars in which we coincide with him, before we proceed to assign reasons for regarding his main theory as unscriptural.

We agree with Dr. Halley, in the first place, that every person who is baptized should be subsequently a disciple in the sense of a learner. Whether he know little or much before, he is pledged by his baptism to receive the instructions of the great Prophet of the church, and submit entirely to his guidance. He has professed to be a disciple; he has avowedly taken Christ's yoke upon him, and he is bound therefore to learn of Him, not only till he enters on the responsibilities and advantages of church fellowship, but to the very end of his course. Nay, we concede to Dr. Halley most cheerfully, if it be a concession, that baptism is the first duty of a believer, and that he is bound to attend to it, as his first duty, whether he is in a position which allows of his availing himself of the advantages of church fellowship or not. So convinced are we of the importance of making it evident that baptism and church fellowship are very distinct things, that it has been our uniform practice for more than twenty years, when conversing with an applicant for baptism, to say 'After you have been baptized I will talk with you about uniting with the church; when I have baptized you, it will be my duty to teach you to observe all things whatsoever our Lord commanded.' If baptists contend, contrary to the opinion of our author, that some instruction should precede baptism, they also maintain, in accordance with him that instruction should follow it. The late Mr. Booth, referring to the two words *teach* and *teaching*, in Matt. xxviii. 19, expresses himself on the subject thus: "The teaching intended by μαθητεύσατε [MATHETEUSATE] has for its object all nations, that designed by

διδασκοντες [DIDASKONTES] relates to baptized disciples, who are called out of the nations. The subject of the former is the doctrine of salvation by Jesus Christ: that of the latter, is whatever he has commanded; or the institutions of his worship, and the laws of his kingdom. By the one disciples are made; by the other they are instructed to keep his commands. By that they are taught what they must believe; by this they are informed what they should practise in consequence of believing." The language of Booth would be received by Dr. Halley himself, with as much attention as that of Jerome; but as some who read these pages may not be in the habit of exercising equal candour towards modern baptists, it may not be amiss to subjoin the similar language of that ancient writer, who having observed that the order of words in the commission is excellent, illustrates it thus:—"He commands the apostles first to teach all nations; then to dip them with the sacrament of faith; and then to show them how they should behave themselves after their faith and baptism." Many worse things than this proceeded at different times from Jerome's pen.

Again, we agree with Dr. Halley in this, that baptism is not a certificate of safety. We are as averse as he is to its being regarded as "an attestation or discrimination of true believers." If any persons whom we have baptized, have taken this as evidence that they were in a state of acceptance with God, it has been in spite of our cautions, and declarations that we could give them no such assurance. We regard baptism as a profession of faith—that faith which none but the regenerate exercise—that faith which is invariably connected with final salvation—but the administrator is not responsible for the genuineness of that faith, and consequently for the true piety of the in-

dividual. It is the prerogative of Him whose eyes are as a flame of fire to know the hearts of the children of men. The administrator is responsible for the correctness of the profession, but not for its sincerity. He implies, by his conduct, that he knows nothing to nullify it, but not that he can guarantee the vitality of that faith which is avowed. But, on this point, we have found it remarkably difficult to make ourselves understood by some of our paedobaptist brethren. They are so accustomed to regard baptism as an act performed on a passive object of Christian benevolence—one who takes no part in the business—who expresses no intention—who is perfectly involuntary in the whole—who is acted upon instead of acting—that they can scarcely realize its meaning and implications in the case of one whose personal convictions have led him to the water, and who regards himself as performing a solemn act of worship. As it presents itself to their minds, in the general practice, the profession made must be the profession of other parties, not of the infant baptized. The parents may profess something: according to Dr. Halley, "the parents" in bringing their children to baptism, "virtually profess their intention to train their children in the nurture and admonition of the Lord." p. 45. The administrator may profess something: Dr. Halley asks, "Is not the pastor equally a party to the engagement, and is not the church, whose minister he is, concerned to provide that his successor should undertake the continuance of his pastoral engagements." p. 46. But the babe, the baptized one, professes nothing. Accustomed to this view of the case, our brethren cannot easily drop the thought that the profession made is the profession of others rather than of the neophyte. We have to do, on the other hand, with a voluntary agent, one who

has expressed desire to be baptized, one who has assigned reasons for that desire; one who professes something,—we are not now saying what; were it only, according to Dr. Halley's notion, a willingness to be instructed, there would still be a profession; the candidate is there by his own act, he has come of his own free will, for a purpose on which his own heart is set. This is the person who is making the profession;—not the minister, he is but an assistant in the performance of an act which the person baptized regards as his duty towards the Redeemer; which the minister is persuaded is the duty of all true believers, to which class he knows no evidence that this professed convert does not belong.

Further, we agree with Dr. Halley that baptism does not entitle to membership in any particular church. We believe him to be perfectly right when he affirms that in our ecclesiastical polity "no principle is more sacred than the right of the members to decide, upon their own responsibility, who ought, or ought not, to be received into their fellowship;" that "by administering baptism, no teacher deprives a church of its right, or exonerates it from its responsibility of deciding, as in the sight of the Lord Jesus, upon the Christian character of every applicant for its communion;" and that "the sanction or interference of a church in the administration of baptism is a gratuitous assumption, for which there is not the slightest shadow of scriptural authority." On this last point, we are aware that the practice of our churches is not uniform; some take the vote respecting the admission of a member before his baptism, and some afterwards; but our own opinion and practice for the last quarter of a century has been in accordance with the quotation just given. And let not Dr. Halley suppose that this is a pe-

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culiarity of modern baptists. Dr. Gill, a man whose sentiments were regarded with as much deference by the baptists of his own age, as was ever yielded to an individual in modern times, describes in his last great work, what he calls "the orderly, regular, scriptural rule of proceeding," thus: "A person inclined to submit to baptism, and to join in communion with a church, should first apply to an administrator; and, upon giving him satisfaction, be baptized by him, and then should propose to the church for communion; when he would be able to answer all proper questions. If asked to give a reason of the hope that is in him, he is ready to do it; if a testimony of his life and conversation is required, if none present can give it, he can direct where it is to be had; and if a question is put to him, whether he is a baptized person or no, he can answer in the affirmative, and give proof of it, and so the way is clear for his admission into church fellowship." Gill's Body of Divinity, Vol. III. Book III. p. 288.

Having thus shown wherein we agree with Dr. Halley in some topics incidentally brought into the discussion—especially in some which he seems to have regarded as stumbling-blocks—we will now proceed to assign reasons for our entire repudiation of his main principle.

The nine "considerations" which Dr. Halley brings forward to prove his doctrine do not seem to us to be very weighty. We cannot, consistently with the brevity which is requisite deal with them one by one, but we may make a few general remarks. Some of them represent the theory as accounting for habits and actions which are specified; but as we can account for these on our own system, we do not eagerly welcome it for this reason. The supposed difficulties do not press upon us; and therefore we require not the author's

interposition for their removal. Some things which he urges, it appears to us that he would not have adduced had he distinguished more carefully the peculiarities of the baptism which our Lord enjoined his apostles to administer after his ascension, from the characteristics of the baptism administered by the herald who had been sent previously to proclaim the near approach of his reign. But the argument which seems to us to be the most important is that which is founded on "the literal translation of our Lord's commission to administer baptism." He says, "That literal translation is, 'Going, disciple all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.'" . . . "It has been shown, as the words imply, that we are to make disciples by baptizing and teaching, not to make disciples first and baptize them afterwards." Baptizing and teaching are, he contends, "the mode of making disciples prescribed by the commission." p. 17.

But in what sense is the word "disciples" used in this case? To advert to his own distinction, is it "in the sense of learners," or of "converts?" Not of converts, as his whole argument is intended to prove, but of learners. "Our catechumens, recognized as learners, and disciplined by our baptizing and teaching them, if they continue in the word of Christ will know the truth, be made free by its purifying influence, and becoming disciples indeed, be accredited as spiritual (*πνευματικοί*) and perfect (*τέλειοι*) members of Christ's visible church." p. 47.

Now if this were the commission which Christ gave to his apostles, as Dr. Halley teaches, and his be the *correct interpretation of it*, there was *nothing in it adapted to promote the salvation of the nations which they were*

directed to visit. It consisted of three clauses, the latter ones indicating the mode in which the former was to be brought about. The second and third of these clauses contain nothing tending to the production of that faith through which a sinner is justified. If the first clause has no effect independently of the second and third, but these describe the mode of making the disciples mentioned in the first, which of these latter clauses is it which brings about reconciliation with God and peace of conscience? Will the second clause bring them to exercise that faith through which men are justified, but which they had not, according to the theory, previously to their baptism? Is it by *baptism* that faith is to be produced? Or will the third clause be more effectual? Will teaching him to observe what Christ has commanded secure the conversion of an ignorant man? "So very ignorant a man," for example, "as Simon Magus"—a man of "extreme ignorance of the rudiments and first principles of the Christian religion?" Or, if those whom our Lord calls "disciples indeed" be meant,—believers, genuine Christians,—the last two clauses of the commission do not show "the mode of making disciples;" but that is done, we maintain, under the operation of the first clause. If it be not, it is not done at all. It is neither being baptized, nor obeying Christ's precepts generally, that justifies a sinner; it is faith in the exalted Redeemer. It is the doctrine of the cross, the gospel of Christ, that is "the power of God unto the salvation of every one that believeth."

And why is it that the two latter clauses of this sentence are to be taken as descriptive of the mode of doing that which is enjoined in the first? The respected lecturer refers to what he had previously published, the former volume of *Lectures and the vindication of those*

Lectures in his book entitled "Baptism, the designation of the Catechumens," &c. Speaking in this latter work respecting the imperative verb in the first clause of the commission, rendered in the common version "teach," and by most modern translators disciple, he says, "Let it mean what it may, the 'phraseology of its connexion proves 'that it is to be accomplished by baptizing and teaching.'" p. 159. "I have, in my Lecture, assigned my reasons for maintaining that, according to the fair grammatical construction of the several terms, the verb, the noun, the participle, and the pronoun, the command is to disciple all nations, baptizing them, or that the participle, 'baptizing,' being so connected with the verb 'disciple,' must denote an act to be done, in accomplishing the action expressed by the verb; that is, we are to baptize in making disciples, and not after the disciples are made." p. 160. But there are other cases in the New Testament of similar construction which we think Dr. Halley would not interpret on the same principle. Paul says to the Ephesians, v. 18, 19. "Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord." Here is an imperative verb followed by present participles, but would Dr. Halley maintain that the speaking, the singing, the making melody, denote the mode in which they were to be filled with the Spirit? Further on, vi. 17, 18, the apostle says, "Take the helmet of salvation and the sword of the Spirit which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance," &c. Here again is an imperative verb followed by present participles; but will it be contended that the mode of taking the helmet and the sword

referred to, was by praying and watching and making supplication for all saints, especially for Paul that utterance might be given to him that he might open his mouth boldly?

One more question it is necessary to ask. How does Dr. Halley's view of the commission correspond with the recorded language and conduct of the men who received it, and must be presumed to understand its meaning? Did they appear to regard persons whom they baptized subsequently as mere inquirers, under a preparatory course of instruction, that they might be brought to believe and to enjoy the privileges to which the true children of God were entitled, or did they appear to consider them partakers of like precious faith with themselves, enjoying the same salvation? Did they address them merely as registered learners, or as converts—believers—men renewed in the spirit of their minds? It appears to us that they regarded baptism as the evidence and outward expression of an operative faith. It was not such evidence as rendered it certain that the heart of the individual was right in the sight of God, but such evidence as afforded a fair presumption that he had begun to deny himself, to take up his cross, and to follow the crucified but now risen and exalted Emmanuel. Regarding baptism as the appointed profession of a living faith—a profession that none would in those days make lightly—they hesitated not to treat the newly baptized convert as a believer, and address to him language in reference to future blessings which proceeded on the presumption that his faith though recent was genuine. On the same principle they addressed the unbaptized in language which implied that if they were baptized it would be as believers, and that they would receive the advantages belonging to believers. "Repent and be baptized every one of

you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." If their being baptized implied their concurrent or previous faith, such language was appropriate; but it would have been dangerous to employ such language to those whose baptism was a mere registration of learners. So also the historian scruples not to speak of any of the baptized as believers. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "Many of the Corinthians hearing, believed, and were baptized." Had Dr. Halley's system been that on which they acted in those days, this last text would have read, we suppose, "Many of the Corinthians hearing, were baptized, and admitted to instruction."

When a man has put on a beautiful garment which had been previously hidden in his wardrobe, its excellence becomes perceptible to those around him. It was a treasure before, it is now also an ornament. So, the baptized believer has openly avowed his reliance on Christ, and desire to be known as his. In submitting to this ordinance he has declared himself to be not only a disciple of this teacher, but a servant of this Lord, a dependant on this gracious benefactor, a worshipper of this incarnate God. To a company of such confessors it may be said in the expressive language of Paul to his Galatian friends, "As many of you as have been baptized into Christ have put on Christ."

The Bible of Every Land. A History of the Sacred Scriptures in every Language and Dialect into which Translations have been made: illustrated with Specimen Portions in Native Characters; Series of Alphabets: Coloured Ethnographical

Maps, Tables, Indexes, &c. Dedicated by permission to his Grace the Archbishop of Canterbury. London: Samuel Bagster and Sons. 4to. Part XII.

HAVING directed attention to the preceding portions of this curious work as they have successively appeared, we have now the pleasure to announce its completion. It is appropriate that it should be presented to the public in the year of the Great Exhibition, for it is itself an exhibition as unprecedented and as wonderful as that display of the industry and art of the civilized world. We hear much of "progress," but this book is the most decisive manifestation of progress that has ever yet been seen. To all croakers it says impressively in the language of Solomon, "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." In no earlier age of the world, call it Augustan, or golden, or what you may, could such a work as this have been produced. The written communications of the true wisdom were never at any preceding time set before mankind in so many languages or in such a diversity of forms, as are here presented to our view. Regarded merely as a literary work it is a marvellous production, but regarded as an indication of the progress made in furnishing the sowers of all nations with the good seed of the kingdom it is beyond all comparison delightful. The languages of the earth are divided into eight classes,—Monosyllabic—Shemitic—Indo-European—Ugro-Tartarian—Polynesian—African—American—and Mixed. These are subdivided into numerous branches. Under these are ranged individual languages, specimens of versions of the scriptures are given, and of the alphabets in which they are printed. Other particulars will be told best in the words of the editor

"The arrangement of the whole work is in strict conformity with the latest discoveries in ethnology; for, although the one grand object of displaying the history of the scriptures has never been departed from in these pages, the origin and condition of the nations to whom special versions have been vouchsafed, and the distinguishing characteristics of the languages into which have been transferred the words of Him who 'spake as never man spake,' have passed under careful review.

"The elements of these languages, the stock or stocks from which they sprang, and their affiliation with other languages, have been examined more or less in detail; and the singular precision with which all languages range themselves, according to the order of their mutual affinities, into classes, families, and subdivisions, is exhibited by means of our Tables of Classification, perhaps the first of the kind compiled in our language.

"The work has thus in some degree assumed the character of an ethnological manual, and as such it may possibly prove a stepping-stone to those who desire to pass from the study of two or three isolated languages to the enlarged consideration of language in general, and of the laws upon which all languages are constructed. Such investigations, if laboriously, patiently, and honestly conducted, can lead but to one result, the affinities by which families and even classes of languages are linked together being so close and intimate, that the more deeply they are examined, the more profound becomes the conviction of the truth of the theory

respecting the original unity of language.

"This volume is illustrated by specimen portions of all the extant and attainable versions of the scriptures, printed in their own proper characters.

"The maps appertaining to the several sections of the work exhibit the geographical location and extent of each language, and likewise show how far the divine light of the holy scriptures, in the vernacular languages of the natives, shines over the world.

"It has been attempted, also, from the mass of missionary and epistolary evidence existing, to draw conclusions respecting the effects which may have followed the perusal of special versions of the scriptures. All reasonings on this subject, however, even with the most ample opportunities of forming as far as possible a correct judgment, can at best be but approximations towards the truth. Known only to God is the number of His spiritual worshippers. The word of God is still quick and powerful, in every tongue and among every nation, and it cannot return unto Him void: therefore let us 'in the morning sow our seed, and in the evening withhold not our hand.' The question which shall prosper, *this or that*, or whether they shall both alike be good, is one of the secret things which belong unto the Lord most High."

This is emphatically the book of the age — the Bradshaw of the Great Spiritual Railway for the year 1852.

BRIEF NOTICES.

New College, London. The Introductory Lectures delivered at the Opening of the College. October, 1851. London: Jackson and Walford. 12mo. Pp. 268.

The lectures comprised in this volume form a worthy memento of the inauguration of the New College, built by our congregational brethren at St. John's Wood. The first lecture by the Rev. Dr. Harris, the Principal, is an elaborate and thoughtful production on the Inspiration of the Scriptures. He first endeavours to answer the question, What is the biblical idea of inspiration? In doing this he distinguishes revelation from inspiration; and analyzes the process of the transmission of divine truth through the prophet to the general mind, into, first, the objective truth presented, or the revelation,—then, the subjective illumination enabling the prophet to understand it,—

and, third, the influence requisite to secure it correct impartation to others. He then maintains that inspiration is something different in kind from all the phenomena of mere natural excitement and of genius; that it is not to be confounded with the clear perception of divine truth resulting from superior piety; that in the case of the apostles it appears to have been continuous and abiding,—not confined to the impartation of new truths, but extending to the whole of the apostolic teaching; that it related pre-eminently to their thoughts; and that they wrote under the distinct consciousness of their inspiration. Inspiration, therefore, as distinct from revelation, Dr. Harris defines to be, "subjectively considered, a supernatural state of mind consciously resulting from the direct agency of the Holy Spirit, and signed to secure the oral and written communication of such truth, and in such a manner

as infinite wisdom deems requisite for the present and future benefit of mankind." He then treats of its evidence and meets objections to it, thus affording an answer to the rationalistic notions of inspiration; and, finally, claims for the Bible the reverence due to an authoritative declaration of divine truth. The lecture by Mr. Godwin is on the Earliest Form of Christianity; and supplies an interesting sketch of what must have been the substance of what was taught, before the evangelists committed their gospel to writing. Mr. Nenner, in opening his lectures on the Exegesis of the Old Testament, points out the causes which have led Christians to underrate the importance of the Old Testament, and the requisites towards correctly understanding it. The Lectures on the Study of the Natural History Sciences, by Dr. Lankester; on the Study of Mathematics, by Mr. Philip Smith; and on the History of Classical Learning, by Dr. W. Smith, are interesting and valuable. The volume concludes with an excellent address to the students by Mr. Binney, on the superior importance of inward spiritual life to intellectual attainment.

The Pictorial Family Bible, according to the Authorized Version, containing the Old and New Testaments. With Copious Original Notes, by JOHN KITTO, D.D. London: W. S. Orr and Co. 4to. Part XIII. Price 1s.

The readers of our monthly list of *approved* publications are aware that this work proceeds regularly: it has now reached the second book of Chronicles. For the sake of new subscribers we add that it is a cheap but a respectable reprint of the valuable commentary of Dr. Kitto, as he published it originally; as a Family Bible excellent, though by no means equal to the improved, that is the "Standard Edition," which is exactly double its price.

Early Oriental History: comprising the Histories of Egypt, Assyria, Persia, Lydia, Phrygia, and Phœnicia. Edited by JOHN EADIE, D.D., LL.D., Professor of Biblical Literature to the United Presbyterian Church. With Illustrations from the most authentic sources. London: Griffin and Co. Crown 8vo. Pp. 448.

The volume is one of the series consisting of re-issues of the articles of the Encyclopædia Metropolitana. It comprises the substance of the original articles furnished by Renouard, Russell, others; and the whole having been carefully revised by Dr. Eadie, and brought down to the important discoveries of the present time. The work enters sufficiently into detail to be interesting and useful, without overloading the memory by masses of legendary matter. There are nearly two hundred illustrations, principally consisting of representations of sculptures and architectural remains. We know of no volume so well calculated to furnish a correct notice of the early history of eastern nations.

Manual of the Anatomy and Physiology of the Human Mind. By Rev. JAMES CARLILE, D.D., of Dublin and Parsonstown, Ireland. London: Hall and Co. Fcp. 8vo. Pp. 269. The author of this work makes no claim to

originality as to its statements, but merely for the manner of their presentation. It seeks to furnish a popular exposition of the various mental phenomena, which shall be adapted to those who, without aiming at an enlarged scientific acquaintance with the subject, desire to be put in possession of the elements of this most interesting and important branch of knowledge. This object it worthily accomplishes; coinciding in general with the views of Sir W. Hamilton and the ablest of our modern thinkers. His analysis is, for the most part, good; though the arrangement or classification, if it may be called so, is by no means satisfactory. It however furnishes one of the best "manuals" with which we are acquainted; and as such we cordially recommend it.

Memoirs of the Life and Writings of THOMAS CHALMERS, D.D., LL.D., by his Son-in-law, the Rev. WILLIAM HANNA, LL.D. Vol. III. Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co. Pp. 539.

We are sorry to find that the severe illness of the editor has been the cause of a delay which has taken place in the publication of this volume. It includes the whole course of Dr. Chalmers as Professor of Moral Philosophy at St. Andrew's, from 1824 to 1828, and that large portion of his career as professor of Theology in Edinburgh which extended from 1828 to 1835. During this time he paid several visits to London and had much intercourse personally and by letter with many eminent men in the state and in ecclesiastical offices. The particulars are interesting, and will prepare the reader to desire the speedy appearance of the fourth and closing volume.

Olympus and Its Inhabitants: a Narrative Sketch of the Classical Mythology. With an Appendix, containing a Survey of the Egyptian Mythology in its Relation to the Classical, and a Brief Account of the different Names and Attributes of the Divinities, Demigods, and Heroes. For the Use of Schools and Private Students. By AGNES SMITH. Edited by JOHN CARMICHAEL, M.A., one of the Classical Masters of the High School of Edinburgh. Edinburgh: Oliver and Boyd. 12mo. Pp. 284.

This little volume is not intended to take the place of Lempriere, much less of Smith's admirable Mythological Dictionary. It is meant to furnish a key to the almost innumerable mythological allusions which are to be found in every volume of poetry and every gallery of art. There are but few, especially of those who, as our author says, "are conventionally debarred from the privileges of a classical education"—who have not felt the desirableness of such knowledge, when unable to appreciate these productions of genius on account of their ignorance of the legends referred to. To supply this want is the aim of the work. It is well compiled; written in an easy style; and tells the main facts without at all encroaching on the bounds of propriety. We confess we should have been better pleased had the moral been pointed, on some occasions at least, in such a way as to call attention to the evidence which

these systems furnish of man's fallen condition, to the need of a revelation from above, and to the incomparable superiority of the Christian's God. An index too would have improved the book.

The Church of the Invisible; or World of Spirits. A Manual for Christian Mourners. By the Rev R. MONTGOMERY, M.A., Oron. Author of "The Christian Life"—"God and Man," &c. Fourth Edition, Revised and Enlarged. London: Darling. 32mo. Pp. 229.

The fourth edition of the work of Mr. Robert Montgomery intended for the consolation of Christian mourners. It presents for this purpose the fact of the present existence of departed spirits, throws upon it what light is to be found in the scriptures, and draws from it lessons, adapted especially to cheer such as with delicate sensibilities are prone to brood in solitude over the memories of those who have departed. It is more free from the appearance of affectation than most of Mr. Montgomery's writings; and while it does not dwell on the highest sources of consolation, there is nevertheless a work which it worthily performs.

The Church of England in the Reigns of the Stuarts. London: Cockshaw. Fcp. 8vo. Pp. 252.

Of this volume it is not necessary to say more than that it belongs to the Library for the Times, and that it comprises both portions devoted to the reigns of the Stuarts, the first part of which we recommended in our November number. We earnestly commend these volumes for perusal, and for introduction into whatever circles our readers have influence over. They are pre-eminently adapted for schools and church libraries.

The New Casket. Gift Book for All Seasons. R. T. S. London: pp. 188, cloth, gilt.

Twenty-three short essays and tales, embellished with beautiful coloured engravings of flowers, birds, butterflies, and shells, and several wood-cuts.

The Village Astronomer; or The Kalender—Man of Beitsberg. London: Wertheim and Macintosh 16mo., pp. 260.

This though dedicated to Sir John Herschel, is not a treatise on astronomy, but the life of a self-taught student of that science, a resident in Hessenland, a territory of about one hundred miles in length and breadth, in the circle of the Upper Rhine, singularly rich in natural productions, both mineral and vegetable. It was the refuge of faithful followers of Christ who were driven from Flanders and France in the times of distress which succeeded the Reformation. We have here an interesting account of one who was a partaker of the spirit of his worthy ancestors, and it is said to be substantially true.

Rural Economy for Cottage Farmers and Gardeners; a Treasury of Information on Cow Keeping, Sheep, Pigs, Poultry, the Horse, Pony, Ass, Goat, Honey Bee, &c. By MARTIN BAYLE and Others. London: Price 2s. Chtol.

There are a hundred and forty pages on

Gardening in this volume which will prove of real practical utility to those who are happy enough to have gardens and have industry enough to cultivate them. Copious directions are given also for the management of rabbits, geese, ducks, pigeons, fowls of various kinds, and other animals, rendering it a manual of inestimable value to all dwellers in villages and small towns who have not been trained regularly to rural occupations. It forms volume the first of "The Economic Library."

A Dictionary of the French and English Language, in two Parts. I. French—English. II. English—French. With Vocabulary of Proper Names. For the Use of Schools and for General Reference. By GABRIEL SURENNE, F.A.S.E. Edinburgh: Oliver and Lloyd. 16mo., pp. 556.

This which is an abridgment of a larger work by the same author is at once comprehensive and portable. Money tables, and tables of the measures and weights in use among our French neighbours being appended it is well adapted to be a pocket companion to the traveller.

Peace Papers for the People. By ELIHU BURRITT. London: Gilpin. 12mo., pp. 144.

The title of the book sufficiently explains its object, and the name of Elihu Burritt is its own commendation. The volume is just what it professes to be,—a collection of short, smartly written, pithy pieces on the blessings and the means of peace. It is an effective shilling's worth.

Sunday School Union Publications.

The Sunday School Union continues to attend with unabated zeal and judgment to that very important department of its labour which consists in providing books for the use of teachers and pupils. The following is a list of the publications which it has provided for the present season.

The Union Magazine for Sunday School Teachers. Vol. VIII. 1851. Pp. 428. Cloth 2s. 6d.

The Bible Class Magazine. Vol. IV. 1851; pp. 332. Cloth 1s. 6d.

Notes on the Scripture Lessons for 1851. Pp. 150.

New Year's Counsels to Sunday School Teachers. Pp. 11. One penny.

God the Guide of Youth. A Word of loving Counsel to Sunday School Scholars for the New Year. Pp. 16. One penny.

A New Year's Address to the Parents of Sunday School Scholars. Pp. 12. One penny.

The Sunday School Teacher's Class Register and Diary for 1852. Half bound 1s. 6d.

The Sunday School Teacher's Class Register for 1852. Cloth 4d.

List of Scripture Lessons for 1852. 2s. per hundred.

Notes on the Scripture Lessons, for January, 1852. One penny.

The Sunday School Union Lessons for the

present year are well selected. There are two series; one from the evangelical narrative; the other for those teachers who require two lessons in the same day, from Genesis, Exodus, and Numbers. We earnestly advise the adoption of these lessons in every school, accompanied as they are with Notes for the assistance of teachers in interpreting the sacred text, published always a month in advance.

Almanacks for 1852.

In addition to those which we characterized last month, two, which deserve mention have come under our notice. The first is "*Green's Illustrated Almanack*," a single sheet, the charge for which is a single penny. The other entitled "*The Family Almanack and Educational Register*," sells for four shillings. It is comprehensive beyond any other that we have met with, well printed, and we apprehend very accurate. It contains general information of every kind which it is reasonable to expect in an Almanack, but is particularly distinguished by the fulness of the account it gives of Universities, Colleges, Foundation and Grammar Schools, Training Schools, and other Educational Institutions, in Great Britain and in Foreign lands. It is especially consonant with our views of what an Almanack should be, inasmuch as it confines itself to statistics: there are neither essays, tales, verses, nor pictures.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated.—not of course extending to every particular, but an approbation of their general character and tendency.]

A Brief Commentary on the Epistle of James. By the Rev. ALEXANDER S. PATTERSON, Glasgow. Paisley: Alex. Gardner. London: Houlston and Stoneman. 32mo., pp. 178.

Scripture Lessons on the Old Testament, designed especially for Sunday School Teachers and for Teachers in Families. With Introduction, Notes, Questions, &c. to each Sunday Lesson. By the Author of "Systematic Arrangement of Scripture for Sunday Schools;" and "Scripture Lessons on the New Testament." London: James Nisbet and Co. 8vo. pp. 470.

Homer's Iliad: Books I., VI., XX., and XXIV. With a Copious Vocabulary. For the use of Schools and Colleges. By JAMES FERGUSON, M.D., F.R.S. Rector of the West End Academy, Aberdeen; and Editor of "Xenophon's Anabasis, Books I. and II. with copious Vocabulary." Edinburgh: Oliver and Boyd. 12mo. pp. 104, 6 sund.

Lives of the Popes from the Age of Gregory VII. to the Dawn of the Reformation, A.D. 1046—1431. Part II. London: R.T.S. pp. 192. Monthly Series. Price 6d.

A Volume for all. The Family Economist: containing Original Articles by the best Writers on Domestic Economy, Education, Sanitary Reform, Cottage Gardening and Farming, also Social Sketches, Moral Tales, Family Secrets, and valuable Household Recipes. Volume IV., 1851. London: 16mo., pp. 236, price 1s.

The Economical Housekeeping Book for Fifty-two weeks, a simple plan for keeping a correct Account Domestic Expenditure and Income, also for show-

ing what each Item of Expenditure amounts to in the whole year. By the Editors of "The Family Economist." Adapted for any year and for beginning at any time in the year. London: price 1s.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. Howson, M.A., Principal of the Collegiate Institution, Liverpool. With very numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the spot, by W. H. Bartlett, and by Maps, Charts, Coins, &c. Part XIV. London. 4to, pp. 244. Price 2s.

Travelling Hours. Curiosities of Communication; the Road; the Railway; the Electric Telegraph; the Sall and the Steamer; Ocean Steamers; Foreign Mails. London: Charles Knight. 12mo., pp. 91.

The Country House. The Poultry-yard. London: 12mo., pp. 144. Price 1s.

Bible Exercises. A Sabbath Recreation for Young Persons. London: J. F. Shaw. 16mo. pp. 122.

The Casket Rified; or, Guilt and its Consequences. A Tale founded on Facts. By Mrs. BAST. London: J. F. Shaw. 24mo., pp. 135.

The History of a Family Bible. A Tale of the American War. By Mrs. BAST. London: J. F. Shaw. 24mo., pp. 150.

Jean Migault; or, the Trials of a French Protestant Family, during the Period of the Revocation of the Edict of Nantes. Translated from the French, with an Historical Introduction. By WILLIAM ANDERSON, Professor in the Andersonian University, Glasgow. Edinburgh: Johnstone and Hunter. 24mo. pp. 129.

The Christian Treasury: containing contributions from Ministers and Members of Various Denominations for December 1851. Edinburgh: Johnstone and Hunter. 8vo., pp. 47.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. London: Aylott and Jones. 16mo. pp. 22.

The Child's Companion and Juvenile Instructor. New Series, 1851. London: R.T.S. Price 1s. 6d. cloth.

Stories for Summer Days and Winter Nights. Second Series. The Foundling and the Wreck. London: 24mo., pp. 47. Price 3d.

The Eclectic Review. December, 1851. Contents: I. New Reformation in Ireland—the Rival Successions. II. Colonel Dixon's Sketch of Mair-wara. III. Warburton's Memoirs of Horace Walpole. IV. Dr Hailey's Congregational Lecture, Sacramental Theories. V. Carlyle's Life of Sterling. VI. The Flax Movement. VII. Marriage with the Sister of a Deceased Wife. VIII. Kossuth and the Hungarian Revolution. London: Ward and Co. 8vo., pp. 128.

Half Hours of English History. Selected and Illustrated by CHARLES KNIGHT. Part VII. London: 8vo. Price 6d.

Stories of Scotland and its Adjacent Islands. By Mrs. THOMAS GLEDART, Author of "Truth is Everything." London: A. Hall, Virtue, and Co. 12mo. pp. 173.

The Youth's Magazine or Evangelical Miscellany for the year 1851. Vol. 14. Fourth Series. London: Houlston and Stoneman, 12mo., pp. 564.

INTELLIGENCE.

AMERICA.

NEW YORK.

The following list of baptist churches and pastors in New York and its vicinity is given in the latest number of the New York Recorder which has arrived in London.

- Norfolk Street Church—Norfolk Street, cor. Broome—Rev. T. Armitage, 152, Clinton Street.
- North Beriah Church, Macdougall Street, opposite Vandam—Rev. J. S. Backus, 4, Cottage Place.
- Bethesda Church, Christy Street, near Delancey—Rev. N. B. Baldwin, 291, Broome Street.
- Zion Church, Pearl Street, near City Hall Place—Rev. J. R. Bigelow, 82, First Street.
- Olive Branch Church, Madison Street, cor. Montgomery—Rev. W. S. Clapp, 47, Gouverneur Street.
- First Church, Broome Street, cor. Elizabeth—Rev. S. H. Cone, D.D., 394, Broome Street.
- Twelfth Street Church, Twelfth Street, near Third Avenue—Rev. S. A. Corey, 250, Twelfth Street.
- Welsh Church, 141, Christie Street—Rev. Thomas H. Davies, 359, Twelfth Street.
- Broadway Church, Broadway, above Fourth Street—Rev. John Dowling, D.D., 6, Perry Street.
- Cannon Street Church, Cannon Street, near Broome—Rev. H. G. Eddy, 276, Madison Street.
- Laight Street Church, Laight Street, cor. Varick—Rev. Isaac Wescott, 34, Dominick Street.
- German Church, Avenue A, near Second Street—Rev. J. Eschmann, residence at the church.
- Union Church, Twenty-second Street, near Third Avenue—Rev. D. S. Parmelee, 181, Third Avenue.
- Tabernacle Church, Second Avenue, near Tenth Street—Rev. E. Lathrop, East Nineteenth Street, near Second Avenue.
- Oliver Street Church, Oliver Street, near Chatham Square—Rev. E. L. Magoon, 184, East Broadway.
- Ebenezer Church, Avenue A, near Second Street—Rev. L. G. Marsh, 21, Avenue A.
- Shiloh Church, Twenty-ninth Street, near Ninth Avenue—Rev. L. Parmely, 148, West Twenty-eighth Street.
- Abyssinian Church, Anthony Street, near
- FOURTH STREET.—VOL. XV.

- West Broadway—Rev. J. T. Raymor, 11, Dominick Street.
- Stanton Street Church, Stanton Street, ne Forsyth—Rev. S. Remington, 186, Christ Street.
- Sixth Street Church, Sixth Street, ne Avenue C—Rev. J. T. Seeley, 307, Nin Street.
- South Church, Corner Hammond and Facto Streets—Rev. Charles G. Sommers, 7 Jane Street.
- Mariner's Church, Cherry Street, near Rutge—Rev. Ira R. Steward, 148, Cheri Street.
- Berean Church, Corner Downing and Bedford Streets—Rev. J. R. Stone, 39, Greenwich Avenue.
- Sixteenth Street Church, Sixteenth Street near Eighth Avenue—Rev. J. W. Taggar, 168, West Seventeenth Street.
- Rose Hill Church, 130, Thirtieth Street—Rev. S. S. Wheeler, 130, East Thirtieth Street.
- North Church, Bedford Street, cor. Christopher—Rev. A. C. Wheat, 134, Christopher Street.
- Amity Street Church, Amity Street, cor. Wooster—Rev. W. R. Williams, D.D., 27, Grove Street.
- Providence, 472, Broadway—Rev. Samuel Willis, 120, Sullivan Street.
- Bloomingdale Church, Corner Eighth Avenue and Forty-third Street—Rev. S. Wilkins pastor.

BROOKLYN.

- East Church, Skillman Street, near Myrtle Avenue—Rev. A. Haynes, Franklin Street near Park Avenue.
- First Church, Nassau Street, cor. Liberty—Rev. J. L. Hodge, 219, Washington Street.
- Central Church, Bridge Street, near Myrtle Avenue—Rev. J. W. Sarles, 310, Gold Street.
- Strong Place Church, Strong Place, near Harrison—Rev. E. E. L. Taylor, 329, Henry Street.
- Pierrepont Street Church, Pierrepont Street, cor. Clinton—Rev. B. T. Welch, D.D., 11, Schermerhorn Street.
- Concord Street Church, Concord Street, near Gold—Rev. Sampson White, 11, Chapel Street.
- First Baptist Church, Williamsburg, Cor Fifth and South Fifth Streets—F. M. J. Rheas, 13, Washington Place.

First Baptist Church, Hoboken, Washington Street, corner Third—Rev. Josiah Hatt, Washington Street, near Third.

Union Baptist Church, Jersey City—Rev. William Verrinder.

ASIA.

THE BURMESE CHURCH.

Dr. Wade writes from Maulmain last March in the following terms:—"Owing to our lamented brother Judson's heavy labours as a translator and lexicographer, he could not devote that time to the discipline of the Burmese church which was requisite to keep it in a healthful state. The consequence is that some old difficulties, and disorders which have crept in from time to time, are such as to make the exercise of discipline a necessary and yet perplexing business. Brother Stevens felt the necessity; but his other duties would not admit of his bestowing the requisite time on the subject; and as my eyes would not allow me to engage in book-making, the brethren thought it my manifest duty to take the pastoral charge.

"Unless this church is in a healthy state, preaching to the heathen about the city will be of little use. They look to the church to see what Christianity is. They need the example of an irreproachable life in the native Christians, to convince them that the Christian religion is superior to their own. Brother Judson did all that he had time to do, burdened as he was with other labours. The pastor of a native church should be free from other cares, that he may be able to enter with interest into all their matters and investigate them patiently, as a parent would do with a large family of children.

"This church was constituted in 1827. Since then about 240 have been added, forty-six excluded, and forty-nine died, leaving, according to the records, as its present number, 145.

"There are at present two native assistants supported by the church, and five by the mission. Of these assistants I have had the charge about a month, during which time they have preached Christ to 2353 heathen. There is one preaching station at Mopoon, one at the south end of Maulmain, one at the north end, and three in the heart of the city. The two assistants supported by the church go together."

EUROPE.

FRANCE.

The following interesting narrative is taken from the December number of *The Missionary Magazine*, published by the American Baptist Missionary Union. It is from the pen of *Mrs. Devan*, wife of an American Baptist missionary at Lyons.

Yesterday afternoon, while at dinner, we were told that a priest in full costume wished to see Dr. Devan, and upon hearing he was at table had proposed taking a walk in the garden until he should be at leisure. The domestic who brought us word looked wonderfully alarmed at the strange visitor, for she knew that we had been persecuted by the Romish fraternity; and I cannot say that I was wholly free from apprehension. Dr. Devan immediately went into the garden and conducted his visitor into an adjoining apartment, and as I heard an earnest conversation going on, of which the words were not distinguishable, an oppressive feeling of danger stole over me so that I found myself trembling violently. Then this thought came to me with great force: Priest though he be, and inclined to persecute us as he may be, is he not in the Lord's hand? I inwardly prayed that even if he had come as a persecutor, he might go away a brother in the Lord. At this instant Dr. Devan opened the door and said, "Come in and talk to this man; I believe him to be a true Christian." You may imagine the revolution in my feelings, when I saw before me a man in priest's costume talking of Jesus and his great salvation. And while he partly drew aside the veil that hides the deep corruption of the apostate church, the feeling constantly arose, Who shall limit the Lord of hosts!

This man is from La Haute Bretagne. From his extreme youth he was destined to orders in the Romish church. But he commenced his studies under a teacher who allowed free discussion among his pupils, and gave them leave to read the Romish version of the bible. This pupil is evidently a man of deep thought and much study. He attached himself to the sacred word and made it the man of his counsel night and day. Still he continued in the dark till one Christmas night, about four years ago, when it was his duty to perform midnight mass in public. After his congregation had been dismissed he remained alone and a deep melancholy stole over him. The oft-repeated and still unanswered question returned, How can unjust man be just before God? His sins were arrayed before him, taking from him the righteousness of the law and showing him condemned before his Judge. A gleam of light from the throne shot across his saddened spirit. He exclaimed: "But *Christ is there*. He bore my sentence of condemnation, and I bear his righteousness. I am, therefore, a free man in Christ." Peace came into his soul, and he remained by the altar all night in prayer. As a necessary consequence the style of his preaching changed. It was all "faith in Christ," and this did not suit his superiors. He was sent from city to city, from university to university, everywhere complained of as "preaching just like the protestants."

At length he went to Paris, and there he taught the self-same doctrines. He is evidently a man of talents and learning, and being thrown into the society of infidels, he tried the force of reasoning to prove to them their error, but this was unavailing. As a last resource he lent them his Testament, begging them, when too dispirited to find pleasure at the theatre or in the dance, to shut the door of their room upon themselves and the bible, and there study its sacred pages. In this way, he assured us, he had been the means of converting several. A poor nun came to confess to him. She told him of her sins and all her anxiety of mind. As usual, he lent her his bible. A few days after she returned, with clasped hands and streaming eyes, exclaiming, "Father L., I have found him!" "Whom, my sister?" "The one that bore my sins! If the great God was made a curse for me, the malediction is abolished. Now what shall I do, not to be saved, but to show my love to my Saviour?" "Come out of your convent, since you are not happy in it, and with your fortune establish an orphan asylum." She did so, and the school is now in operation at Paris, but under Romanist influence.

After one of his sermons in a Romish seminary where he was a professor, another professor attacked his doctrines. The matter was argued and the superior decided in favour of Father L., when he in turn attacked his opponent with the question, "Is there salvation out of Christ?" "Yes," exclaimed the other, "the pagan world, if they follow the light of nature, are saved." "To prove that," replied L., "you must burn the bible and burn the fathers of the church, for they all say the contrary." "Agreed," returned the other; "burn the bible if you will, and burn tradition, provided the Protestants are not in the right and the Roman church stands."

A few days afterward, as he was walking with another priest belonging to the university, his companion turned the conversation upon the Virgin Mary, exclaiming, "As for me, I never pray to God, for he is *too wicked*! I pray to the Virgin, because all I ask she gives me." This disgusted and horrified our friend, who was never a worshipper of Mary, and his disgust was increased at the fête of the Virgin. In the chapel of the seminary the image of Mary, decked with flowers, lace, and ribbons, was placed on the altar, and a priest standing beside it preached upon her divinity, saying that God the Father had despoiled himself of the attribute of mercy to give it to Mary, reserving to himself justice alone. After this each professor and student in turn took a lighted taper, and prostrating himself before the statue used this formula: "O Mary, I dedicate myself, body and soul, to thee, now and for ever, to do whatever thy good will directs me."

When it came to L.'s turn he would not stir from his seat. The superior nodded to him to fulfil his duty, but in vain. He turned his back to the statue and so remained. Matters had now reached a crisis. He had to leave the seminary.

He soon after fell in with some evangelical protestants near Nismes, who advised him to abandon his profession as a priest. For that purpose he came to Lyons, had conversations with the evangelical pastor, and was about to enter their service. Meanwhile he heard that Dr. Devan had been a missionary to China, and thinking that he was probably a converted Romanist called upon him. He professes entire accordance with our views upon baptism, saying that infant baptism is a relic of Romish error, and that protestants can never say they are emancipated from tradition while they maintain this. After a long conversation with him, Dr. D. invited him to remain at family worship and then go with him to our evening meeting at the chapel. He readily consented, but when the members of the church who had collected about the door saw a priest coming in, consternation seized them all and they hastily dispersed, casting many a woe-begone look toward the man in the long robe, which is to them a sign of evil omen. May the Lord grant that their fears of him prove unfounded, and that, like Paul, he may be a chosen instrument of much good in this great city which is almost "wholly given to idolatry."

REPORT OF THE DEPUTATION TO HAMBURG.

The brethren who were deputed by the Baptist Union to attend the Triennial Conference have addressed to the Committee the following report:—

DEAR BRETHREN,—As the Deputation appointed at the last Annual Session of the Union to attend the triennial Conference of the German baptist churches at Hamburg, we lay before you the following report of our proceedings, in order that, through you, it may reach the Union at its Annual Session of 1852.

With the view of forming a somewhat larger acquaintance with the churches than could have arisen from a visit to Hamburg exclusively, the deputation travelled by way of Berlin, and spent in that city Lord's day, July 20th. We attended both the services held at the baptist chapel on that day, and, by request, occupied a short portion of time, both in the morning and the afternoon, in addresses which were translated by the Rev. G. W. Lehmann into German. The day was closed with the communion; and its entire services left on us a very pleasing impression of the sincere and simple-hearted piety of the church. Their reception of the deputation

could not in any respect have been more cordial or more gratifying.

From Berlin the deputation proceeded to Hamburg, on Monday, July 21st. The Conference opened on the 22nd, at seven o'clock in the morning. It consisted of pastors of churches comprehended in the three German Baptist Associations, of missionary agents, and colporteurs; amounting in the whole to between forty and fifty brethren. They sat *de die in diem* from seven o'clock in the morning till twelve; and from five in the afternoon till eight; the final sitting, which was held on Saturday, being protracted till two o'clock. Devotional services, which occupied two hours the first morning, occupied about one hour every other morning; and the evening sittings were devoted entirely to the reception of reports from the various brethren of the state and progress of the work in their hands.

Beyond matters of form and routine, which were all attended to in due order, the business of the Conference consisted primarily in the reception of a report from a kind of missionary committee, appointed by a conference held not quite three years ago, and the first of its kind, to superintend generally the work of evangelization in its several departments; and the appointment of a similar body for the three years ensuing. The details presented by this Report, although chequered, were on the whole satisfactory and encouraging.

The time of the Conference at its morning sittings was engaged in the consideration of various topics, of greater or less importance, of some of which notice had been given beforehand. The principal of these appeared to be a plan for an organic union of the churches, which was brought forward by the Rev. Julius Köbner, one of the pastors of the church at Hamburg, in a lithographed paper which was distributed among the members, and a copy of which was handed to the deputation.* The discussion of this proposition was extended, but inconclusive. In succession came up other subjects: the plurality of pastors; the statement of the confession of faith on the law of marriage; the qualifications of bishops, and the relation of missions to the churches on which they were dependent. On all these subjects there was much conversation; but upon no one was a deliverance come to but the first, on which a resolution was adopted recommending a plurality of pastors when circumstances might be found suitable. A proposal to publish an engraving of baptism was made and adopted.

The statements made by the brethren at the evening sittings were, we were assured, on the whole highly encouraging; the enlarging spheres of labour giving origin to a cry from many stations for help, both in men and means.

* A translation of this document is appended to this Report.

The attention of the Deputation to the proceedings of the Conference was kindly facilitated by the Rev. G. W. Lehmann, who took notes of the whole in English on slips of paper, which were handed to us in rapid succession for our immediate information.* Upon all subjects of interest the sentiments of the English brethren were requested; and the Deputation expressed themselves freely as the several topics were brought before them.

The reception of the Deputation was in every respect most gratifying. At the commencement of the proceedings the letter of the Committee by which they were to be introduced to the Conference (a translation having been effected for the purpose) was read, and the Deputation themselves requested to address the assembly, and both at the commencement and the close resolutions were unanimously passed, expressing the thanks of the Conference to the brethren who had taken the trouble to come, and to the body of Christians who had sent them. The latter resolution the Deputation were requested to convey, and they desire thus to acquit themselves of this obligation.

If the presence of the Deputation was, as we hope, gratifying to the German brethren, it was certainly gratifying to ourselves. It was evident by many proofs that we had come into contact with godly and devoted men, whose labours, already blessed, gave promise of more abundant fruitfulness. Our love towards them grew with our knowledge of them, and we shall bear the remembrance of our interview with us to the grave. Most worthy, in our judgment, are these faithful brethren of the affection and sympathy of British baptists.

How far the visit of the Deputation was useful as well as gratifying to the brethren, it is scarcely for us to say. Our impression, however, is that it was useful, sufficiently so to warrant in the fullest manner the expense and trouble occasioned by it. In the position which the continental baptists occupy, it is of no small advantage to them, both as it may affect their own conscience upon the one hand, and as it may affect their public estimation on the other, that a demonstration should be given of the identity of the baptists of this country with them: and in the determination of such topics as were brought under discussion, it can scarcely be altogether without benefit that the opinions of English brethren should be submitted, in conjunction with their own, to consideration and remark.

Commending the conduct of the Deputation in the fulfilment of their interesting mission to the kind acceptance of the Union, we subscribe ourselves, dear brethren,

Your faithful servants in Christ,
EDWARD STANE,
J. H. HINTON.

* These notes are at the service of the Committee.

HOME INTELLIGENCE.

WALSALL.

On the 24th of November a valedictory service was held in the baptist chapel, Goodall Street, Walsall, on the occasion of the removal of the Rev. J. Williams to Glasgow. The Rev. D. Wright of Cosely occupied the chair, and interesting addresses were delivered by neighbouring ministers and others. Samuel Wilkinson, Esq., having in the name of the congregation presented Mr. Williams with a purse of gold, as a token of affectionate respect, enlarged on the pleasing circumstances in which the separation took place, the congregation being unanimous in their esteem for the late pastor; and the Rev. A. Gordon, M.A., independent minister, bore testimony to the brotherly and obliging disposition which Mr. Williams had evinced, and congratulated him on the importance of the sphere on which he was entering.

TEWKESBURY.

The Rev. T. Wilkinson, late of Atherton, near Manchester, having accepted a cordial and unanimous invitation from the baptist church at Tewkesbury, Gloucestershire, to become their pastor, entered on the duties of his office on the 7th of December, with cheering prospects of usefulness.

TRINITY CHAPEL, SOUTHWARK.

The public recognition of the Rev. J. H. Blake, late of Leasnes Heath, Kent, as co-pastor with the Rev. B. Lewis, took place on Monday, Dec. 8th, 1851. In the afternoon, after the Rev. P. Dickerson of Alie Street had read the scriptures and prayed, the Rev. H. J. Betts of Romney Street stated the nature of a gospel church, the Rev. W. A. Blake of Shouldham Street asked the usual questions and offered up the recognition prayer, and the Rev. B. Lewes delivered the charge. In the evening the Rev. W. Howieson of Lion Street read the scriptures and prayed; the Rev. J. Cox of Woolwich addressed the church and congregation. The other parts of the devotional exercises were conducted by the Revs. W. Ball, J. Walters, G. Wyard, and J. Whittemore. The chapel was well attended at both services, and a good feeling appeared to be produced.

KINGSTANLEY, GLOUCESTERSHIRE.

Mr. John Lewis, a student from the Baptist College in Bristol, having accepted a very cordial and unanimous invitation to the pastoral office, over the baptist church in Kingstanley, will (D. V.) commence his stated labours there on Lord's day, the 11th of January.

SANDHURST, KENT.

The Rev. Daniel Jennings has resigned his charge at Sandhurst, Kent, and is at present supplying the church at Yarmouth.

HARPOLE, NORTHAMPTONSHIRE.

The Rev. J. Ashford has resigned the pastorate of the baptist church at Harpole. He informs us that his address for the future will be Oakham, Rutlandshire.

GREAT SHELFORD.

The Rev. C. R. Player, jun., has accepted an invitation to the pastorate of the baptist church, Great Shelford, Cambridgeshire, intending to enter upon his labours there on the first sabbath in the new year.

RECENT DEATHS.

REV. JAMES LISTER.

Died, on Lord's day, Nov. 23rd, 1851, aged 72, the Rev. James Lister, who for the long space of forty-four years was the faithful and beloved pastor of the church and congregation formerly meeting in Lime Street, and now in Myrtle Street, Liverpool. Mr. Lister was a man of more than average attainments, and was highly respected in the circle in which he was known.

REV. JOHN TESTER.

Mr. Tester, late pastor of the baptist church at Datchet, Bucks, died at Adelaide, South Australia, on the 15th of September, aged sixty-three.

On the death of his beloved wife, which took place one year previous to his own and was reported in the Baptist Magazine, he formed the intention of spending the remainder of his days in the bosom of his family, all the members of which are residents in this colony. Keeping this his purpose steadily in view, he embarked on board the "Asia" early in May, 1851, accomplishing the voyage by the 8th Sept. During the passage he enjoyed excellent health, until within ten days of its termination, when an attack of dysentery brought him so low that he had to be put down over the ship's side in a couch and from thence conveyed to an hotel, where he gradually sank and finally fell asleep, without having so much as seen the land or an object upon it. During the week his son-in-law, Mr. C. Giles, was with him, he felt assured that he should be spared to see all the members of his family, particularly his only daughter (wife of the writer) to whom he was devotedly attached, but towards its close he perceived "that it would please the Lord to take him."

Mr. Tester was a man who through life carried with him the esteem of all who knew him; nor did a nearer acquaintance with him, as is sometimes the case, detract from this well-merited reputation. As a Christian and a minister his piety was without ostentation and unobtrusive; but in devotional exercises, in which he delighted, it was fervid, and in all the walks of life eminently practical. His remains, interred in Albert Town cemetery about one mile from Port Adelaide and seven from the city, await therefore the resurrection of the just.

MR. LEWIS ANDERSON.

The late Mr. Lewis Anderson, of Elgin, was born at Kinnedar in the parish of Drainie and county of Elgin, in the year 1783. He was the fourth son of James Anderson, for many years farmer at Kinnedra, and whose ancestors had lived there for several generations; his mother being a descendant of the Grants of Grant's Green, near Elgin, which property has since passed into other hands. His mother died when he was a child, and he was placed in early life at the parish school of Drainie, where he received the rudiments of a good education. The teacher, Mr. James Anderson, who subsequently removed to Orkney, and was ordained minister of the parish of Orphir, took a deep interest in the welfare of his pupil, and carried on a regular correspondence with him up to the day of his death, which took place about the year 1845. Being naturally inclined to study Mr. Anderson made considerable progress in various departments not immediately connected with the ordinary branches then taught in the parish school; and ultimately came to reside in Elgin for the purpose of acquiring a practical knowledge of business and commercial transactions as conducted by one of the principal merchants in that town. After a period of six years' residence in Elgin, he commenced business on his own account, and soon after married Jane, only daughter of Eric Sutherland, Esq. of Kearn of Duffess. Mr. Anderson's attention was early directed to the importance of personal religion, and it was his happiness to have found the Saviour in the morning of life. He was brought to the knowledge of the truth under the ministry of that eminent servant of Christ, Mr. Bain, the minister of the Free Presbyterian congregation which assembled for Divine worship in the Little Kirk, as the place was called. This congregation was composed of persons who had seceded from the established church in consequence of the intrusion of an unacceptable presbyter on a reclaiming people. It was not long, however, before Mr. Anderson's views of church polity and government underwent a change, for in the year 1808 he withdrew from connexion with that congregation and united himself with the

independent church. This church was formed in the year 1804 by Mr. Ballantine, a talented and faithful minister of the gospel, whose labours in Elgin were blessed to the conversion of a goodly number of persons, some of whom still survive and regard him as their spiritual father. Mr. Ballantine left Elgin for London in 1807, and was succeeded by Mr. Stewart from Perth. Mr. Stewart was only eight months in Elgin when he became a baptist, and shortly after twelve or fifteen members of the church embraced the same sentiment and were immersed on a profession of faith. As might be expected, under these circumstances, Mr. Anderson was led to examine the subject, and notwithstanding all his predilections and feelings were strongly in favour of the cherished and popular custom, and against the innovation (as the immersion of believers was loudly called) he was gradually conducted by the force of scripture evidence alone, to the same conclusions as his recently baptized heathen. For a while he entrenched himself behind the Abrahamic covenant, that stronghold of paedobaptists, satisfying himself that he was right on the ground of some supposed connection between parents and their offspring in virtue of which the latter were entitled to the rite of baptism; but that passage in the third chapter of Galatians and twenty-ninth verse opened his eyes on the spirituality of the gospel dispensation, and produced an entire change in his views, "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." He was baptized in the year 1809, being honoured as among the first in Morayshire, (at least in modern times) to observe this much-neglected ordinance of primitive Christianity. Mr. Anderson united himself with his brethren, who had a meeting of their own, but they laboured under the disadvantage of having no regular or efficient ministry, and hence made little or no progress. Warm-hearted and desirous of doing good, he chalked out a course for himself in which his Christian benevolence might have full scope. At this period the religious condition of Scotland generally, and of the north in particular, was deplorable, "darkness covered the land and gross darkness the people." Evangelical religion was a scarce commodity, and the few that possessed it mourned over the heathenism that prevailed; while scarcely any efforts were made to reclaim the moral wastes. Mr. Anderson in union with other kindred spirits, who lamented the spiritual state of their countrymen, engaged in a scheme of Christian usefulness, at that time not well known, nor favourably received in many quarters, viz. sabbath school tuition. He was for many years in the regular practice of visiting every sabbath afternoon various parts of the surrounding country where he established and conducted sabbath schools. Burghhead, Stalfield, Pluscarden, &c. might be mentioned as

places at which he taught classes of young people. Nor were his efforts confined altogether to the young, for on these occasions he addressed the parents and others who assembled, on the things which belonged to their everlasting peace. It required no small amount of zeal and self-denial and perseverance to persist in "this work of faith and labour of love," for he had to attend his business closely during the week, and to forego the evening service at home, and to walk distances of five, seven, and ten miles to meet his classes. Often was he drenched to the skin before he reached his destination, and, in that condition would remain for two or three hours until the duties of the evening were discharged, and then retrace his steps homewards about midnight.

Like Gaius, Mr. Anderson (in unison with his partner who felt and acted with himself) was "given to hospitality," and ever manifested a readiness to receive and entertain strangers; thus discharging the duties of Christian kindness to deputations from the various societies and others, long before there was any stated baptist minister in Elgin to receive them. It was in the year 1843 that the writer of this sketch became acquainted with his deceased friend, and in the following year when he was publicly recognized as pastor of the church, Mr. Anderson was at the same time elected to the office of deacon. As a member and an office-bearer of a Christian church his conduct was unimpeachable and exemplary. It was so especially in his attachment to the gospel and ordinances of Christ, and in the regularity of his attendance on the means of grace. While his health permitted him he not only made a point of being in his place on the Lord's day, but he was sure to be there also in good time. He seemed to have felt like David when he said, "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness;" for he acted in that capacity for some years, and liked to show attention to strangers who might come to the place of worship. Nothing delighted him more than a good attendance and an arousing sermon. He possessed great zeal for the conversion of sinners and the propagation of the gospel. He had sound views of the doctrines of grace; but he was always better pleased with those sermons which were calculated to arouse and strike the consciences of the thoughtless and careless, and when he heard of any being brought under concern for their souls he would shed tears of joy. It would be well if all the professed disciples of Christ felt as warmly and anxiously on this point as our deceased friend did. It would be a source of great comfort and encouragement to pastors, whilst it would be eminently conducive to the advancement of the cause of Christ. Mr. Anderson loved retirement and seclusion from the world. He felt more at home among those who could

converse about the things of the kingdom of God; and for a long time before his death he ceased to take any prominent part or particular interest in the news and politics of the day. He often acknowledged to the writer that he had experienced the baneful effects of having mingled too freely in the society and politics of the world in the earlier part of his career. He was remarkably fond of reading missionary intelligence, and everything bearing upon the progress of the gospel at home and abroad. The bible and the magazines were always on his table and formed his chief delight. As he approached nearer his end he was much more communicative and free in speaking of his own religious experience than formerly. Among the last times the writer saw him he complained of the prevalence of indwelling sin and corruption, and the natural aversion of the mind to dwell upon the things of God, and wondered if other Christians felt these things as he did. Mr. Anderson was long in a debilitated state of body, having suffered much from bronchitis, which disease at length terminated his life. And but for his natural buoyancy and vivacity, coupled with the nursing care and assiduous attentions of his now bereaved partner, he would in all probability have been laid aside from the active business of life much sooner than he was. His last illness and confinement were but short, and it was only within a few days of his dissolution that his friends became apprehensive his end was fast approaching. He did not seem to suffer much bodily pain, but he became so weak and exhausted that it was with difficulty he could speak. His countenance, however, indicated the possession of mental peace and spiritual comfort; and in this condition he fell asleep, resting his hopes for eternity exclusively on the atoning blood and righteousness of Immanuel. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The following tribute of regard is from the pen of a gentleman who knew Mr. Anderson well, and its insertion here will be gratifying to friends in this locality. He says, "I was intimately acquainted with him during the period of forty-five years in which he carried on the business of a merchant in Elgin; and experienced without interruption much of that friendship and kindness of disposition which formed through life conspicuous features in his character. It may with truth be said that he was always to be relied on as a devoted friend and a faithful counsellor on every occasion where his aid or advice would beneficially be exercised: while his exemplary conduct, honesty of purpose, and unaffected piety rendered his friendship doubly estimable to all who had the happiness of knowing him. Mr. Anderson, who was for many years

a magistrate of the borough of Elgin, in public as in private life discharged the duties which devolved upon him with undeviating uprightness. And having spent a life unblemished by the breath of calumny, and dedicated to the service of his Maker and the promotion of the welfare of his fellow men, he died on the 4th day of December 1849, in the sixty-seventh year of his age, leaving a widow and an only son to mourn his loss."

ADDITIONS TO THE LIST OF BAPTIST MINISTERS.

We have been favoured with the following addenda to the List of Ministers in our last :—

Buck, J. Liverpool.
Cater, P. London.
Evans, W. W. Birmingham.
Fawcett, W. Halifax.
Goodman, W. Steep Lane, Yorkshire.
Harrison, T. Kelghley, Yorkshire.
Heaton, R. Earby, Yorkshire.
Jennings, D. Yarmouth, Norfolk.
Keats, — Haworth, Yorkshire.
Miller, T. Rishworth, Yorkshire.
Morgan, T. Birmingham.
Parkinson, J. W. Idle, Yorkshire.
Payn, D. Wellow, I. W.
Pritchard, G. London.
Rockhey, T. Appledore, Devon.
Sargent, J. Gildersome, Yorkshire.
Shoobridge, S. Newton Tracey, Devon.
Tite, W. Potton, Bedfordshire.
Vasey, T. Waingate, Yorkshire.
Williamson, S. Bristol.

The following have also been furnished as corrections :—

Berry, A. Halifax.
Cantlow, W. W. Isleham, Cambridgeshire.
Clarke, R. Shaldon, Devon.
Crapa, J. Lincoln.
Crossman, H. Marlborough, Devon.
Dawson, T. Liverpool.
De Patron, M. Guernsey.
Ewence, J. Long Parish, Hants.
Griffiths, E. Upwell, Norfolk.
Griffiths, P. Romsey, Hants.
Hanson, J. Haworth, Yorkshire.
Howe, J. Winterbarn, Yorkshire.
King, H. Tavistock, Devon.
Pike, J. Derby.
Sarah, R. Shaldon, Devon.
Saunders, M. Brixham, Devon.
Spurgeon, S. Guernsey.
Tuckett, E. H. Kingsbridge, Devon.
Wycherley, T. E. Driffield, Yorkshire.

The Rev. S. Chancellor, Epping, writes to say that he belongs not to the baptist but to the congregational denomination, though by some accident his name was introduced

into the Baptist Manual of last year, whence it was taken by the compiler of our list.

We are informed also that Mr. Frost of Cotton End is a paedobaptist; that Mr. Manning, stated to reside at Potton, resides at Spaldwick; that Mr. Banting of Trenchmoor is deceased; and that Mr. Smith of Whitchurch has left England for Australia.

MONTHLY SUMMARY.

FRANCE—PROTESTANT ALLIANCE—VOLUNTARY EDUCATION—NONCONFORMIST CLUB—LONDON CHURCH UNION—CATHOLIC DEFENCE ASSOCIATION—POPE'S JUBILEE, ETC.

As our readers will have learned from the newspapers, France during the past month has been the theatre of another revolution. On previous occasions we have seen the people rising up and wresting the power from the hands of those who used it for their oppression; on this occasion, on the contrary, we see the man who was in possession of office using the power which that office conferred upon him to overthrow the constitution and to set up a rule of the most unmitigated absolutism. On the 2nd of December he issued a decree dissolving the National Assembly, re-establishing universal suffrage, and in the most unmistakeable terms, resting his authority on the brute force of the army on which he threw himself for support. The Assembly was prevented by force from meeting; the leaders of the various parties, together with the most distinguished generals, were thrown into prison; the High Court of Justice was dispersed; the newspaper press with the exception of one or two papers devoted to the President were suppressed; and Paris was declared in a state of siege. On the two or three days following, the attempts at resistance on the part of a few were met by a most sanguinary attack, not only on the insurgents but on the houses in the neighbourhood and their occupants, and not less probably than between 2000 or 3000, the majority of whom were in no way compromised in the revolt, fell victims to the indiscriminate brutality of the soldiers. Paris and France generally are now said to be "tranquil;" but it would appear to be little better than the stillness of men fearing to move lest they should at once become the prey of the destroyer. What the event may be it is impossible for us to conjecture: further than this, that we may be sure that a nation which has tasted in any degree the sweets of liberty will never permanently submit to despotic rule, and that the man who has been lifted to power on the bayonets of soldiers and through the prestige of a name, can never be sure that his supporters will not in a moment turn to his destruction. On the whole we have another striking instance of the impossibility of securing civil freedom, whilst the masses of a nation are without

religion, and politicians almost invariably seek to gain their ends by physical force, rather than by waiting for the slower but only sure way of operation of moral and spiritual enlightenment.

What the effect of this change may be on the religious interests of the people it is at present possible to do little more than conjecture. Of this, however, we may be sure, that political despotism never was allied to or sought to encourage religious liberty; and that that government whose base is brute force, will never willingly allow the circulation of spiritual light. Some few indications are already afforded us. Probably as a political manoeuvre, Louis Napoleon has issued a decree reconverting the Pantheon into the Roman Catholic church of Sainte Geneviève. This building, originally erected as a Romish edifice, after the revolution of 1791 lost its religious character and was called the Pantheon. In 1822 it was reconsecrated as the church of Sainte Geneviève; but since 1830 it has been regarded only as a monument to the heroes of the revolution of that year. This conversion is said to have been demanded by M. Montalembert and the other leaders of the Ultramontane party as the price of their adhesion. Be this as it may, the fact is that the *Univers*, a fierce Roman Catholic organ, is one of the few papers whose circulation is permitted; that M. Montalembert has taken office under Napoleon; that the Ultramontane bishop of Chartres has addressed to the clergy the strongest recommendation to throw their influence into the scale of the President, whilst the more liberal archbishop of Paris is placed under the surveillance of the police; that the bishop of Chartres declares that "God is with the President;" that the bishop of Le Mans recommends his clergy to give their active support to Bonaparte; and that the Pope has expressed his approval of the *coup d'état*. That this party will make the largest demands in requital for their support is not to be doubted; but we imagine that the cause either of civil or religious liberty will lose little by this unmistakable alliance. Men will think; and when they do so it will appear to be but little in favour of the Romish church that it lends itself with such goodwill to the purposes of absolutism; and but little in favour of the government of the President that he identifies himself with a people universally hated by all true lovers of liberty.

The PROTESTANT ALLIANCE has been somewhat vigorously pursuing its work. Meetings of an enthusiastic character have been held in Glasgow, Edinburgh, and Newcastle-on-Tyne; and the committee in London has met and passed various resolutions, among others, one which we recommend to the notice of our readers, urging upon them the taking of im-

mediate and effective steps towards the formation of similar organizations throughout the country. As we stated last month, the repeal of the Maynooth grant is that to which they intend to give their immediate attention. In this, as dissenters, we can most cordially unite. Having, as we hope, at length compelled the government to free us from the incubus of the Regium Donum, with the more spirit and the more effectiveness we can demand that this other form of religious state-endowment be given up. We hope that our friends universally will interest themselves in the movement. Already, to some extent success has followed the efforts of the Alliance in the cause of protestant continental persecution. Dr. MARRIOTT, whom we mentioned last month as confined at Karlsruhe for the distribution of protestant tracts, has been liberated. The attention of Lord Palmerston was called to the fact, and he most promptly caused inquiries to be made, which resulted in his release. It appears that the duchy is under martial law, and that this gives the colour of legality to this act of oppression.

The friends of VOLUNTARY EDUCATION have, during the month, been more than usually active. A conference, called by the Voluntary School Association, was held at Crosby Hall, on Dec. 11th. The chair was taken by G. W. Alexander, Esq. Papers were read in the course of the proceedings, by Rev. J. H. Hinton, on the Religious Character of our Public Schools, taking notice of and rebutting the various arguments of the National Public School Association; by Mr. Miall, on the Voluntary Principle in Reference to Education; and by Mr. Richards, on the importance of the friends of voluntary agency combining their efforts, irrespective of denominational distinctions. Addresses were also delivered by Dr. Cox, Messrs. Burnet, Brock, C. Gilpin, and others from different parts of the country.

Meetings on the same subject have also been held in connexion with the Congregational Board of Education, supported by the majority of our congregational friends, who unnecessarily, and, as we think, unwisely prefer denominational and so far sectarian action. Bristol, Birmingham, and Sheffield have been visited by them; much enthusiasm has attended the gatherings, and numerous donations have been realized. Mr. Morley has also published a letter, calling on all the friends of voluntary education to beatir themselves; and pointing out the evils of the various proposed compulsory systems. There is no doubt that the most strenuous exertions will be called for during the approaching session, in order to counteract the efforts which the advocates of the compulsory

schemes are evidently prepared to make. We are glad to learn that the members of the Society of Friends residing in Manchester, have issued a formal protest against the Manchester and Salford Education Bill. We trust that our own friends will be on the alert, not only to resist any inroads on the voluntary principle, but practically to assert its efficiency and the possibility of effective unsectarian action.

A proposal for the establishment of a Non-conformist Club in London has, during the month, been made public. The proposition originated with H. Bateman, Esq., and was discussed at an influential meeting of non-conformists, convened by circulars restricted to those who do not hold the ministerial office. It is proposed to erect a building in some central part of London, which shall serve as a focus of union among dissenters, both of London and the provinces. One side of the building, which is to be quadrangular, it is proposed to fit up as committee-rooms and offices for our various societies; another side is intended to constitute a hall capable of holding from fifteen hundred to two thousand persons, which would be let for public meetings; other portions of the building would be occupied with the necessary adjuncts of the club. The cost is estimated at from £50,000 to £60,000, to be raised by shares; and as establishments of this nature are notoriously profitable, it is regarded as likely, in a commercial point of view, to furnish a good investment. The management it is proposed to leave entirely in the hands of laymen. The want of such a centre of friendship, information, and action has long been felt. Men holding the same views and animated by the same feelings have hitherto had no suitable opportunity of acquaintance and intercourse; whilst gentlemen residing in the country have been driven either into the narrow circle of personal friendship, or have been forced to avail themselves of opportunities already offering but which are destitute of anything rendering them in themselves attractive to nonconformist Christian men. The names of those who have taken the matter in hand are a sufficient guarantee that the scheme will be effectively carried out; the presence of men of every shade of nonconformist opinion will secure the impartiality of the proceedings; and our only fear is lest the rate of subscription may be too high to allow many to avail themselves of it, who would be among those to whom it would be most valuable. We have no doubt, however, that this will receive the attention of the committee appointed to carry out the plan, most of whom have long been regarded with confidence by all classes of dissenters.

A meeting of the friends of the proposed School for the Sons of Missionaries, was

held on the 20th of November, at the Baptist Mission House. The chair was taken by Mr. Sherman; and addresses were delivered by Dr. Tidman, Messrs. Trestrail, Underhill, Clarke, Soul, and others. There have been already collected £800 towards the establishment of a home for the sons, similar to that existing at Walthamstow for the daughters, of missionaries; and it was sought to increase this sum to £1,000 before Christmas. A donation of £100 was promised by W. B. Gurney, Esq., and others of smaller amounts by various friends. The matter was referred to a committee to consult as to the best means of carrying it forward.

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To the Editor of the Baptist Magazine.

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and prevented as we are from co-operating with the Congregational Board of Education, we have nothing left us but to avail ourselves of the unsectarian and voluntary association for which I venture earnestly to plead. The opponents of our great principles, both in the government and out of it, are aiming to counteract their increasing power through the medium of the school room. The two Manchester schemes are bidding high for popularity and patronage; and, judging from Lord John Russell's reception of a deputa-

schemes are evidently prepared to make. We are glad to learn that the members of the Society of Friends residing in Manchester, have issued a formal protest against the Manchester and Salford Education Bill. We trust that our own friends will be on the alert, not only to resist any inroads on the voluntary principle, but practically to assert its efficiency and the possibility of effective unsectarian action.

A proposal for the establishment of a **NONCONFORMIST CLUB** in London has, during the month, been made public. The proposition originated with H. Bateman, Esq., and was discussed at an influential meeting of non-conformists, convened by circulars restricted to those who do not hold the ministerial office. It is proposed to erect a building in some central part of London which shall serve as a focus of union among dissenters, both of London and the provinces. One side of the building, which is to be quadrangular, it is proposed to fit up as committee-rooms and offices for our various societies; another side is intended to constitute a hall capable of holding from fifteen hundred to two thousand persons, which would be let for public meetings; other portions of the building would be occupied with the necessary adjuncts of the club. The cost is estimated at from £50,000 to £60,000, to be raised by shares; and as establishments of this nature are notoriously profitable, it is regarded as likely, in a commercial point of view, to furnish a good investment. The management it is proposed to leave entirely in the hands of laymen. The want of such a centre of friendship, information, and action has long been felt. Men holding the same views and animated by the same feelings have hitherto had no suitable opportunity of acquaintance and intercourse; whilst gentlemen residing in the country have been driven either into the narrow circle of personal friendship, or have been forced to avail themselves of opportunities already offering but which are destitute of anything rendering them in themselves attractive to nonconformist Christian men. The names of those who have taken the matter in hand are a sufficient guarantee that the scheme will be effectively carried out the presence of men of every shade of nonconformist opinion will secure the impartiality of the proceedings; and our only fear is lest the rate of subscription may be too high to allow many to avail themselves of it, who would be among those to whom it would be most valuable. We have no doubt, however, that this will receive the attention of the committee appointed to carry out the plan, most of whom have long been regarded with confidence by all classes of dissenters.

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tion from the advocates of the worst of those schemes, we may infer that he will render it his aid. We must be on the alert, if we would take our proper part in vindicating the claims of our countrymen to retain in their own hands the education of their own children and to assist in their own way the education of the children of the poor. I beg my brethren throughout the country to put themselves in correspondence at once with the treasurer of our voluntary association, G. W. Alexander, Esq. Lombard Street, London. The congregationalists are doing nobly. Let not the baptists fail!

I am yours sincerely, WILLIAM BROCK.

CATECHISMS IN INDIA.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the Report of the Baptist Missionary Society last presented, occurs the following paragraph:—

“A catechism of Christian doctrines in Bengali, prepared at the request of the Bengal Association of Baptist Churches, has occupied the pen of brother Wenger.”

Now, with all respect for the parties immediately interested in this matter, perhaps you will permit me to express a doubt as to the propriety of this step. Surely if there be a denomination of Christians who can afford to rely *entirely* upon the scriptures, it is that to which we have the honour to belong. Why then can it be requisite to introduce into India a system that has done so much to perpetuate a sectional Christianity! while at the same time, as we all too well know, it has given rise to bitterness and to a sacrifice of vital truth, the ultimate effects of which no one can foresee. Moreover, we should not now lose sight of the fact that very many of the best friends of education are opposed to catechisms as a means of imparting instruction on *any* subject.

Knowing the value of your space, I content myself with a few words, though the question is a most prolific one.

I am, yours truly, JOHN FRANCIS.

ORATORIOS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I have been accustomed to regard as not the least important of your valuable pages, those which you have sometimes devoted to propounding and answering queries. Will you or some of your correspondents be good enough to furnish me with an opinion as to the propriety of professors of religion attending oratorios, concerts, or lectures on music with illustrations.

Yours very truly, A YOUNG MINISTER.

EDITORIAL POSTSCRIPT.

Our publishers inform us that they have reprinted for general distribution the letter

which appeared in our preface, signed by many gentlemen bearing office in our principal societies, attesting the usefulness of the Magazine in reference to the various institutions with which they are connected. One which will be stitched into each copy of the present number, the reader is requested to detach, in order to make use of it in any way which he may think best adapted to increase the number of subscribers. It will be found with other advertisements, and any friend who is disposed to exert himself in endeavours of this kind, and has opportunity to make use of more copies, may obtain them by applying to Messrs. Houlston and Stoneman.

The transposition of the Missionary Herald and the Irish Chronicle is a matter of practical convenience to the printer and binder. The Irish Chronicle is “worked” with the last portion of the Magazine: their separation for stitching involves, therefore, additional labour. The Herald constitutes an entire and separate sheet.

It is well known that there are ministers and churches of our denomination who have not been accustomed to support our societies for the spread of the gospel at home or abroad, and who have been believed to be opposed to such institutions on principle. We are glad to learn that some of these have recently united in forming an association for the diffusion of divine truth according to their own views of it. On the 3rd of Nov. a society was formed in the Surrey Tabernacle, Kent Road, the avowed objects of which are, preaching out-of-doors and in-doors in destitute neighbourhoods—reading and expounding the scriptures in families and places of concourse—holding prayer-meetings at convenient places—and distributing tracts. We can easily conceive of good men withholding co-operation from societies with which we are connected, because, while they prize the doctrine of grace through the righteousness of the Son of God as truly as ourselves, they regard some opinions as inconsistent with it which we believe to be true and important. The determination to combine for the promotion of their own views of truth among the ignorant and careless is however a step in the right direction. Let them be faithful and diligent, and then, if in anything they be otherwise minded, we trust that God will reveal even this unto them.

A well known Wesleyan gentleman residing in the City Road, Thomas Marriott, Esq., who had been accustomed to travel with methodist deputations, and take the chair at public meetings in the country, died on the 19th of November, having bequeathed the sum of £10,000 to the Wesleyan Missionary Society, and the residue of his estate, after the payment of some other legacies, to the “Worn-out Wesleyan Minister’s Fund.”

IRISH CHRONICLE.

JANUARY, 1852.

THANKS.

WE cannot begin the new year in a manner more congenial with our feelings than by performing an act of justice to those pastors and deacons who have responded to our September Appeal, by forwarding spontaneous contributions. They have been very numerous, and the advantages of the course they have pursued have been great. Had the usual expenses of deputations been incurred in making these collections, the discount would have amounted to many pounds. Kind and encouraging observations have also frequently accompanied the remittances. Thus, one says, "I brought the case of the Irish Society before our last church meeting, and it was unanimously resolved to give you a collection. I hope all the churches, both in London and the country, will at once come to your aid. If they do not, never more let them complain as to the expense attendant on travelling agents." Another says, "Your appeal met my views so completely with regard to the saving of the expense of deputations, as often as possible, that I resolved to see what we could do for the Irish Society without foreign aid. Our collections are equal to former years, and the whole, without deduction, flows into your treasury." In the name of the society, we thank very cordially all the brethren who have thus promptly and manfully taken this business into their own hands.

Next to these, we are indebted to some who have promised that collections shall be made and transmitted ere long. Approbation of the effort to save the cost of travelling agency has been expressed by many who have coupled with it assurances that though local circumstances compelled delay, the Baptist Irish Society should not be forgotten. Some have fixed the day, others have spoken more generally of the winter, or the spring. Thus one says, "We cannot well do any thing here just now by way of special contribution, but if my life be spared till the time comes round for the Society's visit, I will take all possible care that your funds be in-

creased rather than diminished by our not having a deputation." We only wish to remind these friends that we are relying upon them. We are exercising confidence in their steadfastness. They will probably need fortitude to resist the urgency of some who will plead their being come, and their having come a long distance, as the reasons why they should be attended to at once, and why our case should be postponed, but our brethren, we believe, will show a determination that they who trust them most fully shall not on that account receive the worst treatment. We wait the result with some anxiety, but with a strong persuasion that our brethren will prove themselves worthy of the confidence we have exercised in them as men of principle.

FINANCIAL POSITION.

At a Committee Meeting held on the 2nd of December, the Treasurer presented an account of the Receipts and Expenditure since the Annual Meeting, in comparison with the Receipts and Expenditure of the same portion of the year 1850. Few of the reductions which were agreed upon in the spring have as yet taken effect, so as to reduce the amount of expenditure very sensibly, but they will now come into immediate operation. The receipts have exceeded those of the same portion of the year 1850 by £671 15s. 10d., and the balance in favour of the society this November over last is £743 7s. 3d. This is cheering in some degree; but when it is remembered that our debt in April was above £1828, it will be seen that strenuous exertion is still necessary on the part of all our friends.

It will be lamentable to have to make further reductions in the number of agents employed in making known the gospel in Ireland at the time when the hearts of men are prepared by divine providence to hearken, and when the zeal of the adversary has been roused to an unprecedented degree of energy. It must however be borne in mind that the increased receipts arise principally from special donations which have been made

towards the liquidation of the debt, and that they do not authorise us to enlarge our expenditure in the slightest degree, whatever auspicious prospects may present themselves in any locality. We feel that it would be wrong to do anything like complaining, or to repress emotions of gratitude towards God or man ; but it would be equally wrong to conceal the fact that the present position of the conductors of the society is extremely painful. We know that our agents are unable through the limited means at their disposal to avail themselves of opportunities, and make the best use of their time and talents ; to have to answer the most reasonable requests with perpetual declarations of inability, and to be for ever writing about the debt, the debt, the debt, cannot fail to exhaust the spirits. The continuance of this is depressing and disabling to a degree of which nothing but experience can enable any one to judge. The occupant of such a situation requires either great insensibility of heart, or a very firm determination to persevere in duty irrespective of discouraging circumstances. Our brethren who sympathize with our purpose have indeed need to pray for those to whom the management of the society is committed "that their faith fail not."

ULSTER.

As recent numbers of the Chronicle have been occupied exclusively with the secretary's accounts of what he saw and heard in Ireland, and as he was not able to do more than visit three out of the four provinces, our readers have of late received no information relating to the north. A few sentences respecting the churches in Ulster will therefore be acceptable.

BELFAST.

From this important place, now the second city in Ireland, the population as ascertained this spring being 99,600, Mr. Eccles, the esteemed pastor of the baptist church, wrote thus, a few days ago:—"The Lord has been latterly doing such things for us as greatly to gladden our hearts. Within the last nine weeks I have baptized four times ; and eight have been added to the fellowship of the church ; some of these baptized are truly 'flowers offered in the bud ;' but one, a female, has already reached the *threescore years and ten* which de-

termine the ordinary limit of human life. Oh, for more of that devotedness of spirit which influenced one so aged and frail to forget her infirmities, and to be buried in baptism with 'Him whom her soul loveth.' On the whole, the cause here is in a satisfactory condition. I trust that next year you may be able to visit these parts, and to find that I do not overstate the facts."

CONGLIG.

The following pleasing information was given in a letter dated December 8th, by Mr. M'Kee, our brother who labours in this village, which is about seven miles east of Belfast and one mile north of Newtonards:—"It is now some time since I wrote you anything of my labours here. It is therefore with pleasure that I state, that on Lord's day November 23rd, I baptized a young female in our chapel, who has since been added to the church. She is the daughter of a widow who was one of the earliest members of the church. I have been a good deal interested in her case, as she has long been a hopeful character ; and it was very gratifying to the church to see her, at the age of sixteen years, giving decision of character, and publicly acknowledging herself to be on the Lord's side. The congregations both here and at the out-station, are much as usual. The latter somewhat fluctuate from a variety of circumstances over which I have no control. Some of those who attend, there is reason to believe, never hear 'the story of the cross' elsewhere. I have just returned from an evangelistic tour, which I took to the central parts of the county Antrim, where I spent ten days pleasantly, and, I trust, profitably. I preached in the Wesleyan chapel, Ballymona, and in five other places in the surrounding neighbourhood. The attendance in most cases was encouraging. In one instance there could not have been less than 130 present. There were some Romanists who came and heard the message of mercy. On Lord's day, November 30, I preached morning and evening to the baptist church in Grange, about seven miles from Ballymona. There are about forty members in fellowship, and although they have no stated pastor, they 'forsake not the assembling themselves together as the manner of some is.' The congregation

in the morning was about eighty, and in the evening upwards of a hundred. Altogether I was much pleased with my visit to Grange. The members are very intelligent, steady, and consistent.

"I am happy to state that while there is still much sectarian prejudice in the North of Ireland, it has in some measure given way, as the following fact will show:—I was recently invited by the minister of the New Connexion Methodists in Bangor, to attend a *soirée* in their school-room. I did so; and the chairman of the meeting was the Rev. Dr. Colter, the Moderator of the General Assembly of the Presbyterian church in Ireland. At the conclusion of the meeting, in referring to the speeches which had been made, he made allusion to mine in very complimentary terms, adding, that he felt great pleasure in referring to the respectable denomination to which I belonged, as some of the writers of that denomination had laid the Christian church under lasting obligations; among which he might name a Foster, a Fuller, a Hall, and others. He added that, when in 1825, he went out a young man to preach the gospel, wherever he met a baptist minister he met a friend, and wherever he met a member of a baptist church he found in him a friend who was willing to assist him in his works of faith and labours of love. He said it therefore gave him great pleasure to meet me there as a minister of that denomination. These observations were made publicly in the presence of nearly 200 persons, many of whom had been accustomed to hear us spoken of as 'the offscouring of all things.' I am sure you will be gratified to hear of such manifestation of fraternal feeling between an agent of the Baptist Irish Society, and the Moderator of the General Assembly."

COLERAINE.

Here, in the county of Londonderry, 145 miles north of Dublin, Mr. Brown

continues to labour. On the 15th of December he wrote, saying:—"Nothing very particular has occurred here since I last wrote you. The two last sabbaths save one I was enabled to spend with the church at Ballymoney, having obtained a supply for my own pulpit. The brethren there go on comfortably, and I had the pleasure of proposing an intelligent man to their fellowship on the last day that I was with them. On the evening of the same day I preached to a good congregation at Balmore, a place about five miles distant, which I intend to occupy as a new station.

"The church here goes on much as usual. We have had no additions for some time; but I hope we soon shall. Last evening, after the regular services in the chapel, I preached at Knockbarne to about ninety people. This station is about two miles distant, and promises well. I think I mentioned in my last that a society had been formed by some of the female members of our church in conjunction with some of those of Mr. Richey's congregation, for the distribution of tracts. Since then, a 'Young Men's Christian Association' has been formed, a copy of whose rules I enclose. This society embraces four denominations of Christians—Episcopalians, Presbyterians, Methodists, and Baptists. As I said before, I think it is a favourable circumstance, that whilst we hold forth our distinctive principles without the slightest compromise, we nevertheless enjoy the friendship of our brethren who differ from us.

"I may mention the death of a young man, the son of one of the deacons. He had been long ill of consumption, and it appears his affliction had been sanctified. He gave very satisfactory evidence of conversion to God. The day before his death he remarked that although it had not been his privilege to join the church below, he should soon join the church above. Next day he fell asleep in Jesus. I improved his death from Rev. xiv. 13."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Bath, Miss Graves, for John Nash	0	10	0			
By Miss Graves, for the Debt—						
Biden, Miss	0	2	6			
Friend	0	10	0			
Graves, Mr. W. H. Trinity Square, Tower.....	0	10	6			
Small sums	0	7	0			
				2	0	0

Contributions continued.

		£	s.	d.
Dunstable, by the Rev. D. Gould, Cards and Boxes—				
Cheshire, S.	0	7	0	
Dell, —	0	4	4½	
Francis, C.	0	8	8	
Holmes, F.	0	5	3	
King, M. and E.	0	2	9½	
Muir, M.	0	9	7½	
Olney, L.	0	4	8	
Ridgway, M.	0	13	3	
Sharman, A. and C. Francis	0	4	11	
Sunday School	0	3	10½	
				3 4 5
Keynasham, by the Rev. T. Ayres—				
Ayres, Mr.	0	5	0	
Ayres, Miss	0	5	0	
Collier, Mrs.	0	10	0	
Derrick, Mr. G.	0	5	0	
Edwards, Mr.	1	0	0	
Collection	1	12	0	
				3 17 0
London, New Park Street, moiety of Collection.....				
Barnes, R. Y. Esq.	8	0	6	
<i>Donations for the Debt, by Joseph Tritton, Esq., produce of Card</i>	<i>1</i>	<i>0</i>	<i>0</i>	
<i>Donations for the Debt, by James Harvey, Esq. produce of card:—</i>	<i>15</i>	<i>10</i>	<i>0</i>	
Braden, A. Esq.	0	10	0	
Bullen, F. Esq.	1	0	0	
Caldecott, A. Esq.	1	0	0	
Friend	10	10	0	
Harvey, J. Esq.	25	0	0	
Kemp, G. T. Esq.	2	2	0	
Meeking, C. Esq.	5	0	0	
Stevenson, Mrs.	1	0	0	
Sturt, H. Esq.	2	0	0	
Webb, C. J. Esq.	2	0	0	
				59 2 0
Loughton, by the Rev. S. Drawn—				
Collection, at Public Meeting	6	1	0	
Gould, George, Esq.	10	0	0	
				16 1 0
Luton, Moiety of Collection at Union Chapel, by Rev. R. Robinson				
Rishworth, Yorkshire, per Rev. W. Whitewood	5	0	0	
Seven Oaks, (additional) Mr. Wilmer, Subs. 2 years	1	10	0	
St. Albans, by the Rev. William Upton—				1 0 0
Fisk, Mr.	1	1	0	
Peppercorn, Mr.	1	0	0	
Whitbread, Mr.	1	1	0	
Wiles, Mr. E.	1	0	0	
Wiles, Mrs.	0	5	0	
Wiles, Mr. J.	0	5	0	
Collection	5	0	0	
				9 12 0
Windsor, Lillycrop, Rev. S. and Mrs., Subscription				
	1	0	0	
SCOTLAND.				
Glasgow, Collection at Hope Street Chapel, by R. Kettle, Esq.	12	0	0	
Friend by Rev. R. P. Dickerson	1	0	0	
Collected by Rev. W. P. Williams—				
Aberdeen (part).....	10	1	1	
Cupar	5	0	0	
Ferry (part)	0	5	0	
Glasgow (part)	17	1	0	
Irvine	4	0	0	
Paisley (part).....	7	19	0	
St. Andrews	3	12	6	
				60 0 0
IRELAND.				
Conlig, Baptist Church, by Rev. W. M'Kee.....	1	5	10	

Thanks are also due to the Juvenile Working Society in connexion with Dr. Cox's Chapel, Hackney, for a box of clothing, per Miss Gregson, to be forwarded to Mr. Hamilton, of Ballina. Likewise to Miss Cosens and Rev. S. J. Davis, for parcels containing apparel, to Mr. T. Hemming and Mr. Harris for parcels containing books, and to George Lowe, Esq., for parcels containing both apparel and books. The Secretary embraces this opportunity of saying, that he would be glad to receive articles of either male or female dress for transmission to Ireland, where they are greatly needed by deserving persons, to whom he could easily forward them.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom

COLLECTOR FOR LONDON, REV. C. WOOLLAOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



MUD VOLCANO, TRINIDAD.

THE MISSION FIELD.

It is proposed, from month to month, to indicate in a few brief paragraphs, the chief features of the great missionary enterprise, more especially as developed in the operations of our own Society, adding thereto such notes and incidents as may be of general interest and requisite for a comprehensive knowledge of the subject.

From several of the missionary stations we learn the addition of converts to the church of Christ. Thus at Sewry, Mr. WILLIAMSON has baptized a young man of Christian parentage; and at Dandhoba, in the Barisal mission, one woman has been admitted to the fellowship of the church. At Cawnpore two men of H. M. 70th Regiment have been baptised by Mr. WILLIAMS, in addition to nine others already reported.

The very interesting circumstances detailed in the last Herald as happening at Comilla, near Chittagong, have resulted in the baptism of eight of the converts before Mr. JOHANNES' departure, and at his next visit our brother hopes to baptize eight others, who meanwhile are under instruction. That the gospel should have penetrated into this remote district, and have made no inconsiderable progress among the people, unaided by any European agency, is a peculiar feature of this case, and one that has of late marked many of the missionary reports. So decided has been the Christian character of these people, that it has awakened a large amount of opposition, and they are at the present time called to endure much oppression and persecution for righteousness' sake. The sufferings of these native Christians chiefly arise from the hostility of the zemindars, or landholders.

Our German brother, Mr. BION, has returned to Dacca, the scene of his

labours before his connection with the Society. It has been his privilege to baptize five of his former flock, four men and one woman, and eight others are candidates. The event attracted much attention among the Hindoos and Mahommedans, numbers of whom in boats witnessed the immersion.

Few of our readers are perhaps aware of the magnitude of the missionary operations carried on in our Eastern empire. For more than fifty years missionary agency has been constantly increasing, and with it the blessed results. It is not, indeed, more than thirty years since it can be said that missions have been efficiently prosecuted in India and Ceylon, owing to the obstructions thrown in their way by the government. But the little one has become a thousand, every year adding its impetus to the enlarging host. The principal stations of twenty-two English and American societies, are *two hundred and sixty* in number, at which labour *FOUR HUNDRED AND THREE* missionaries. Of these *twenty-two* are ordained natives.

This array is increased by *five hundred and fifty-one* native preachers, whose itineracies embrace every available spot in which to proclaim the everlasting gospel.

The results of the labours of this large number of missionaries are seen in the formation of *three hundred and nine native churches*, containing *seventeen thousand three hundred and fifty-six members or communicants*. Of these it would appear that at least *five thousand* were admitted to the privileges of Christian communion on satisfactory evidence of conversion, such as is practised among the dissenting churches of Great Britain.

The benefits of Christian instruction are not, however, confined to this body of converts. They form the nucleus of

a native Christian community, comprising *one hundred and three thousand* individuals, who regularly enjoy the blessings of biblical instruction, and are constantly under the eye of the missionary, and from the midst of whom continually come forth many to confess the name of Christ.

Equally delightful and extensive are the labours of our brethren among the youthful population. There are in India and Ceylon 1845 day schools with 82,700 boys in them, instructed in their native tongue. Seventy-three boarding schools contain 1992 boys, who are chiefly the children of native Christians, and are kept under the direct control of the missionary. There are also one hundred and twenty-eight day-schools, with 14,000 boys and students, receiving a sound scriptural education in the English language.

The education of girls has not reached this extent, owing to the peculiar difficulties of the work, arising from the forms of Eastern social life. Yet there are three hundred and fifty-four day-schools, containing 11,500 girls; and ninety boarding schools, with 2,450 girls. They are chiefly taught through the medium of the vernacular language.

We must not omit from this brief summary of what the Christian church is doing in Hindostan and Ceylon, all reference to the work of biblical translations. The translation of the word of God lies at the foundation of modern missions, and towards the execution thereof the earliest attention of missionaries of all denominations has been given. If the Serampore versions are omitted from account, it appears, that the *whole Bible* has been translated into ten languages, and the New Testament into five others. Besides which, the foundation of a Christian literature has been laid, and numerous tracts published to spread far and wide on their light *pinions the seed of life eternal*.

The total cost of this vast machinery during the year 1850 was £187,000; of which £33,500 were contributed by the Europeans resident at the various scenes of labour.*

Who can contemplate this vast work without emotions of intense gratitude to God? Let us gird up our loins, for assuredly, in due season, we shall reap if we faint not.

Yet great as is the work already done, the work to be done is vastly greater. India alone has a population of at least one hundred and fifty millions of souls, and incidents are perpetually rising up to stimulate Christian zeal and compassion. Here and there Sutteeism continues to be practised, although the perpetrators and accessories are punished for the murder. A Suttee but recently occurred at Dhoolia Talvoka, in the presidency of Madras. The poor woman was resolute in her determination. Twice before she said that she had died with former husbands, and she looked forward to two more transigrations of her own and her husband's spirit. She prophesied that the British rule was near its close, and so incited the people's zeal. At last the sad event was consummated, and she was consumed as a holocaust to the demon of superstition.

Another sacrifice was lately offered at the shrine of Doorga, in Benares. The man bathed, went through his devotions, and then bowing himself before the image of the goddess, cut his throat with his talwar.

At a spot between Benares and Jaunpore, a boy was stolen and his throat cut, that his blood might be sprinkled upon a rich and dying man, who, it was supposed, would thus escape the Brahman's curse that was hurrying him to the grave.

Thus side by side run the river of

* For the numbers given above we are indebted to the November number of the Calcutta Christian Observer.

death and the river of life ; but how great the volume of the former to the latter !

Will not our readers anew gird up their loins to the work ?

Our Western African mission continues to enjoy the tokens of God's blessing. The health of Mr. SAKER and Mr. WHEELER is good ; that of Mr. WHEELER, indeed, is thoroughly established ; while the instructions of the mission brethren are bearing happy fruit.

The letter we subjoin will give a cheering view of the work in dark and popish Trinidad. Wherever that system

of error prevails, Romanism is found alike injurious to the temporal and spiritual progress of the people. It blights the fairest prospects, and eats out the moral heart of a community. The physical features of the island seem conformed to its spiritual ones. Every where are found numerous traces of volcanic agency. Its mud and asphalt lakes evidence the constant working of subterraneous fires, producing sterility in many parts of the island. Our engraving represents one of these natural phenomena, which render Trinidad so interesting to the geologist.

INDIA.

CALCUTTA.

LABOURS OF NATIVE PREACHERS.

It is a long time since any details concerning the labours of the native preachers employed by the Baptist Missionary Society in Calcutta were laid before the public. The following piece was written in Bengali by one of these brethren, KOILAS CHANDRA MITTRA, and we print it in the hope that it may prove interesting to our readers. The instances of actual conversions given in it are but few, yet it will be seen from it that the efforts of our native brethren are productive of considerable good in enlightening the minds of their countrymen, and impressing them with the excellence of the religion of Christ. Recent occurrences in native society have shown that the truth has had a powerful effect upon many who are still professed Hindus ; and we are encouraged to hope that shortly the seed so long sown in faith will spring up and be abundantly fruitful. The details which follow will go far to prove that the *native preachers have done their part in bringing about the appearances in*

which we rejoice, and we trust will induce the friends of missions to support and to increase this important agency.

A sense of duty induces me to give an account of the labours in which my brethren and myself have been engaged during the past few years.

The parts of Calcutta in which we have preached the gospel are to the east of the city—Koreya, Dharramtalah, Baitakkhana, Free Church Street, Sialdah bridge, Beliyaghatta, Jan Bazar, Narikeldanga, &c. At all these places we preach regularly, and, as occasion requires, hold conversations with our hearers. But besides this, we visit the inhabitants of Baliganj, Dhacura, Batchtolah, Tengrah, Gobra, and Chingrihatta, and other neighbourhoods, and preach the gospel to them. We sometimes also visit the Beliyaghatta merchants, and hold religious conversations with them. In the winter, we have sometimes taken trips to distant places, where we have preached the gospel and distributed books. We trust that a brief account of some of the effects which have resulted from these efforts will tend to encourage our fellow labourers, to cheer those who pray for the enlargement of the kingdom of our Lord, and to induce those who contribute money for the promulgation of the gospel not to shut their purses, but to continue to give cheerfully. It is written in the scriptures, "In the morning sow thy seed, and in the evening

withhold not thy hand: for thou knowest not whether shall prosper, either this or that." From these words the friends of the gospel may take encouragement, for, although much has not been effected hitherto, yet we thank God for the change which *has* taken place; inasmuch as some whose minds were formerly like the barren soil, are now becoming fertile.

Happy effects of preaching the gospel.

For instance, at Gobra we had two fixed places for meeting, where every week we were accustomed to go, and people assembled themselves to hear us. On one occasion, when the crucifixion of our Lord Jesus Christ was described, one of them burst into tears. In this way they continued to hear us very attentively for a long time; now, however, we are at a loss to know whither they have removed. I asked an old man who lived near the residence of these people, when I saw him first, who Jesus Christ was? He replied, "The Lord Jesus Christ is my Saviour; this I know, for although I am not acquainted with you, yet I have from time to time profited by your instructions." We afterwards went to an old woman who resided by herself, in the northern part of the village, and spoke to her of the birth, miracles, and death of our Lord Jesus Christ. On this she said, with a sorrowful countenance, "You have told me what I never heard before! No one has ever preached to me these tidings of salvation which you have now brought! What present can I make you for this? I have nothing to give but an iron straw-knife; if you will have that, I will give it to you." She was told that our Saviour had said, "Freely ye have received, freely give." This woman afforded much reason to expect that if she had lived a little longer she would have professed herself to be a servant of Christ; even now we trust that the Lord is wiping away her tears. In like manner the truths of the Christian religion are preached in various places both among rich and poor, and people confess that no one is able to refute what we say, because it is all true; while others say, "If we inquire among ourselves even, we can plainly see that among the gods and goddesses there is none who is able to save us."

More examples.

A year ago, we went one day to Tiljala, to see a respectable man whose name was Mitra; he asked us who we were? We replied that we were Christians. Hearing this he received us with every mark of kindness; gave us his own hukra to smoke, heard us with attention, and admonished others who were present to listen, and added that they all needed to have their sins forgiven.

A Hindu young man, who for a long time sought Christian instruction, had received from me a tract entitled "Account of Pil-

grimages." It happened that a neighbour of his, a Hindoo widow, wished to make a pilgrimage to Jagannath at Puri; when this young man came to know it, he immediately went to her and succeeded in convincing her of the uselessness of pilgrimages. His remarks had such an effect upon her mind, that she has never since thought of making any pilgrimage.

Converts.

At Koreya many Muhammadans come to hear us. Formerly they would abuse us and make great noise, but they do so no more. Although comparatively few Hindoos come to hear us at this place, yet one of those who heard us, being convinced of the truth of the gospel by our preaching, came forward with his wife to embrace Christianity. They were prevented from joining us by our inability to make provision for their support on leaving Hinduism; they therefore had recourse to the missionaries of another denomination. One of our regular hearers at another place was remarkable for the attention he displayed, and we gave him a bible; he also came to us at home for instruction. We were expecting that he would be baptized, but he was shortly after obliged to remove to another place, in consequence of obtaining a new situation, and I did not know whither he had gone, till one day I met him, and he told me that he had been baptized at Mirzapur church, and had been afterwards appointed to labour as a catechist.

At Sialdah, Belyaghattu and Baitakkhana many hear our preaching and receive tracts and gospels from us, and one young man from Sialdah was baptized. So also another man named Kaderbax was baptized, as the fruits of our preaching. If our society had the means of sustaining inquirers we should probably have received more accessions: for though well assured of the truth of Christianity, many men shrink from enduring the loss of all things that they may win Christ.

Almost Christians.

We meet from time to time with young men who confess that the Christian religion is true, but say that they cannot embrace it. The following example may be given. One day a very respectable and wealthy man, a resident at Khidirpur, invited myself and a friend to his house, engaging to prove to us the falsity of our religion, and convince us of the truth of Hinduism. On our arrival, the Babu and his friends received us very kindly; but instead of attempting to refute Christianity, he commenced talking in quite a different way. He said that as God has no beginning nor end, and cannot be seen or understood, his service was impossible, &c. We replied that though we ourselves can discover nothing certainly concerning God, yet, as far as He has made himself and his

will known to us, so far we are bound to love and serve him. This he did not dispute, and after hearing us he confessed that the Christian religion is without doubt true, but that it was a matter of great difficulty to embrace it. When we left, his nephew followed us to our house and remained with us till eleven o'clock at night, bringing forward his doubts concerning Christ, and asking us to solve them. We endeavoured to remove his difficulties and gave him as many scriptural proofs as we could. In the end he was quite satisfied, and said, that there was no religion which inculcated morality so pure as Christianity, and that no other religion makes known the way of salvation.

There was a Babu residing in Taltala who used to invite us to his house; and for some time we visited him on Sundays, and expounded to him the truth regarding the death of Christ and the atonement, and he listened to us with the greatest interest. One day we inquired of him the cause of his desire to become acquainted with Christianity, and he told us that his mind had been greatly impressed by accidentally witnessing the patience and gentleness which a preacher of

Christianity had manifested at the Jan Bazar chapel, when grossly abused and insulted by a Mussalman. He felt that a religion which could produce such effects must be the true one. The influence of this babu's guru, who was much displeased by our visits to his house, at last induced him to break off his intimacy with us; but even after this, he assured us that his opinion of Christianity and his wish to embrace it remained unaltered.

Similar instances might be brought forward to show that many are now favourably disposed towards Christianity, and are willing to avail themselves of opportunities to become acquainted with its truths. It cannot be doubted that some secretly believe, and that many prayers are presented through Jesus Christ, by men who are thought to be heathens. We deplore the lack of firmness and faith which such secret converts display, but still we rejoice that the truth is thus making its way secretly and surely, in spite of all opposition and unbelief, and look forward to the day when its victories shall be manifest and the kingdom of Christ be established.

SERAMPORE.

In our September *Herald* an intimation was given that certain important questions had been before the Committee in relation to the future management of Serampore College. Some time ago the views of the Committee were communicated at length in reply to letters from Mr. MARSHMAN, which were afterwards fully considered and discussed with Mr. MARSHMAN by the members of the deputation on their recent visit to India. It was one of the several important questions that called for their attention. On their return they laid before the Committee a very full report of their interviews with Mr. MARSHMAN, the Revs. J. DENHAM, J. THOMAS, and others of the Calcutta brethren, at the same time presenting the conclusions to which they had been led. Very anxious consideration was given by the Committee to their report at the meeting in August last, and at its close the following resolutions were agreed to as the basis of future co-operation with

the Council of the College, subject of course to the final decision of Mr. MARSHMAN on the part of the College Council.

By the last mail Mr. MARSHMAN's reply has been received, addressed to one of the Secretaries of the Society. It appears that the proposals of the Committee meet with his cordial and entire approval. He says, "The resolutions of the Committee have the entire and cordial concurrence of Mr. THOMAS, Mr. DENHAM, and myself. We shall proceed to operations with as little delay as possible. The all but unanimous decision of the Committee in a matter in which we are so deeply interested, has infused new life and spirit into us, and we hope to be able to show the high sense we entertain of their kindness and consideration by rendering the institution a real blessing to the country." After referring to the investment about to be made of a considerable sum to meet the quadrennial repairs of the

College buildings, Mr. MARSHMAN concludes his letter by saying, "For the present I confine myself to a simple acknowledgment of the receipt of your communication, and an assurance of the entire satisfaction and the sincere pleasure which the decision of the Committee has afforded me."

It is with pleasure, therefore, we now lay before our readers the document thus agreed upon; from which it will appear that a building of noble proportions, every way adapted for scholastic and collegiate purposes, founded by the illustrious missionaries of Serampore, Carey, Marshman, and Ward, for the education of native youth, and the training of an evangelic ministry for the churches of India, will henceforth, as in time past, continue to be an auxiliary to the operations of the Baptist Missionary Society. Thus will be completed that union of effort between the Society and Serampore which was so auspiciously commenced in 1838.

Extract of Minutes at Special Meeting of Committee, August 13th, 1851.

"Various minutes relating to the question of Serampore College were read, and it was resolved,—

"That this Committee, on carefully reviewing the correspondence in relation to Serampore College, and the report of the deputation to India, repeat the expression of their best wishes for the prosperity and success of the College, and their desire to co-operate with the Council in diffusing religious knowledge among the natives of India, by availing themselves of the use of the College buildings at Serampore for the purpose of training an indigenous ministry.

"To facilitate this important work, and to prevent future misapprehension, the Committee deem it desirable to enumerate the principles on which they are ready to co-operate with the Council at Serampore, and trust that the concurrence of the Council in these principles may render future co-operation practicable and efficient.

"1. The Council offers to the Society the use of the College buildings at Serampore, including residences for a theological tutor and for theological students, without any

expense to the Society, or any liability on the part of the Society to keep the College buildings in repair; the secular classes of the College to be open to the theological students without charge.

"2. The Council of Serampore College is, and will continue, an independent body, as constituted by the Charter; the exclusive responsibility of the management and direction of its affairs resting with the Council.

"3. The College having been established for the double object of training up labourers in every branch of missionary work, and of imparting secular instruction, on Christian principles, to the natives of the country, the missionary department shall be rendered auxiliary to the operations of the Baptist Missionary Society.

"4. That the College Council is at liberty to elect its members from among the Missionaries of the Baptist Missionary Society, with the object of establishing a cordial concert and co-operation between the College and the Society.

"5. The Society appropriate a sum not exceeding £500 a-year to this department, inclusive of the allowance now paid to Mr. Denham, which allowance will continue to be paid to him as heretofore, through the Treasurer of the Society in Calcutta; so that the difference between the allowance and the annual contribution is the amount to be paid to the Treasurer of Serampore College; this sum to be devoted to the support of students for the ministry, who shall be selected in such a manner as the Committee of the Society may from time to time direct.

"6. That the department of secular education be continued under the direction of the College Council, to the extent to which funds can be provided, independent of the Ward Funds in England and America, and the Society's Annual Contribution; and that the Society be not considered in any measure responsible for, or connected with, this department of collegiate duty.

"7. That the youths, whether in European or native habits, who have completed their education at the College in the missionary department, be employed at the discretion of the Committee, and in accordance with the wants and resources of the mission.

"8. The Council agrees to leave in the hands of the Society, with the concurrence of the Trustees, the future dividends of Ward's Fund, which are to be devoted in accordance with the terms of the Deed; this sum to be in addition to the Society's amount contributed.

"9. The Society is at liberty at any future period, should circumstances appear to it to render it necessary, to withdraw from all connection with the College, by withholding the annual contribution."

DINAGEPORE.

Some pleasing indications are given in the following letter of Mr. SMYLYE, dated September 27th, of the leavening progress of the gospel in the district around his station. It is evident that the native mind is becoming more and more accessible, and the people are more ready and willing to hear the gospel than at any former period. The labours of the native brethren are among the most efficacious means that can be employed, and we trust that able men, taught of God, are being raised up among the native converts, every way adapted to carry forward the kingdom of our Lord.

The invitation.

You know until lately we had no native missionary in Dinagepore, and now we have one only; when your letter came to hand he was out at Jar Bany, some thirty or forty miles to the north-west. We were invited to go out to this by a respectable Musalman, who has been more than once with us in Dinagepore. In his invitation he said he wished us to go out and spend a few days among his neighbours, to try how they would receive the word, hinting, that if they could only be made willing, he would unite with those who would join us. The native missionary states that after spending a few days with them (during which time he was much engaged), he read and explained the word, and had prayer with them. After all, they said, we need to be instructed, and unless some one was placed among us for this purpose, it would be impossible for us to understand of ourselves, and unless we understand we cannot embrace Christianity. This, though not what we could wish, is a great advance on the self-perfect Mussalmen. Two of their young men said they would immediately follow the native missionary to Dinagepore, and remain with us a few months for instruction, and to see and learn our ways; all they wanted was support. This, though a very fair and very pleasing offer, is what we cannot comply with now.

Another invitation.

Another invitation was made by a man who came from Ghor-a-Ghat, some fifty or sixty miles to the south. The last trip has laid up the native missionary with fever, so the south invitation must remain as it is for a time. I would indeed rejoice could we send out a few men to this, and a few to that vil-

lage, to remain a few days or weeks. The day will come, and may be before I put off this frail and worn-out carcass, when the natives will, of themselves, by God's Spirit, run to and fro with the word. Where God's Spirit really is in deed and truth, his people don't need to be driven. We want the wind to blow from the four winds upon these dry bones, and on some green ones too, then the multitude will everywhere preach the gospel.

A bazar incident.

This evening, while engaged in the bazar, I was addressed by a young Musalman as follows:—"Sir, you will make very little of the people here, they are too worldly to be soon converted, but were you to go among the Batances, I feel persuaded you would soon make converts. I know them, and I would advise you to try. However, that you may not go without some cause, I will go among them for the next six or seven months and try them. Should I meet with encouragement, I will return to you about the setting in of next rainy season, and take you with me to the places where the people are most likely to receive the word." I have known this Musalman for some years; when I first met him he was indeed a bitter character, but time and, I trust, the Spirit have told upon him. His residence is at Puch-a-Ghor, about ninety miles north of this. He has long been engaged in collecting raw hides for the European market. He is employed by some Persian merchants. His calling leads him all over Batan, where cows' hides are cheapest; hence his offer to try the Batances, and then let me know and take me with him. For the last few years I have regularly had one or two calls from him; sometimes he has caused me much pain and prayer. The other evening, while engaged in the bazar, he came up, placed himself on my right—I had stopped to breathe—when my old friend took up the subject with as much ease and simplicity as if he had been taught in the first college, and preached Christ, proving what he said by referring to the Old and New Testament. I shall not try to tell what I felt at the time and since; those who have laboured in birth till Christ was framed in the soul don't need to be told, and those who have not could not understand if they were.

A missionary's work.

Schools are all we can make them at present. We have no books but such as the Tract and Bible Societies publish, and few of these. My week day duties are the schools, and nightly reading and explaining God's word. This is every day and every night. I hope the day is coming when every native Christian will have his little band of heathen,

hungry souls around him." Sometimes, lately, I have had such little groups. We cannot always have them. When I have the pleasure of such, then the school, the bazar, or some other duty must be laid aside. Remember us in prayer.

SEWRY BIRBHOOM.

The work of God at this station progresses, though but slowly. Recently three persons who had been excluded from the church, were re-admitted to its privileges, while last month a young man, of good education and exemplary in his conduct, had been baptized and received into fellowship. Mr. WILLIAMSON adds, "We have two families that joined us some time ago from the heathen, consisting of three adults and five children. The children attend the school. The adults frequent divine worship, but have not yet made much progress in Christian knowledge. We hope, however, though without any apparent signs at present, that the means of grace will in due time be blessed to their conversion. Gospel knowledge appears to be on the increase around us, accompanied with an increasing conviction of the vanity and sin of idolatry, and of the truth of the Christian religion."

WEST INDIES.

TRINIDAD.

We are happy to present to our readers, from the pen of our missionary, Mr. LAW, the interesting communication below. Although the opposition is great in Trinidad to the spread of evangelic truth, yet the labours of our brethren are far from fruitless. In addition to their direct efforts, Mr. LAW is engaged in publishing from time to time a series of tracts on the chief doctrines of the gospel, exhibiting them in contrast to the errors, superstitions, and idolatries of Rome. Peculiarly interesting is the account rendered of a portion of the refugees from Madeira, whence they were driven by the persecutions of the Roman Catholic clergy. After referring to the want of more labourers, Mr. LAW proceeds:—

Conversions.

The success attending our present labours encourages us to persevere, and, if possible, to increase our exertions to make known the glorious gospel of the blessed God. Although the general attendance is not great at our

place of worship in this town, yet our little church has lately experienced a season of refreshing from the divine presence; a spirit of prayer and supplication has been bestowed upon the members; the Spirit of God has been shed down upon us, and several individuals have been brought to a saving knowledge of the truth of the gospel. Since I gave you an account of the conversion and baptism of a young man who was lately a slave in America, a brother of his has had his heart opened by the divine Spirit, and been led to make a public profession of the name of Jesus by baptism. Two of Africa's children, also, who have been long inquiring the way to Zion, have lately given us reason to believe that they have been made the children of God by faith in Jesus Christ; hence they have been baptized and added to the church. A young couple, who have for some time been attending our meetings and assisting in the sabbath schools, have been led to repent of their sins, and to believe in the Lord Jesus, and, constrained by the love of Christ, they have been baptized into the name of the Father, the Son, and the Holy Ghost. At the baptism of this interesting pair I gave an address on the spiritual and doctrinal character of Christian baptism, the substance of which has since been published for general circulation among our friends, that they may better understand the nature of their baptismal engagements. These conversions and

additions to our numbers we regard as manifestations of the divine presence and blessing. Thus our hearts have been refreshed, our spirits invigorated, and our hands upheld in the work of the Lord. Besides, I may here state that our prayer meetings are well attended, at which we have the enjoyment of the presence of the Lord. Also our people are becoming deeply interested in the society's operations; hence every month the most part of them give promptly and joyfully their money to support and extend the gospel, according as the Lord prospers them in worldly affairs,

The Portuguese Refugees.

You ask, "What has become of the Portuguese refugees?" A large number of them have gone to America, but there is a good many of them still in Trinidad. Every sabbath forenoon, immediately after the English service, I preach a sermon in Portuguese, when about fifty or sixty are generally present. I have also a Portuguese meeting on the Wednesday evening. These services are very pleasing and refreshing. I have all along felt a deep interest in these people. Their sufferings for Christ in Madeira endear them to my heart. Their persecutions were cruel in the extreme; being constrained, however, by the love of Christ, and upheld by the power of God, they rejoiced that they were counted worthy to suffer for the name of Jesus. They gloried in the cross of Christ, and rejoiced in carrying theirs after Christ, which they regarded as their joy and their crown. The accounts they give of the abominations and lying wonders of Romanism are enough to fill every Christian, as well as every lover of human freedom, with deep and eternal hatred towards the "mystery of iniquity." Some of them who suffered imprisonment for Christ, have a distinct and lively remembrance of being visited by a Jamaica missionary, who must have been the late William Knibb, from the description they give of him. They could not understand his language, but his looks and tears of love and sympathy with them in their sufferings they well understood, and still remember with lively interest.

Their history in Trinidad.

These dear people were driven from their homes and their country because they loved the bible—because they preferred the word of God to the Roman priesthood. Their persecutors were determined to destroy them, or hunt them out of the country. They did the latter. When they took refuge in Trinidad, about five years ago, as there was no Portuguese minister here, they identified themselves with English Christian people in this town. In Madeira, Dr. Kalley had been the chief instrument in the hand of God in leading them to a knowledge of Jesus Christ.

Latterly, however, the greater part of them was formed into a church by the late beloved Mr. Hewetson, of the Free Church; hence, on coming here, the majority of them attended the Presbyterian church. A number of them, however, regularly attended our meetings, and, although they did not understand our language, they felt that God was among us, so that they entered into the spirit of our worship, and felt that it was good to be there. When we attended to the memorial of our Saviour's death, they expressed a desire to celebrate with us his dying love. They were at once referred to the New Testament law of baptism.

Their baptism.

On this subject they commenced to search the scriptures for themselves. They soon saw that infant baptism was not in the bible, and that it was, in fact, a piece of popery. Taught by the word and Spirit of God, they soon saw and felt it to be their duty and privilege to be buried with Christ by baptism. Hence, on sabbath morning, at nine o'clock, on the 8th of November, 1846, *Maria Rosa, Roza Correi, Maria de Freitas, Maria Julia, Francisca dos Santos, Francisco de Freitas, and José dos Santos*, seven in all, were baptized into the name of the Father, the Son, and the Holy Ghost. Being satisfied as to the personal religion of these individuals, and that they understood the spiritual nature of the ordinance of baptism, I had no hesitancy in acting as I did. I have just spoken to some of them of that memorable morning; their faces beam with joy when they think of it. One says, "That was a happy day." Another says, "I stole my clothes that day; O how happy I feel when I think of my baptism into the name of Jesus." From this time one and another came to me with their Testaments in their hands, with all the passages thereof well marked that had any relation to the mode, the subject, and nature of Christian baptism. I could not but say, with Peter, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Hence, they were baptized in the name of the Lord.

Another convert.

A Portuguese Christian woman, who has been attending our meetings for about two years, and whose heart the Lord has opened to receive the truth, was baptized on the first of the month. For conscience' sake she has suffered much persecution, with the threat of being abandoned of man, or of having her head cut off, if she dared to be baptized; she delayed not, however, to yield obedience to the law of her Lord and Redeemer; rejoicing in being counted worthy to suffer for the name of Jesus.

These people's identifying themselves with

the baptists in Trinidad has caused much uneasiness among their Christian brethren of the Free Church; still we strive to keep the unity of the Spirit in the bond of peace. When Mr. Hewetson visited this island as the pastor of these Christians, although he found that a number of them had become baptists, he loved them none the less for it, believing that what they had done was the result of faith in what they believed to be the will of God and of love to Jesus. As a further proof of the Christian feeling on the part of the baptized Portuguese towards their paedobaptist brethren, they have lately contributed about ten pounds to assist them to build a place of worship. May brotherly love continue and abound among them more and more. May their whole energies be consecrated to the honour and glory of God! I should like to see one or more of them fitted by nature and grace to go back to Madeira or Portugal, to preach the unsearchable riches of Christ to their brethren who still sit in the region and shadow of death.

The Press.

The press, which the friends at Haverford West gave us, is still employed in sending forth little messengers of mercy among the inhabitants of this dark land. Thousands of tracts are thus sent forth to denounce the errors of popery, and to make known the love of God in Christ Jesus. The seeds of eternal truth are thus sown, and God will, in his own time, cause the fruit to appear. We need money to purchase more printing mate-

rials, as well as about one pound per month to keep the press in operation.

A holy alliance.

You will be glad to hear that all the truly evangelical ministers and others in the island have formed themselves into a kind of "holy alliance" against the common enemy, and for the glory and honour of their common Lord and Saviour. To support "The Guardian," is one object of this union of brethren. "The Guardian" is intended to refute papist errors, and preach Christ and Him crucified. Thus the Christian people in Trinidad are striving together "for the faith once delivered to the saints." May the Lord bless our individual and united efforts for his cause and glory!

From a letter received from Mr. Cowen, dated October 24, we learn that he has recently baptized two persons, one an aged female, the other an individual connected with the Sherringville station. It appears that the authorities still persist in introducing Coolies into the island, who not only by their cheaper labour diminish the just remuneration of the native population, but bring with them the heathen superstitions and observances of India.

JAMAICA SPECIAL FUND.

It seems desirable to record in the pages of the *Herald* the resolutions of the Committee in reference to the formation of a Special Fund for the assistance of Jamaica brethren. They have already been forwarded to the churches throughout the country, accompanied by an explanatory statement of the condition of the churches in Jamaica formerly connected with the Society, and in some instances a kind and ready response has been made.

Since the reception of the grant of £6000, in 1845, many difficulties, that could neither be foreseen nor avoided, have risen up to hinder the development of that independence the Jamaica churches then attained. Great com-

mercial distress has fallen upon the planters, and consequently on the labourers who make up the congregations of our brethren, so as painfully to reduce the rate of wages, and at the same time their ability to maintain the cause of Christ. These difficulties have been aggravated by the recent visitation of cholera, which appears indeed not yet to have ceased its ravages.

Much declension has also manifested itself from the profession of the gospel, so as still further to diminish the numbers of those able to sustain it. Many brethren have either died, or have been constrained by health, or other causes, to leave the island.

The earnest and reiterated appeals of

the brethren for aid have led to the adoption of the course laid down in the resolutions below.

Donations and subscriptions to the Special Fund will be devoted in moderate amounts to the aid of those brethren whose churches are unable to support them without extraneous assistance, and likewise to give the brethren, whose health after years of relaxing toil in a torrid clime may require a restorative change, the means of obtaining it where their churches may be unable to afford it.

In carrying out these objects, every requisite care will be taken not to trench on the independent and scriptural rights of the churches, and to maintain inviolate the principles laid down in the resolutions of the General Meeting of 1845.

At the Quarterly Meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, October 15th, 1851, W. B. GURNEY, Esq., in the Chair,—Resolved :

"1. That the ministers and churches in Jamaica, in connexion with the Baptist Missionary Society at the date of 1842 and 1845, were declared able to sustain their own operations independently of the Funds of this Society. This declaration was made in 1842

by the members of the Association of the Jamaica Churches, who resolved that, after the 1st of August, no further drafts should be made on the Parent Society, except under very peculiar circumstances. In 1845, on the acceptance of the grant of £6000, it was resolved by the Society at home, and the brethren in Jamaica, 'That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society ;—special exceptions being made in the case of the Calabar Institution, and the return or decease of any missionary sent out by the Society. The Committee therefore earnestly resolves that this declaration of independence, both as to the pecuniary support of the pastors in Jamaica, and as to all the operations and proceedings of the churches, should be strictly and permanently maintained.

"2nd. That, inasmuch as recent depression in the commercial condition of Jamaica, and the fearful ravages of cholera in that island, within the last few months, have greatly lessened the pecuniary means of the churches, and placed many of our esteemed brethren, their pastors, in great exigency, it seems essential to the continued existence of some of those churches, that their pastors should be aided by pecuniary exhibitions, to a moderate amount, and for a limited time.

"3rd. That an appeal be made to the constituency of the Society to create a Special Fund, which, in contradistinction from the General Funds of the Society, shall alone be available to meet cases referred to in the foregoing resolutions."

We have now only to commend this object to the kind and generous consideration of our friends.

THE KAREN MISSION

ON THE TENASSERIM COAST.

The following account of this very interesting mission of our American Baptist brethren, from the pen of one of the missionaries, will be perused by our readers with very great pleasure. Few modern missions present features of greater interest, arising from the peculiar character of the people, and from the great success that has attended the labours of Christ's servants.

"Who would not be a Christian?—
His triumph is begun. 'Tis his to hail
Amid the chorus of a world convuls'd

A new creation rising. 'Mid the gloom
Which wraps the low concerns of states and kings
He marks the morning star : sees the far east
Blush with the purple dawn."—CONDOR.

Twenty-three years ago Maulmain was but a wilderness. The ancient city of the Talaving king had passed away, and naught remained but the moss-grown walls to mark the once proud seat. Beautiful nature, unheeded and unsung, revelled alone in her own wild magnificence. The sun poured his resplendent rays over the time-worn pagodas that ranged the peaks of the bordering mountain ; the broad Salween swept silently past, spotted with junks and war-boats ; the eastern Sylvia, with orioles, blue-winged rollers, and pretty little sun birds made the green

pipal bowers vocal with their liquid notes; while beneath, the sweet wild flowers opened their dewy petals, and the flowering trees, the plumaria, the mechelia, and acacia, spread all round the wildest fragrance.

Such were the rural charms of this lovely site; yet amidst them all were heard the blowing of the wild elephant, the growl of the bear, the hiss of the spectacled cobra, and the pawing of the royal tiger; while within the villages of the district were fighting, shooting, racing, and dancing, mingled with savage yells, and the nerve-killing sounds of the musical hands through the day, and the slow death requiem with the sepulchral notes of the great horned howl, or the sharp, quick shot of mountain robbers often broke on the stillness of night.

The country in every direction was intersected with wide rolling rivers, and long winding nullahs, reaching far off into the dense dark jungles, up and down which the wild Karens, from their airy basins and deep ravines, were often seen gliding silently and fearfully along in their numerous little fishing boats.

The Karens were a people then unknown to the white foreigner; probably not one of all that numerous race on the Tenasserim coast had seen one gleam of gospel light, or heard one lisping of the glad tidings. The whole of Amherst, Tavoy, and Mergui provinces, covering an area of thirty thousand square miles, with a population of more than a hundred thousand, besides multitudes sitting in the purple glens of the far off Yoma mountains, were all wrapt in the labyrinthine folds of night's thickest curtain. Idolatry, superstition, and ignorance held stern their iron sway. From the fine shaded waters of the Thoug-yeen on the north, to the sands of the Paekchan on the south, and from the blue ocean that washes its granite-bound shore, to the Siamese mountains, that sweep its eastern horizon, all was heathen darkness. Except the light but just sprung at Amherst, not one glimmering ray had broken the centurial gloom of this night-land.

Such was Maulmain and its environs, when a British man-of-war was seen mooring off shore, and Sir Archibald Campbell, fresh from his victories, appeared, bearing the British standard, and planted it on the summit of pagoda hill.

"—— For I do see a change all rainbowed in the far-off future."

"Where will your spirit dwell after death?"

"Don't know; either in a state of punishment or reward."

"Do you expect to pass through both states?"

"Yes: when I die I shall be punished for all my bad deeds and rewarded for all my good."

"What kind of punishment do you expect?"

"Cannot tell; I shall go to one of the four great states of punishment, and after having suffered there, I may be born again in this world."

"If born here again, what do you expect to be?"

"If born here, I may be a beggar, or an ugly female, or a beast, or reptile."

"What kind of reward do you look for on account of your deeds of merit?"

"Nigban is the great reward I desire; but I may go first to Natpie," (the Nat country.)

"What is the happiness there enjoyed?"

"There, everything grateful to the eye, the ear, the taste, the smell, the touch, springs up spontaneously as soon as desired. There they have thousands of attendants, and hundreds of heavenly wives."

"And if you are so fortunate as to meet the god, and enter Nigban what will be your happiness there?"

"In Nigban there is no materiality, no intellect, no sensation, no perception, no will, consequently no desire for anything—no care for anything; all is rest and peace."

It was but a short period after Sir Archibald arrived in Maulmain that the devoted Boardman was walking one morning on the green flowery slope fronting his cottage, in converse with a tall dark pson of the Burman soldiery of Martaban. Between him and this man the above dialogue may be supposed to have just taken place, when the teacher's attention was arrested by the approach of a man leading towards him three little boys. They were Karen boys, and were orphans. These lads were taken under the missionary's charge, and this was the commencement of the Kareen schools in Burmah, and aside from "Ko-tha-byu" was the beginning of the Karen mission in the Tenasserim provinces.

Nearly one generation has passed away, and that loved missionary, with his noble companion, and other congenial spirits, have ascended the mount, and are folded in the arms of their adorable Saviour. But mark the change that has come over this pagan land!

It is the "crimson fall of evening." Enter that little boat, and scud along the Gyne's silver-coloured waters. But listen! what melodious strains break over the sleeping wave! It is a Karen prayer-meeting held in a little green expanse on the reed-bound shore! The tawny natives are tuning their untaught notes to the Christian's God—their great Creator. Louder and richer the song swells up amidst the palm groves—then wildly dies upon the wave, sweetly, tremulously!

Pass on up the Hunderaw, the Dahgyne; enter that shady velle at the mountain's base. A house of God appears, bosomed in the tall bamboo. And what? Are these all Christ's disciples? Yes, a multitude are pouring

forth, crowding every path and lane! Quietness and order mark them, cheerful content beams from every countenance, and love fills every breast. Pass up the Atteran—the Salwen; cross over that arid plain to the dark base of that towering mountain. It is sabbath, and evening. Worship is ended, and all have retired to their rural homes. Note the stillness of the day—no sound of the axe or rice-pounder—no trampling of buffaloes, or boisterous glee of children. Wind round among the mango trees, and observe the neatness and propriety of each little group. But stop! music is in the air—from north—from south—from east—from west—meeting and mingling in the airy blue of heaven! Float on! float on! sweet undulating strains! Thou breather of a better land, and I would not break thy wild sweet melody!

To be continued.

ASIA.....	CALCUTTA	Pearce, G.	October 7.
		Thomas, J.	October 7.
	COLOMBO	Allen, J.	October 15.
	DINAPORE	Smylie, H.	September 27.
	SERAMPORE	Marshall, J. C.	October 20.
	SEWRY	Williamson, J.	October 1.
AUSTRALIA	LAUNCESTON	Dowling, H.	June 20.
BAHAMAS.....	NASSAU	Caper, H.	October 14.
BRITANNY	MORLAIX	Jenkins, J.	Nov. 20, Dec. 4.
JAMAICA	BETHSEPHIL	Henderson, G. R.	October 23.
	FOUR PATHS	Gould, T.	October 22.
	MOUNT CAREY	Hewett, E.	October 23.
	MOUNT HERMON	Hume, J.	October 23.
	ST. ANN'S BAY	Millard, B.	November 10.
	SALTER'S HILL	Dendy, W.	October 21.
	STEWART TOWN	Dexter, B. B.	October 20.
TRINIDAD	PORT OF SPAIN	Law, J.	October 28.
	SAVANNA GRANDE	Cowen, G.	October 24.

Annual Subscriptions.			Bible Translation Society, for Translations			Kemp, E. J.			
£	s.	d.	£	s.	d.	£	s.	d.	
Barnes, R., Esq.....	1	1	0	0	0	Morgan, Mrs. Elizabeth,	20	0	0
Barnes, Mr. R. Y.....	1	0	0	0	0	for Debt	1	1	0
Hanks, Mr. William.....	0	10	6	0	3	N. C., for Mount Hopeful			
Weymouth, Mr. H.,					0	Chapel, Trinidad...	10	0	0
Scilly	1	1	0	0	0	Do., for Turk's Island			
						Chapel.....	10	0	0
						Do., for Haiti	10	0	0
						W. R., per "Record"...	5	0	
Donations.			Priestley						
Allen, T. N., Esq., for									
Widows and Orphans	5	0	0						

£ s. d.		£ s. d.		£ s. d.	
Legacies.		HERTFORDSHIRE.		Nottingham—	
Currie, Mrs. Janet, late of Glasgow, less expenses	2 5 0	Markyate Street—		Collections—	
Dinwiddie, Mrs. Mary, late of Glasgow, with interest	53 9 10	Collections	2 14 2	Derby Road	16 17 2
		Contributions	2 5 7	George Street	14 15 3
		Do., Sunday School, for African Schools	4 0 0	Public Meeting	8 5 10
				Contributions	41 11 4
					81 9 7
		Less expenses ...	0 4 0	Less expenses	3 4 3
					78 5 4
LONDON AND MIDDLESEX (AUXILIARIES.)				Sutton in Ashfield—	
Battersea—				Contributions, additional	0 2 0
Juvenile Association	3 0 0				
Bloomsbury Chapel—		KENT.		OXFORDSHIRE.	
Juvenile Association, for Haiti School	5 0 0	Dover, Salem Chapel—		Banbury	3 0 0
Eagle Street—		Collection	17 17 10		
Juvenile Association, for Schools	1 2 6	Contribution	5 0 0		
Hope Chapel—					
Juvenile Association, for Fernando Po School	2 16 1	Less expenses	32 17 10		
Kennington, Charles Street—			3 13 6	SHROPSHIRE.	
Collection	3 1 0			Bridgnorth—	
Poplar, Cotton Street—		Folkestone—		Collections	13 0 6
Juvenile Association, for Hawxley School, Crayon	6 0 0	Collections	6 13 0	Contributions	17 19 11
		Contributions	3 10 8	Do., Sunday School boys	1 12 0
		Do., Sunday School, for Maidra School	4 11 0		32 12 5
		Woolwich, Queen Street—		Less expenses	0 15 6
		Juvenile Auxiliary, for Chittours School	10 0 0		31 16 11
				Pontesbury—	
BEDFORDSHIRE.				Collection	1 2 6
Dunstable—		LINCOLNSHIRE.		Shiffnal	1 10 8
Contributions	3 17 6	Burgh—		Wellington—	
		Collections	11 11 0	Contributions	8 9 0
				Worm	1 10 9
CAMBRIDGESHIRE.		Horncastle—			
Cambridge—		Collections	7 11 7	SOMERSETSHIRE.	
Contributions	59 12 7	Contributions	6 6 11	Friends at W., 2 years	2 0 0
				Do., do., for Africa	1 0 0
DEVONSHIRE.		Less expenses	13 18 6	Bristol, on account, by Mr. George Thomas	96 4 2
Torquay—			12 1 6	Horsington—	
Collection	1 8 6	Lincoln—		Collection (meiety) ...	1 3 6
Contributions	4 1 0	Collections	10 17 6	Winscombe—	
	5 9 6	Contributions	20 12 0	Proceeds of Tea Meeting and Juvenile Contributions	6 1 0
Less expenses	0 8 6	Do., Sunday School	1 2 0		
	5 1 0			STAFFORDSHIRE.	
ESSEX.				Tamworth—	
Walton on the Naze—				Collections	6 0 0
Two friends, for Haiti Chapel	1 0 0				
		NORTHAMPTONSHIRE.		SUFFOLK.	
GLOUCESTERSHIRE.		Wollaston—		Botesdale	1 4 4
Tewkesbury	14 7 6	Ward, Mr. John	10 0 0	Bradfield	0 15 3
				Bury St. Edmund's—	
HAMPSHIRE.		NOTTINGHAMSHIRE.		Collection	13 2 6
Beaulieu—		Basford, New—		Contributions	11 3 0
Collection	2 3 8	Collection	5 0 0	Do., Juvenile Association (moiety) ...	6 17 7
Sunday School	0 4 4	Carlton Hall—		Do., Young Men's Bible Class	2 6 4
Broughton	14 11 0	Scott, Elizabeth, box by	0 17 4	Do., Sunday and day Schools	3 8 1
Niton, I. W.—		Collingham—		Charnsfield—	
Collection (less expenses)	1 15 0	Collections, &c.	7 14 8	Collection	1 2 3
Portsmouth, Portsea, & Gosport, on account	50 0 0	Contributions	24 1 7	Contribution	1 0 0
Ryde—		Do., Sunday School	0 5 0	Clare—	
Collection (less expenses)	3 10 2			Collection	3 0 0
Contribution	0 10 0	Newark—		Contributions	3 1
Do., Sunday School	0 11 0	Collections	10 7 5	Eye—	
		Contribution	1 0 0	Collection	2 4 4
				Contributions	6 15 2
HEREFORDSHIRE.				Do., Sunday School	0 14
Ledbury—		Less expenses	0 12 2	Grundisburgh—	
R. K. and A.	0 3 6		10 15 3	Collection	1 6 10
				Contribution	1 0 0
				Horham	5 7 8

£ s. d.			£ s. d.			£ s. d.		
Ipawich, Stoke Chapel—			Lewes—			Mill's Bridge—		
Collection	11	0 2	Collection and Contri-	20	5 6	Collection	3	13 0
Do., Public Meeting	5	18 3	butions			Rawden—		
Contributions	9	18 6				Collection	3	9 0
Do., Juvenile Asso-			Less expenses	21	16 6	Contributions, Juve-	3	7 6
ciation	11	8 0		1	11 6	nile	1	4 9
Occold.....	0	13 0		20	5 0	Do., Sunday School	1	4 9
Osley—						Rishworth	1	12 10
Collection	2	15 0	WARWICKSHIRE.			SOUTH WALES.		
Contributions	1	10 0	Alcester—			BRECKNOCKSHIRE—		
Rattlesden	2	7 0	Collection	12	0 11	Builth—		
Stoke Ash	1	16 10	Contributions	2	9 6	Collection	1	0 0
Stradbrook—						Contribution	0	10 6
Collection	3	1 1	Less expenses	14	10 5			
Contributions	3	16 0		0	18 0	Less expenses	1	10 6
Do., Sunday School	0	18 4		13	12 5			
Sutton.....	1	18 11	Stratford on Avon—			Hay—		
Waldringfield	0	16 0	Collection	7	2 4	Collections.....	2	10 2
Walton	4	17 6	Less expenses	1	12 0	Contributions	0	15 10
Wattisham	4	0 10		5	10 4			
	131	4 3	WORCESTERSHIRE.			Less expenses	3	6 0
Acknowledged before	79	13 7	Atch Lench—				0	16 0
and expenses.....	51	10 8	Collection	3	0 0		2	10 0
			Upton on Severn—			CARMARTHENSHIRE—		
SUSSEX.			Collection	4	15 9	Newcastle Emlyn—		
Battle—			Contributions	5	11 3	Collection	0	10 9
Collection and Contri-	5	11 4	Do., Sunday School	0	7 6	Contributions	3	14 0
butions						Do., Sunday School	0	3 3
Brighton—			Less expenses	10	14 6	SCOTLAND.		
Collection, Bond St.				10	0 2	Dumbarton—		
(part)	5	2 0	Westmancoote—			Sunday School	0	3 8
Do., Public Meeting	8	3 6	Collection	1	12 3	IRELAND.		
Contributions	15	3 2	Less expenses ...	0	3 0	Dublin—		
Do., Bond Street						Collection (less ex-		
Sunday School ...	0	19 9				penses)	6	6 0
	29	8 5	YORKSHIRE.			Contributions	38	10 0
Deduct for Baptist			Kethgley—			Do., for Debt	0	10 0
Irish Society, £5,			Collection	2	2 10	Do., for Jamaica		
and expenses, £1			Contributions	1	10 2	Schools.....	4	0 0
19s.	6	19 0						
	22	9 5						
Forest Row—								
Collection	1	11 0						

ERRATUM.

The Legacy of £5, acknowledged in the December Herald as from Mrs. Elizabeth Perry, late of Wotton under Edge, should have been from Miss Elizabeth Perrin, late of Kingswood.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

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OF THE

BAPTIST HOME MISSIONARY SOCIETY.

A few months ago, while engaged in visiting the stations of the Society in Monmouthshire, the attention of the secretary was called to Llandogo and Whitebrook, two villages between Monmouth and Chepstow, where places of worship had been erected, for the supply of which local assistance could not be obtained. Persuaded that the Committee would not send an agent to these villages, unless they could be associated with another and a larger, he visited St. Briavell's, in the same neighbourhood, a central village of considerable extent and importance, which is without any dissenting chapel, and where he found several persons ready to encourage the residence of a missionary. Mr. P. G. JOHNSON, formerly a city missionary, having been strongly recommended for zeal and energy, the Committee instructed him to visit St. Briavell's in connexion with Llandogo and Whitebrook. His report, which will be read with interest, is published with the hope that some kind friend will be found willing to render the missionary the temporary aid without which he will be seriously hindered in his self-denying yet hopeful labours.

St. Briavell's, Gloucestershire. In furnishing the first report of these stations, I have to tell of success and disappointment; of favourable circumstances and powerful obstacles; of zealous co-operation and determined opposition; the effects of antagonistic principles energetically carried out; the conflicting action of which has been followed by an encouraging measure of success to the efforts used to extend and consolidate the cause of Christ Jesus in this neighbourhood.

You are aware that in their relative positions the three stations form a triangle, each one being about two miles and a half distant from the other two. At each station I preach once on the sabbath; consequently my Lord's day duties are three services, to conduct which I have to walk eight miles. At Whitebrook and Llandogo, the service at each place is alternately, morning and afternoon, but at St. Briavell's it is always in the evening.

The attendance at Whitebrook does not usually exceed thirty-five in the morning, and fifty-five in the afternoon. At Llandogo it does not generally exceed twenty in the morning, and thirty in the afternoon. A congregation, however, varying from sixty to eighty, can be secured at this station on Lord's day evenings. I have therefore induced a fellow helper to hold a sabbath evening service once a fortnight, during the greater part of the last quarter.

Both these stations are in the same parish—a parish which is under the ecclesiastical government of a curate of high church principles; and so powerful is the influence he wields in both places, that few of the poor cottagers dare attend chapel when there is service in the church. I have therefore de-

termined to originate a Loan Tract Society, that, by visiting the poor at their own homes, once a fortnight, and supplying them with scriptural reading, and suitable instruction, and counsel, a healthful, spiritual influence may be exerted upon them by our means. At neither station can we obtain a sabbath school, because we cannot furnish secular instruction during the week; for at each station there is a church school, at which it is an indispensable condition that the children that receive education during the week, shall attend school and church on Sundays.

At St. Briavell's your agent has laboured with manifest tokens of the divine favour, amidst powerful and determined opposition. The room in which we worship accommodates about a hundred persons, and is always crowded on the sabbath. Many are also accustomed, when the weather permits, to congregate outside the building, and in the coach house and stable below, where they have, at different times, been subjected to insult and annoyance from several young men of the baser sort,—a class whom Bunyan quaintly but expressively designates the “sin breeders of the village,”—who are indirectly and covertly incited and encouraged to annoy us by individuals whose temporal interests would be materially affected by the prevalence of religion and morality in the village. And this has been the uniform course pursued towards every attempt made to introduce the gospel amongst the inhabitants of St. Briavell's, from the days of John Wesley to the present time. Mr. Wesley, after being repeatedly stoned out of the village, feeling that he had fully discharged his duty towards its inhabitants, is said “to have shaken off the dust from

his feel as a testimony against them." At a more recent period, my esteemed ministering brother and neighbour, the Rev. Thomas Jones, of Chepstow, was also stoned when he first attempted to preach Christ unto them. My valued friend, the Rev. Moses Philpin, now of Alcester, Warwickshire, formerly laboured for about three or four years with much success at St. Briavell's, but had, I am assured, powerful opposition to conflict with. Unhappily no continuous or well-sustained effort has ever been made to raise a Christian church in the village, and the fear that the cause of Christ will now obtain a firm footing in it (from the Baptist Home Missionary Society having adopted it as one of their stations), has nerved the zeal of our opponents, so that every means has been used by them to prevent us obtaining an eligible plot of ground, for which we were in treaty, as a site for a chapel and burial ground, and, unhappily for our cause, their opposition has been successful. Elated by their triumph, and stimulated by success to renewed action, they next prevailed with the person of whom we rent the room in which we worship, to give us notice that we cannot have it after Christmas. Unfortunately there is no other to be had in the village, and at the present inclement season of the year we cannot worship in the open air. Our circumstances, therefore, dear sir, are becoming desperate. What we shall do we know not. Our only consolation is, the Lord reigneth.

Ever since my settlement at St. Briavell's, the poor people have not ceased to importune me for a chapel, and as the members of the church had resolved to have a tea meeting on the 6th of October, that their minister might have a public recognition by the neighbouring ministers and churches, I availed myself of the occasion to bring our necessitous case before the meeting, and engaged to raise £50 towards the object at the three stations. After animated and encouraging addresses by several ministers and gentlemen who were present, Thomas Nicholson, Esq., of Lydney, kindly engaged to raise £50 for us amongst the neighbouring churches; and Mr. Edy, of Cardiff, £50, among the churches in Wales. These sums, with £100 which we hope to obtain on loan from the Baptist Building Fund, will be nearly sufficient in this neighbourhood to provide us with a comfortable chapel, capable of seating from 250 to 300 persons; and we have reason to believe, that, had we a chapel at St. Briavell's, our Lord's day attendance would always exceed 200, and that we should be able to secure a sabbath school of from sixty to eighty children. We cannot, however, proceed to collect the sums promised us until we have secured land on which to erect our proposed chapel, and, unhappily, by the failure of the Monmouth and Glamorganshire bank, a kind friend who would have advanced the amount (£50), necessary for

this purpose, has been placed in such circumstances as prevents his doing so; and none of the friends connected with the cause are able to do it; consequently we are in a fix, for the want of a friend to help us to help ourselves. Our confidence is in Him whose cause it is, and in whose hands are the hearts of all men, that He will be a "present help in time of trouble."

That no permanent amount of good will ever be effected at St. Briavell's unless a chapel can be obtained, is the unanimous testimony of all, both ministers and friends, acquainted with the neighbourhood. If, therefore, a chapel cannot be had, the abandonment of the station by the Baptist Home Missionary Society will be inevitable. And such is the spirit of hearing manifested amid the most formidable and active opposition, that we cannot but think "that God has much people," even in hardened, ungodly St. Briavell's.

Besides our Lord's day services, we have also at this station a service on Thursday evenings, the attendance at which has ranged from twenty to forty. Three or four persons are the subjects of serious impressions and deep concern about their souls, the result of the ministry at this station. I have also occasionally preached on a Tuesday evening to a crowded congregation, in the house of one of the members of the church, living on St. Briavell's Common, about a mile and a half from the village. The Common is a large tract of land, studded with about 180 isolated cottages, about a stone's throw from each other.

The following is a summary of the quarter's engagements at the three stations:—

Religious services . . .	57
Public meeting . . .	1
Families visited . . .	32

Of these visits, twenty-one have been to the sick and dying.

In addition to the above, I have been occupied, on an average, one day in the week ever since our tea meeting, about our proposed chapel, on account of which I have travelled 112 miles; while in the discharge of my station duties I find I have travelled 134 miles more, together 246 miles.

P. G. JOHNSON.

Bridport.—I beg through you to solicit a renewal of the aid kindly rendered to Bridport last year by the Committee of the Baptist Home Missionary Society. In doing so, I am thankful to be able to present a more encouraging statement than last year, of our state and prospects.

Our position then, was, as we considered, hopeful; but we can now rejoice that our hopes have been in a great measure fulfilled. Additions have been made to our church by

baptism, and by the return of one who was formerly an influential member. About a dozen who were members of an Independent church, which has become extinct during the year, habitually commune with us. Our sabbath congregations are greatly increased; and our three week-day services are, on the whole, well attended. The Sunday school has, within the last eighteen months, been nearly trebled. We are too, delighted to know that there are inquirers amongst us, of whom we entertain great hope. With this general improvement our pecuniary resources have also improved; though even now I do not receive from the cause more than at the rate of £40 per annum. We are all hopeful of further improvement in this respect; especially if we can get rid of our debt, on which £17 are thrown away annually as interest. We are raising this year by means of the "Share Plan," about £30, toward the debt, thus reducing it to £300; and are prepared to organize and carry out some plan for its entire removal, provided we could secure help from the "Loan Fund," or from some other source. If the Committee could, in any way further such an effort, we think they would be taking the surest steps towards rendering the cause ultimately self-sustaining. I am quite prepared to meet the anxiety and care in which such an extended effort would involve me, and to devote myself more fully than ever to the cause, provided I can be freed for the time from anxiety on my own and my family's account. This will depend mainly on the view which the Committee may take in reference to Bridport; and the amount of help they may be disposed to render, as I am anticipating but little from any other quarter.

THOMAS YOUNG.

P.S. Since writing the enclosed we are placed in some difficulty as a cause, from the £300 lent on our chapel being this day called in; we have about three months in which to make arrangements. I have written off to-day to the "Loan Fund" to ascertain whether there is any chance of a loan. We could undertake £300 if we could secure it; or should be thankful with any smaller amount on the same terms. Could you in any way help or advise us under the circumstances?

I am thankful for all kindness to me and to the cause.

Shiffnall.—In reply to yours respecting the church under my care, I will endeavour to give you a brief but faithful statement. With regard to the internal state of the church, I may say that a spirit of harmony, peace, and unanimity prevails. The prayer meetings and week evening services are better attended as is generally the case as winter approaches. We have had no cases of

church discipline. One has recently been added by baptism. There are others of whom hopes were entertained that they would unite with us; but as yet these hopes have not been realised. Still we trust impressions have been made which will issue in decision. Though we dare not say that good has not been done, it is far from reaching to the standard of our wishes. We have been called to suffer again in removals. Mr. and Mrs. P——, two of our most respectable members (and who were great helps in pecuniary and other points of view), have embarked for the United States; two other members also have been dismissed to other churches. Thus, while we have been building up in one direction, our work has been pulled down in another. We hope this dispersion may be for the furtherance of the gospel in other places: still it retards our progress, and our friends have great difficulty in making up the promised amount. With regard to the general aspect of the cause, our congregations have kept up pretty well during the summer, and now are on the increase. Sometimes the chapel is well filled; many of the hearers never entered the chapel before. I have made extra efforts during the summer in *open air services*, which have been well attended. I have also directed my attention to a neighbouring village, where I was kindly received, except by the clergyman, who gave the people a castigation accompanied with some tea as a bribe to keep them to the state church; indeed such is the influence of the clergy and their adherents, that tradesmen seem obliged either to sacrifice their business or keep to the church. These things are painfully discouraging to me, and sometimes excite thoughts of removal, as I am obliged to sacrifice many comforts I have hitherto enjoyed; but I have the satisfaction that many have heard the word of God, and with your kind assistance I am willing to try it longer, hoping and praying that through the divine blessing, the next year may be more abundantly fruitful. I have considerably reduced the debt, but there is still an amount of it which cripples the energies of the people.

JOSEPH BUTCHER.

Dunchurch, Warwickshire.—I write a line as to our present state and prospects. Extraordinary efforts have been made this year by the vicar with his two curates (one of whom is his own son) to thin our attendance; persuasion, intimidation, allurements have been perseveringly exercised; the effect of which has been felt, though not to the extent I anticipated. The congregation of late has improved; our chapel is usually filled; and extra forms for the aisle are often required. Marked attention, and not infre-

quently deep emotion, are manifest, while solemn appeals are being presented to the conscience. Nor has it ended here: decided spiritual good has been accomplished: five persons have made a public profession by baptism since the beginning of April last. One now stands proposed; and others appear to be on the eve of declaring themselves. While I have cause to thank God and take courage, I am truly and prayerfully anxious to witness larger accessions to the church of Jesus Christ. The church which now numbers forty members, appears at present united and peaceful; and may nothing ever transpire to disturb that concord which prevails. Our sabbath school continues well sustained, notwithstanding the attempts in this direction of the adverse sect. The daily school requires the pecuniary help which I cannot command at present. I hope the liberality of some kind friend will prevent the abandonment of this important effort. The enlargement of our school room which will now accommodate seventy children or adults, through the Christian liberality of the friends

at Coventry, Leamington, and in this neighbourhood is nearly paid for, £46 are collected, £5 more will clear all. I have visited and preached at the two stations connected with Dunchurch. I am received and heard with apparent interest, and I hope profit; added to which I have visited and circulated tracts in other villages between us and Leamington. Many villages in that direction truly require home missionary effort. Ignorance of gospel truth prevails to a fearful extent: much self-denying effort requires to be put forth by our town churches on their behalf. If acceptable supplies could be obtained for Dunchurch, I should rejoice to preach more frequently to those hundreds and thousands who are perishing in ignorance and sin. Through the great kindness of Mr. W. J. Cross of Bristol, hundreds of religious tracts and other publications have been, and still are, circulated. May these silent yet faithful messengers communicate the light of truth into the dark minds of many.

J. W. WEBB.

MONIES RECEIVED SINCE LAST REGISTER.

LONDON.			Essex.			St. Clement's					
£	s.	d.	£	s.	d.	£	s.	d.			
Barnes, Mr. R. Y.....	1	0	0	Francies, Mr. W.'.....	1	0	0	Orford Hill	11	6	0
Blake, Rev. W.	0	10	6	Ashdon	1	2	6	MONMOUTHSHIRE.			
Chandler, Mr. J.	1	1	0	Braintree and Raine.....	1	10	0	Monmouth	1	4	2
Hassell, Mrs.	0	10	6	Bures	3	0	4	NORTHUMBERLAND.			
Mason, Miss	2	0	0	Burnham	1	16	2	Maryport	2	0	0
Camberwell	25	6	1	Colchester	1	0	0	SOMERSETSHIRE.			
Hammersmith	4	12	0	White's Colne	1	1	3	Bristol Auxiliary, on			
Walworth	8	6	0	Oakley	0	11	11	account	21	17	10
Dividends, by Mr. Gale	27	6	0	Romford—				Ditto	2	11	6
From the Estate of the				Rev. E. Davis	5	0	0	COUNTY AUXILIARY.			
late Mrs Priestly, by				Saffron Walden	3	16	10	Bridgewater	7	13	7
Mr. Gurney.....	200	0	0	Thorpe	1	2	9	Chard	4	17	16
BEDFORDSHIRE.				Walton-on-the-Naze.....	1	0	0	Crewkerne	2	4	0
Dunstable, on account...	3	19	6	KENT.				Iolo Abbotts	1	2	1
BUCKINGHAMSHIRE.				Maldstone	6	1	9	Minehead	1	14	6
Chesham	3	0	0	Sevenoaks	5	0	0	North Curry	0	16	9
Risborough	1	10	0	LEICESTERSHIRE.				Taunton	5	2	4
Wycombe	2	5	10	Husbands Bosworth—				Wells	3	4	10
CAMBRIDGESHIRE.				Collected by Mrs. Bar-				Wellington	10	8	0
Cambridge, Postage				fort	1	6	0	Yeovil	3	1	2
Stamps.....	0	1	6	NORFOLK.				WARWICKSHIRE.			
DEVONSHIRE.				Aylsham	1	1	0	Birmingham	2	8	2
Bampton	1	0	0	Downham	1	0	0	Coventry Auxiliary	28	10	17
DORSETSHIRE.				Holt	1	17	0	SCOTLAND.			
Bridport	1	15	6	Ingham	3	2	0	Cupar, Fyfe	3	5	0
Lyme	2	3	6	Ditto	0	0	0	Edinburgh, by Mr.			
Weymouth	1	19	0	Ludham	0	14	0	McGregor	1	10	0
				Norwich, by Mr. Trestall	3	8	0				
				St. Mary's	17	5	10				

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post-office authorities.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1852.

THE INFLUENCE OF MODERN MISSIONS ON EDUCATION AS ILLUSTRATED IN THE LIFE OF W. H. PEARCE.

BY EDWARD BEAN UNDERHILL, ESQ.

ABOUT the year 1813 might often be seen a youth, somewhat short of stature, with a thin, pale, placid countenance, lit up by an eye of no ordinary brilliancy and intelligence, pacing the broad and open street of Oxford which yet bears the memorials of the martyrdoms of Cranmer, Latimer, and Ridley. He would be on his way to daily labour at the University Press, the business of which was then carried on in a handsome building still known as the Clarendon. Under the paternal superintendence of that man of God, the late Samuel Collingwood, Esq., a man alike eminent for his virtues, his piety, his scholarly attainments, and his skill as a printer, and in a school of printing which boasts of Wynkyn de Worde as one of its founders, was the orphan William Pearce generously trained in the art and mystery of typography. The teacher had an apt scholar. And the teachings and manipulations of those years of toil have borne a rich harvest on the plains of Bengal.

In Oxford too were learnt those lessons of momentous interest,—the worth of the soul, and the preciousness of the Saviour,—that led to a simple and holy act of consecration, by which from that day forth William Pearce was the Lord's—His to serve and obey, till death ended the service on the field appointed for its exercise. Yet lingers in the mind of one most dear to the lecturer the recollection of that holy devotedness which animated the soul of the youthful Pearce. Often as they wended their way together to some dark village, to enrich its poor children with the knowledge of Christ's salvation, have they turned aside, under the hawthorn hedge to commune with each other and with God. Fervent were the breathings of his lips, meet expression of the ardent love for God and man that burnt in the bosom of the youthful offerer.

A few years pass away. The broad expanse of the ocean divides him from those early scenes of preparation. The

hand of God has led him to India, and in a little hut of mat and bamboo, thatched with straw, in a suburb of Calcutta, may be found the pupil of the Clarendon, before his case of type, a rough wooden second-hand press by his side, commencing the work of illuminating the darkened mind of India. On the 3rd of September, 1818, the first form was ready for the press. It consisted of two little Bengali tracts, the one entitled "Good Counsel;" the other was a small collection of hymns adapted for divine worship in the vernacular language of the people. Six thousand copies were printed. The diligent hand of this one of the earliest of Bengali printers completed by the 26th of the same month an edition of three thousand copies of another tract, and so urgent had become the orders crowding in upon him that a second press was bought. Rapidly the work advanced. Presses and fonts of type were multiplied. No part of the needful materials was wanting. The excellent and gifted Lawson cut the matrices and cast the letters. In twenty years, the two founts of type had increased to sixty-two, in eleven of the chief languages and dialects of India; while instead of one rickety wooden press, seven iron presses scattered through the length and breadth of the land, scriptures, tracts, religious books, and elementary school works, for the illumination and salvation of the myriads of Bengali idolaters.

The value of the work thus entered upon, and sustained till death by the devoted Pearce, can justly be estimated only as we understand the intellectual condition in which at the period of his early labours the people of Bengal were found. Education, indeed, was by no means wholly neglected by the native population. In every village might be found a school, in which were taught the rudiments of knowledge. Some

garden, or shady grove, or a shed open on every side, was the usual gathering place of the pupils. The teacher sitting cross-legged on the spotted skin of the antelope, or the striped integument of the tiger, or on a mat of palm leaves, with grave and reverend aspect, would direct their studies. The ages of the children ranged from five years to twelve. The alphabet was of course the first lesson to be learnt. This important element of knowledge was acquired by the child while seated on the mud or earthen floor before his master. With a stick, or for want of one his finger, he would fashion as directed the form of the letter, in the dust or sand that was strewed upon the ground. Perfect in this rough acquirement, a palm leaf would now form his writing book, and with a stylus or reed the characters would be traced on its soft surface; and lastly a green plantain-leaf received the more perfect letters that increased skill could form. In due course words would follow letters, and sentences words, till the pupil could indite with tolerable facility the copies or short sentences that fell from his teacher's lips.

As the child could bear it, he was instructed in the mysteries that were supposed to lurk under the literal forms he traced on his palm-leaf book. One vowel was said to be an astonishing letter; bright as the shell of Vishnu; full of the three gods, and of the five souls. A certain consonant was endowed with mysterious beauty. Its curve, resembling the hook used in guiding the elephant, was like ten million flashes of lightning; the vacant space contained in it, was brilliant as ten million moons. The virtues of another letter were transcendent. By its power the captive could be set free. Wealth and holiness flowed from its bosom. It was the root of all letters, and the mother of all the gods. In the

upper angle dwelt the wife of Brahma, in the middle the spouse of Vishnu, while the lower angle encased the jewel of Shiva's life, his partner Rudri. Much, too, depended on the instrument of penmanship. He who used a copper pen would enjoy undecaying splendour; a gold pen assured prosperity; but a wooden pen was prolific in children, grandchildren, and wealth.

From the first the pupils were taught the manners suitable for their station. Reverence for parents was strongly inculcated. From the cradle the child learnt to address his father as "My Lord;" his mother as "My Lady." As he entered the door of his parent's house, a profound bow would express his awe; while if they had returned from a visit or a journey, he would welcome them to their home with prostration at their feet, and taking the dust from the sandaled or uncovered foot sprinkle it on his head.

Order in the school was kept with the aid of monitors,—the monitorial system as known in this country having its origin in the native schools of India. The Bengali schoolmasters punished with a cane, or a rod made of a branch of a tree. The truant was generally compelled to stand on one leg, holding in each hand a brick, or his arms were stretched out till fatigue compelled him to drop them. The school began early in the morning and lasted till nine or ten. After partaking of a meal at home, the scholars would return about three, and remain till dusk. The master's fee was small. A penny a month and a day's provision would pay the first year's schooling; but at an advanced stage, fourpence, or even eight pence, a month would be required. The subjects of instruction were reading, writing, arithmetic, and geography. But among the Brahmins a more extensive course was pursued; the *Sanscrit language, with their innumer-*

able holy books or shastras, became the unceasing study. The reading of the scholars consisted chiefly of fables and legends of the gods, taken from the shastras, with poetical epitomes of the two great Sanscrit poems, the Ramayana and the Mahabharata. The titles of a few of the books used will sufficiently indicate their character. Thus one is entitled the "History of the Descent of Ganga." Another is the "Exploits of Krishna,"—exploits that disgrace humanity even by their recital, and defile the imagination and heart with their impurities. Many of these books possessed drawings, which with all their uncouthness and vulgarity sufficed to suggest the most disgusting images in the minds of their readers.

One of the best children's books is called the "Shishubodhak," or Child's Instructor. It has a picture alphabet, with an ornamental border to every page, and is sold for twopence. Its contents are an alphabet, a treatise on arithmetic and mensuration, rules for poetry, directions for letter writing, an invocation to the Ganges, some tales of the gods, and a hundred and eight golden verses, or slokas, in Sanscrit as well as Bengali. Thus, with the rudest elements of learning, the young Bengali was initiated into all the obscene mysteries of Hindoo worship, taught to despise other countries, and to wash in the Ganges as the remedy for the foulest crimes.

In arithmetic the Hindoos had made no inconsiderable advance. By them the decimal notation was invented, and much excellence was attained even in algebra. Twice a day, with their monitors at their head, would the classes stand before their teacher to repeat the numerical tables, and during school hours write on their palm leaves the strokes by which the numbers were expressed. They next committed to memory an addition table, and then wrote easy sums in the various rules.

Their system of geography was altogether false, and based on their mythology. Mount Meru was the centre of the world,—a lofty mountain of a conical shape, the sides composed of precious stones, and the top a terrestrial paradise. Seven belts of land, each divided from the other by a separate sea, surrounded in concentric circles the mountain centre. The first sea was of salt water and surrounded the belt in which India lay, the other seas were of milk, wine, sugar-cane juice, &c. The divisions of their own country were imperfectly described and known, and all beyond was plunged in utter darkness; and no wonder, for the world was said to be 3000 millions of miles in extent.

The character of the natural philosophy taught may be gathered from a few examples propounded in their sacred books. Serpents are said to have proceeded from the tears of Brahma, shed on his being vexed at not producing a second creation by his penances. They are said moreover to hear through their eyes, and to have their feet under their skin. Diamonds are produced from the sun's rays; at least a poetical conception if not a true one. The sun forms the right eye of Siva and the moon his left. Dew-drops fall down from the moon. Mountains in former days had wings and flew about; but the wings were clipt in consequence of mountains sometimes pitching on cities, and destroying them.

The education of the people was, for the most part, in the hands of the Brahmins. They taught not only idolatry but vice of every kind. Their morality was chiefly drawn from the ethical poems of Chanak. The following sayings are favourable specimens of their teaching. "Fresh meat, soft rice newly prepared, living with young women, fresh clarified butter, warm milk, and tepid water, are

the six things beneficial to life." Again: "A wife is requisite for the purpose of having a son; a son is requisite for the purpose of offering funeral cakes; a friend is requisite for assistance in time of need; but wealth is requisite for all purposes." "Possessing plenty of eatables, a good appetite, a handsome wife, a liberal heart and property, are the sure indications of the meritorious actions of man in his former life." Gambling was an early acquisition. In this respect the children but imitated their elders, who at times of full moon sit up all night and play at dice, in order to obtain the favour of the goddess of wealth. Indeed every vice is sanctified by becoming the favourite worship of some one or more of their innumerable deities, and the children are even encouraged to imitate in their play the horrid rites and obscene practices which form the temple-service in honour of their gods. Thus at an early age the children ripen fast in iniquity; they enter boldly and with encouragement the paths of impurity, in which conscience is no check, and social habits are no preservative. Well, indeed, might a brahmin confess and affirm the truthfulness of the delineation of the manners of his own countrymen, as he one day read in Bengali the first chapter of Paul's epistle to the Romans.

Idolatry is inculcated at the earliest stage of education. Every school-house, or grove, has a statue of the obscene Lingam, springing in cylindrical form from a basin representing Yoni. By its side are rude images of Ganesa and Saraswati, the god and goddess of learning and eloquence. These are commonly set up in the vestibule of the school. As they enter, the scholars turn their eyes upon the images, and raising their hands towards heaven worship the gods as they pass, saying, "Adoration to thee, thou true master!" or, "May you be worshipped." Their religious education

is completed by frequent attendance at the temples in company with their parents, where they are initiated in all the disgusting ceremonies, the sanguinary rites, and vile practices that almost universally characterize the worship and festivals of the gods.

We must not leave this saddening picture of Hindoo education without some reference to that of females, or rather to the entire absence of it. All that has been said relates solely to boys. Females are never instructed, with the partial exception of a few who are employed for the vilest purposes in the sacred enclosures of the Brahmins or in the temple service. Their condition is thus powerfully described by the Hon. and Rev. Baptist Noel. "They are treated as slaves. They may not eat with their husbands. They are expressly permitted by law to be beaten. Throughout India anything is thought good enough for them, and the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows are generally their portion. They are by system deprived of education. They are debarred from religious instruction. They may not join in religious worship without their husbands, and are considered by their laws as irreclaimably wicked. Degraded and despised, they naturally sink towards the level assigned them by public opinion. They have no mental employment whatever." The moral and physical condition of the Hindoo female is consequently pitiable in the extreme. It is a proverb indicative of the low esteem in which she is held, "How can you place the black rice-pot beside the golden spice-box?" or from another, "How can the sweet mango grow forth from the bitter neem-tree?" She is supposed to pollute everything she touches—"a dog, a sudra, and a woman," says another proverb, "are not to touch the idol, or the godhead

will escape from it." A wife, says a native in a Bengali periodical, describing the usual character of his people, "is considered in no other light than an object of cupidity, and a tool for performing the drudgery of domestic offices. By her agency the Hindoo discharges the duties of a sweeper, a cook, a scullion, and a water-bearer." The most direful calamities, says Mr. Ward, are threatened at the woman who shall dare to aspire to the dangerous pre-eminence of being able to read and write. Not a single female seminary, he adds, exists among the Hindoos. Their doom, as expressed in the horrid and unfeeling words of a Brahmin, is to perish: "Women go to hell, and let them."

To complete this picture of Bengali education, we must not omit some reference to the character of the literature in favour with the people. The number of works in the vernacular tongue of Bengal is not large, but such as they are they have a very wide circulation, so much so as to indicate that the proportion of readers is great. As compared with the Mahommedan part of the population, it is found that in Bengal generally there are to every educated Mussulman about *nine* educated Hindoos.

A very popular work with the middle and upper classes of the Hindoos is the "Annanda Mangal." From its size the price places it beyond the reach of the mass of the people; but it is regarded as the best specimen that exists of a work of genuine Bengali origin. It consists of a great variety of verse, tales from the history of Shiva and Durga forming the staple. One romantic poem, entitled Bidya and Sunda, is said to be treated in a manner which, while it "commands admiration, so far as the beauty of its language and the richness of its descriptions are concerned, is in its tendency essentially and grossly

immoral, and its perusal by native females must be injurious in the extreme. The most lascivious scenes are described with disgusting minuteness and in ardent language, while the approbation of Kali incites to the most criminal undertakings. Yet it cannot be doubted that if any book is read by and to respectable Bengali females, this is it."

A few other works might be named of a reputation not less than the above for elegance of style ; yet poisoned by an equal amount of abominable matter. But these are comparatively bearable to a larger class, which forms the chief and in many cases the only intellectual food of the Bengali people. It consists partly of mythological works, and partly of amatory tales. Krishna and his adulterous consort Radha form the subject of at least seven of them. Some are paraphrases or versions of the Bhagavat Purana and the Mahabharata, while others present the popular tales of the Hindoo gods in a variety of forms, to suit the various tastes of their multitudinous readers.

It may be presumed that these works are widely read from the fact that Krishna and Radha are the favourite deities of Bengal. Inexpressibly vile is the character of these deities, and their example exercises a frightful influence over the popular mind. The upper classes, indeed, pay homage rather to Shiva and Durga, or Kali, who may be regarded as the national deity of Bengal ; but these gods are not less vile, while they add the most fiendish cruelties to lust.

The mind is repelled with disgust from the perusal of these frightful sources of vice. "It is," says one who attempted it, "almost impossible to conceive of anything more truly horrible than some pages of each of these volumes. They must utterly pollute the imagination of those by whom they

are read, or to whom they are recited by strolling singers."

Yet these works do not fathom the depths of profligacy and immorality to which the Hindoo mind will penetrate. The Calcutta bazars present for sale books written for the express purpose of reducing bestiality to a systematic theory, and are adorned with engravings of the most filthy character. In the name of their national religion these vices are perpetrated, and books written to inculcate or incite to the practice of them. The names and pictures of their gods figure on their front. Every book and every section of a book commences with an invocation, or a prayer : and hypocrisy clothes itself in the most spiritual forms and elevated language.

Such was the early education and the mental food of the natives of Bengal, when the missionaries of the cross entered the country, and by the publication of a variety of books and tracts, both in English and in the vernacular tongue, together with translations of the word of God, sought to dispel the thick darkness that covered the face of the people, and to train up their youth in the nurture and the admonition of the Lord.

With much brevity we proceed to sketch the rise and progress of education amid the thirty millions of Bengal, where the greatest progress has been made ; and the more since this presidency formed the chiefest scene of the vigorous and well-directed efforts of William Pearce.

The earliest step taken by the Hon. East India Company for the education of the natives of India after their acquisition of the country, was in 1781, when a Mahomedan college was founded in Calcutta, and again in 1792, the date of the formation of the Sanskrit college in Benares. The course of study pursued in these institutions was wholly oriental, and solely adapted to

produce qualified persons for the judicial administration of the Hindoo and Mahomedan law. But no sooner were missionary operations commenced than we find an effort immediately made to instruct the people, not only in Christianity, but in the rudiments of secular knowledge through the medium of their own tongue. Thus in 1797, Dr. Carey had opened a school at Mudnabatty, which continued in operation till his removal to Serampore in the year 1800. At this very early period of mission schools fifty children were thus taught to read and write, who otherwise would have known nothing. From this small spring has arisen the flood of knowledge now pouring its rich stream of light and life through the desert and arid plains of Hindoo philosophy and theology. Dr. Carey's school-operations were recommenced at Serampore, and in a few days after his arrival a Bengali school of forty boys was assembled under the able care of Mr. Marshman. In the following year the attainments of Dr. Carey induced the government to appoint him teacher of Sanscrit and Bengali in the college at Fort William: so that both Christian and secular education for the natives of India may truly be said to have originated in missions, and those the missions of the Baptist Missionary Society. In the year 1802 a native Christian became for the first time a teacher of a Bengali school, until under additional teachers drawn from the small Christian community that had gradually formed around the missionary nucleus, about three hundred boys were receiving education in the mission schools.

The year 1809 was marked by the formation in Calcutta of the Benevolent Institution, for the purpose of affording instruction to children of indigent Christians. It was formed on the monitorial system, for both boys and girls, and has averaged about three

hundred pupils in daily attendance. In after years it was conducted by Mr. Penny, and is at the present time in active operation under the supervision of Mr. Wenger. It has been a very successful institution. Many of its scholars have occupied, and still occupy, places of usefulness under government, in houses of agency, and in schools; while in many instances conversion to God was apparent, and even where avowed attachment to Christianity was not expressed idolatry has been abandoned, and the Hindoo mythology publicly contemned.

It was about the year 1812 that vernacular schools came to be widely extended, and recognized as a still more important department of missionary labour, so much so that heathen schoolmasters were largely employed in the routine of instruction. In the year 1814 it was stated, that not less than a thousand children were instructed in their native tongue in the elements of useful knowledge by the Serampore missionaries, and other Christian men were incited to follow their example. The success, so far as numbers were concerned, was immediate. One excellent minister, a Mr. May, within a year of the commencement of his plan, had established sixteen schools, containing upwards of nine hundred pupils. In 1818, four years from his first attempt, the schools had multiplied to thirty-six, with three thousand scholars. Many difficulties, chiefly arising from the prejudices and fears of the natives, were encountered and overcome. They were gradually removed by conciliatory conduct, and by not pressing prominently on the minds of the children the truths of Christianity. Indeed as heathen masters were the chief and most numerous instructors, it was impossible to secure the preponderance of the Christian element.

These various efforts of missionaries

paved the way for the formation of the Hindoo College in 1815, by the voluntary contributions of the natives themselves. Its establishment gave a great impulse to education in European knowledge and literature. It was the first serious effort put forth by the natives for the instruction of their youth in English science. The institution was not, however, opened till January, 1817. On the first day there were but twenty pupils. A learned native present expressed his hope that the Hindoo College would resemble the *bur*, the largest of trees, which yet at first was but a small seedling. In three months the pupils numbered sixty-nine boys, all of whom made English their principal study. Largely as at the beginning it was endowed by native gifts, like everything native it soon began to give evidences of decay, till in 1823, it fell into the hands of the government, by whom it continues to be supported. At the present time it contains more than five hundred pupils, who pay about £3000 annually in college fees. The books used are the chief classics of English literature, such as, in poetry—Milton and Shakspeare; in history, Hume and Mackintosh; in mental and moral philosophy, Smith, Reid, and Abercrombie; in natural philosophy, Mary Somerville and Herschel; while the works and instruction in the vernacular tongue are very few and scanty. By the missionary bodies this Institution, with its allied schools in the other presidencies, is regarded as fraught with pernicious results. Christianity, and the records of Christianity, are rigidly excluded from its walls. So also are the religious works of the Brahmins. It is therefore affirmed that infidels inevitably spring from these schools. Even Hindoo fathers will forbid their sons visiting the college, on the ground that the pupils who attain proficiency become *nasticks*, that is, atheists, and prefer

exposing them to the danger of proselytism in the missionary institutions.

Some missionaries even predict a revolutionary harvest as the natural growth of this infidel education, and think they see in the public meetings of the young Hindoo philosophers, where they declaim on patriotism and liberty, and represent the government as tyrannical, the commencement of those rumblings which precede the political earthquake, and threaten the very existence of society. Says one, "There can be no doubt that, in the order of providence, India will one day be freed from England's supremacy; but it is awful to think that its government shall be abolished, as was that of France, by philosophical infidels." These sentiments are exaggerated fears; for it is certain that while many throw off all respect for every form of religion, others become converts to Christ, and seek in the word of God that faith in the unseen, which finds no resting place in their ancestral religions.

Throughout India vernacular schools had for some years continued to increase. Additional impetus was given to their formation by the labours of the Calcutta School Book Society, which institution was founded in the year 1818. In addition to the establishment and support of elementary schools, it contemplated the training of masters, and early placed several pupils in the Hindoo College for this end. Its attention was, however, arrested by the evident want of suitable books, and to supply them was among the earliest of its plans. With this society both Dr. Yates and Mr. William Pearce became immediately connected, the one as its secretary for publications in the Sanscrit and Bengali, the other as its general secretary. In this capacity Mr. William Pearce for many years directed its operations, and as a printer carried

through the press the numerous works and editions the society quickly supplied for the use of schools. At the time of the society's formation, a minute inquiry gave 211 as the number of schools in Calcutta, in which 4908 children received instruction. In 1821, of these schools 115, containing 3828 scholars, received books from the School Society, and were examined by its inspectors; while 96 schools, with 1080 scholars, remained unconnected with the Society. The introduction of suitable lesson books greatly changed the aspect of the native vernacular schools. The palm leaf was laid aside, the worn manuscript was displaced by the well-printed book, paper instead of sand became the depository of alphabetic signs, and of the early attempts of the scholar to enter on the art of penmanship. Improvements took place in the monitorial system, and greater order and proficiency were soon manifested in the general progress of the schools. At this time the schools belonging to our own missionary society in the various fields of labour alone numbered somewhat more than 9000 children, embraced in 120 schools. The pupils were taught reading, writing, arithmetic, the elements of grammar, astronomy, natural philosophy, geography, history, and other sciences. Christianity but rarely found a willing teacher among the school-masters employed.

The foundation of the Scotch Free Church Institution in 1830 commenced a new era in the history of education in Bengal. From this time vernacular schools fell into desuetude among the missionaries of every denomination, and are now everywhere given up except in villages. For some years dissatisfaction had been growing with respect to the vernacular schools. They were found in but very few instances at all helpful in the great work of evangelization. From several causes the missionaries

were obliged to employ Hindoo teachers, clever and cunning Brahmins who well knew how to carry water on both shoulders. On the one hand they encouraged the missionaries whose partial acquaintance with the language assisted the imposition, to expect good fruit from the youthful plant, which in its growth it was said would throw off its ignorance and superstitious reverence for the gods. On the other, the parents were assured no harm would befall their children under the careful tuition of a twice born descendant of Brahm. The bright hopes thus encouraged were not realized, and, for the most part, such schools are discontinued. The vernacular schools that remain are formed almost wholly of the children of sincere or nominal Christian converts, and except in rare cases are taught by a known and consistent disciple of Christ. It has always been a wonder to us that any other course should ever have been adopted. There are supposed to be about 7000 children in the missionary vernacular schools of Bengal.

It is now by means of an English education the missionary bodies in India seek to influence the native mind in favour of Christianity. The Serampore College, founded in 1818, was the first institution to offer to the youth of India a liberal and classical education. Its example was not much followed till Dr. Duff commenced the important institution whose formation has been signalized by his eloquence and its success. Other bodies have rapidly followed the example, till from 5000 to 6000 boys are receiving a Christian education through the medium of the English language. The course of education pursued is alike in its general character throughout the whole, varied only by the taste or judgment of their respective directors. The usual elements of knowledge are freely imparted, to-

gether with a large amount of scientific information, which is found to be utterly subversive of the Indian mythology. To all this is added a thorough course of Christian evidences, and urgent appeals are addressed by the masters at various times to the consciences of the pupils. By these means many have been induced to forsake Hinduism for Christianity, though not in our opinion in anything like the number that the sanguine upholders of the system expected and desired.

If to the number above stated as taught in the missionary institutions be added some 4500 taught in the government schools, and on the principles of the Hindoo College, there will be about 10,000 boys receiving daily, in Calcutta alone, a sound and liberal education, the whole of which either is at the present time, or may be traced in its origin to be the fruit of modern missions in India.

Our paper would be very incomplete if we omitted to refer to one other field of active benevolent exertion in which Mr. William Pearce held a very prominent place. Our readers will readily recall the description we have given of the condition of females, and the state of female cultivation in India. On Mr. Pearce's arrival in the country no school for females was known to exist. But one native female was known to be able to read, write, or sew. The first school for their instruction was commenced by Mr. William Pearce in the year 1820, when, aided by a small society formed in the seminary kept by the wives of the missionaries, three schools were opened, in which the young ladies of the seminary were accustomed to assist, the only Bengali woman known to possess the ability to read and write becoming the teacher. In a few months eighteen girls were learning to sew, and about twenty others were being taught by some of the schoolmasters the art of *reading, making a total shortly after*

the commencement of fifty female scholars in Calcutta. So extraordinary did this appear that Hindoo gentlemen were heard to say, "Perhaps girls might, after all, be able to learn, and that instructing them might be a good thing." In the year following Miss Cook (afterwards Mrs. Wilson) was sent out by the British and Foreign School Society. Though her attempt was considered vain and a folly, the dream of enthusiasm, she speedily formed various schools, and in 1824, animated by her success, a Ladies' Society for Native Female Education was founded in Calcutta. In the year following thirty female schools existed in connection therewith, in which 480 girls were instructed. At the present time there appears to be about 1800 girls taught in the various schools of the Church Missionary Society, while in the day and boarding schools of our own body, it would appear that about 500 are in course of instruction. As in the case of boys' schools, the vernacular mission-schools have ceased to exist; and the children are almost entirely either the daughters of native converts, or orphans entirely removed from the contaminating influence of home scenes and associations.

We have thus with too great brevity attempted a sketch of the state of education in Bengal with especial relation to its connection with modern missions in that country. It is evident that whatever India has of revived intelligence and education, it owes it all to missions, and that in giving the first momentum to the work, the missionaries of the Baptist Missionary Society hold a very prominent place. Among them no name is dearer than that of William Pearce, whose active hand gave printed form to the earliest works for educational purposes, and whose affectionate spirit breathed compassion for the miserable and degraded daughters of

Ind. Already has that movement borne rich and ripe fruit unto God, and still more largely is it animating the intelligent youth of India to investigate and inquire into the reputed wisdom of the Veds and Shastras. Their glaring inconsistencies and absurdities, their pernicious influence on character, give rise in the minds of hundreds of the educated yet unconverted youth, to the question, Shall Hinduism be rejected? or can it be modified and reformed? They publish in endless succession letters in the papers, and short-lived periodicals, in which these points are agitated; while innumerable suggestions are made for the reform of a religion that can no longer stand in the light of science or intelligence.

But while thus much has been done by education to remove blindness from the eyes of the intellect, it is the gospel alone that can effectually banish the false

worship of the gods. The highest education is that which leads the soul to God, to abide in everlasting harmony with the divine purposes as revealed in the laws of nature and in the economy of grace. The Christ crucified, as of every land, is the sole hope of India. "There is no other name under heaven, given amongst men whereby we must be saved." Animated by His divine compassion and love, Carey, Pearce, and their companions in the faith,

"Went forth as followers of the Lamb,
To spread his gospel message far and wide,
In the dread power of Him, the great I AM,
In the meek spirit of the Crucified,
With sanction from the Holy Ghost supplied,
To war with error, ignorance, and sin,
To exalt humility, to humble pride,
To still the passions' stormy strife within,
Through wisdom from above immortal souls to win.

* * * * *

The chains of caste
Were broken; languages and tongues made one;
That mighty power, the Press, its influence vast
Lent to the cause, that they who read might run."

ON THE ARGUMENT FOR INFANT BAPTISM DERIVED FROM THE WRITINGS OF JUSTIN MARTYR.

BY H. J. RIPLEY, D.D.

HAVING examined the writings ascribed to the Apostolic Fathers in the paper contained in our number for February, Dr. Ripley continues his investigation thus:—"Dr. Woods proceeds: But the fathers, who wrote in the following ages, were more and more particular and explicit in their testimony." Let us also, says Dr. Ripley, examine this statement. The writers here introduced commence with Justin Martyr.

Justin's First Apology for the Christians, presented to the Roman government probably A.D. 138, contains a sentence in which mention is made of certain Christians, sixty and seventy years old, who had been disciples, or had been made disciples [*ἡμαθρεύθησαν*]

from their early youth, or childhood [*ἐκ παιδων*]. This is the sentence on which dependence is placed as showing the existence of infant baptism in the time of Justin. Dr. Woods says, "It is, I think, altogether probable and beyond any reasonable doubt, that Justin meant in this place to speak of those who were made disciples, or introduced into the school of Christ by baptism, when they were infants."

Does *ἐκ παιδων* here mean *from infancy*? And does *ἡμαθρεύθησαν* involve the idea of baptism in the cases referred to? These questions, at least the first, must be affirmatively answered, in order that the passage may testify to the existence of infant baptism. An affirmative answer cannot be sustained.

The truth is, the passage ought never to have been pressed into the service. The candour of modern scholars forbids them to regard it as testimony for infant baptism. As I will not even appear to speak at random, I insert here the views which two learned German writers have published. The first is C. Semisch, author of a critical Monograph on the Life and Works of Justin, and withal a Lutheran clergyman. I quote from his second volume, pp. 334, 335. "Whenever Justin refers to baptism, *adults* appear as the objects to whom the sacred rite is administered. Of an *infant baptism* he knows nothing. The traces of it, which some persons believe they have detected in his writings, are groundless fancies, artificially produced. In the words πολλοί τινες καὶ πολλαί, ἐξηγοντοῦται καὶ ἐβδομηκοντοῦται, οἱ ἐκ παιδῶν ἰμαθητεύθησαν τῷ Χριστῷ ἀφθόροι διαμένονσι (Apol. i. 15). 'Many men and many women, sixty and seventy years old, who, from children, have been disciples of Christ, preserve their continence.' Nothing more is said, than that many individuals of both sexes became disciples of Christ in early life. The idea of μαθητεύεσθαι does not necessarily include that of being baptized; it merely brings before our minds a catechumenate. And even admitting that the baptismal rite was included in μαθητεύεσθαι, this by no means is decisive of a reference to infant baptism. 'Εκ παιδῶν contrasted with ἐξηγοντοῦται and ἐβδομηκοντοῦται may well denote the entrance on the period of youth." In a note, Semisch also quotes from Starck, "as a parallel, Lucian's language about the philosopher Demonax, 'that he loved philosophy ἐκ παιδῶν.'" To this I might add the language of Basil, in his Exhortation to Baptism, as quoted by Matthies, "Thou yet delayest, though thou hast been instructed in the word [the gospel] ἀπὸ νηπίου." In a similar manner the

apostle Paul writes to Timothy, 2 Tim. iii. 15, "From a child—ἀπὸ βρέφους—thou hast known the holy scriptures.

The other writer is C. Steph. Matthies, author of a prize essay, entitled *Baptismatis Expositio*, a work of great literary merit. On page 187, he thus says, "In the first two centuries no memorials [monumenta] are found, by which it can be evidently established that infants then received baptism: it is rather probable that as far as to the end of the second century only those who had been instructed in the elements of Christian doctrine were admitted to baptism. But certain words of Justin Martyr, which are very often adduced in favour of the antiquity of infant baptism, seem to oppose this opinion. Justin says, that very many of each sex, sixty and seventy years old, who had been taught the doctrine of Christ from their childhood [a pueritia] remain continent. Though the formula μαθητεύεσθαι τινι undeniably signifies to be a disciple of such a one, yet this signification by no means contains the idea that that disciple has been already baptized; for one can be called a disciple, who, though he has not yet received baptism, is eagerly learning the doctrine of Christ, and is therefore taught the gospel. It is this which Justin seems to have had in mind. For he himself, in another place, giving an account of baptism, relates that only those who believe the things they are taught, so as to be persuaded that they can live in a Christian manner, are brought to baptism. It is thus evident, that in Justin's opinion baptism is to be given after believing in Christ. Nothing else, therefore, is contained in that saying of Justin's, than that many, instructed in the gospel from an early age [ab ineunte ætate], remain continent."

I might now pass to the next writer introduced by Dr. Woods. But as the historical question of baptism has no little interest, I wish here to extract

from Justin Martyr the passage alluded to by Matthies. It so directly bears on the subject that it materially contributes to a proper understanding of the sentence which we have been considering, and which has been made a basis for so disproportionate a structure. It is the LXIst chapter, or section, of the same Apology, in which Justin commences his account of Christian practices and worship. I give the chapter entire, without stopping to notice any doctrinal misconceptions of its author. "In what manner we devote ourselves to God, having been made new by Christ, we will explain, lest by omitting this we should seem to give a dishonest account. As many as are persuaded and believe that those things are true which are taught and said by us, and engage to live accordingly, are instructed to pray and ask, with fasting, from God, the forgiveness of the sins they had before committed, we also praying and fasting with them. Then they are led by us [to a place] where is water, and receive the new birth, [are born again] after the same manner of new birth in which we ourselves have been born again. For, in the name of the Father of all and Lord God, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the bath [have the bathing done to themselves]. For Christ said, 'Except ye be born again, ye cannot enter into the kingdom of heaven.' But that it is impossible for those who have been once born to enter into their mothers' wombs, is evident to all. And by Isaiah the prophet, as we have before written, it is said in what manner those who have sinned and repent shall escape from their sins. It is thus spoken—'Wash ye, become clean, take away iniquity from your souls,' &c. [Isa. i. 16—20]. And in reference to this matter we have learned from the apostles this account. Since, being ignorant of our first birth, we were born

by a necessity from the connubial intercourse * of our parents, and were in corrupt customs and evil education ; in order that we may not remain children of necessity and ignorance, but of choice and knowledge, and may obtain in the water remission of the sins we have formerly committed, the name of the Father of all and Lord God is called over the person who desires to be born again and who repents of his sins ; he that leads to the laver the person to be bathed pronouncing over him this name only. For no one is able to mention a name for the ineffable God : should any one dare to say there is [a name], he would be guilty of utter madness. Moreover, this bath is called *illumination*, as those who learn these things are illuminated in their understanding. And the enlightened person is bathed in the name of Jesus Christ who was crucified in the time of Pontius Pilate, and in the name of the Holy Spirit, who, through the prophets, before proclaimed all the things pertaining to Jesus."

On a portion of this extract I am happy in the opportunity of presenting the views of Semisch in his work already mentioned, vol. ii. p. 305. "This passage distinguishes, undeniably, a twofold birth—a birth after the flesh, which results from the union of a child's parents—and a birth after the Spirit, of which baptism is the instrument. The first birth, in reference to the child born, is a matter of pure necessity ; we are born physically, without our knowledge or co-operation : the other birth, on the contrary, depends on our individual, self-conscious freedom ; we shall be born of the Spirit only if we wish it." Of this spiritual, intelligent, voluntary birth, baptism, according to Justin's representation, is the instrument. Is this consistent with the idea

* Euphemism, borrowed from Semisch.

of baptism administered to unconscious infants?

In the other parts of this extract, it is interesting to observe the successive steps presented by Justin. First in order is, being made new by Christ; next, cordially believing the instructions of the Christian teachers, and avowing the purpose to live accordingly; next, directions to prayer, and fasting for the remission of sins; and then baptism, this last being regarded as the means of the new birth, that is, evidently, of the persons' becoming members of the Christian family; the regeneration, strictly speaking, or spiritual conception, implied in the earlier part of the process, reaching its ultimate point, or becoming consummated, in being born into the family, so as to be recognized as children of God and brethren of Christians.

In subsequent chapters, lxx.—lxxvii., Justin continues his account, and describes the reception of the newly baptized person among the brethren, the administering of the Lord's supper, and the accompanying worship. But through all these chapters, professedly devoted to an account of the Christian observances, not the slightest hint occurs respecting any persons' being baptized, but such as had received the gospel, and professed the purpose of living agreeably to it. Could this have been the case, if infant baptism had been the *uniform practice*? Should it be said that Justin's design did not require him to mention infant baptism, it must be considered that he professed to give such an account, that the emperor and senate, and people of Rome, might not be ignorant of any of

the Christian's proceedings; and infant baptism, if it had been the uniform practice from the time of the apostles, must have been so frequent an observance by the year 138, that it could not have been forgotten, or been passed over, by an intelligent Christian apologist, who wished that nothing might be concealed either from the rulers or from the people. It must also have been so frequent an observance, that the voluntary entrance of a person into the Christian company, and active participation of the Lord's supper and of worship, could not have been described as taking place in so direct connection with baptism. In case of infant baptism, a long interval must have intervened between the two transactions. In addition, it is well known that among the grounds of the hostile feeling which the populace at that period so extensively and bitterly cherished against the Christians, was the absurd accusation, that, in their assemblies, they were in the habit, among other enormities, of feasting on the bodies of infants. Any solemn, special ceremony in reference to their children, required by their religion, we may venture to say, could not have been omitted in a description of Christian worship and observances, while this foul charge of Thyestean banquets was so perpetually reiterated.

Looking now at the writings of Justin simply as historical monuments, that is, as memorials of opinions and practices prevalent in his day among the Christians, I am unable to see how a conclusion different from that which Semisch has so candidly expressed can be sustained: namely, "of an infant baptism Justin knows nothing."

THE PILLAR AND GROUND OF THE TRUTH.

BY THE REV. CHARLES STANFORD.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness; God was manifest in the flesh."—1 TIM. iii. 15, 16.

FROM the measured periods and musical flow observable in the procession of sentences commencing with the words, "God was manifest in the flesh," the whole paragraph appears likely to have been quoted from one of those hymns in which, as Pliny relates, the ancient Christians sang praises to Christ as God. Perhaps we hear in these words the simple and definite confession of faith once uttered before the tribunal, and whispered in "deserts and mountains, in caves and dens of the earth;" by heroes who could say, like the Man of Sorrows, the foxes have holes, and the birds of the air have nests, but we have not a place where we can lay our heads. It is not romantic to imagine that these lines were once set to solemn music sometimes heard at midnight from the prisoners' cell, and which sometimes lived on the lips of martyrs when they met the flash of the spear, the spring of the lion, or the sight of the cross.

If, however, we could *prove* this passage to be a clause of another composition and the writing of an uninspired man, now it is woven by an apostle into the sacred text it comes to us with the highest possible authority. When Paul announced along with the messages of God the sentiment of a heathen poet, Menander, "Evil communications corrupt good manners," he gave it currency henceforth as a divine saying; and so this fragment of an old confession not only stirs our reverence and asks our faith, as solemn with the rime of antiquity, but with the stamp of inspiration.

"There are totals in theology as well

as in arithmetic, which the mind in its widest reaches and most rapid action, cannot really imagine or comprehend."* There are breadths and lengths, depths and heights, which pass knowledge; and themes which we can only touch with the religion of wonder. So solemn and so crowded with meaning are the words on which we now venture to think. They give in a direct and inferential way a summary of instruction respecting three things: the Christian Church; Christian Truth; and the Christian Department.

The Christian church is called "the house of God, the church of the living God." We have met with many, even in the present educated state of society, in addressing whom it would be needful to make such a motto as the present the occasion for showing that a distinction should be made between the church and the building in which the church assembles; that masonry, however magically hung, however charmed into leaf, and flower, and fretwork, however lighted up with a shower of beauty from "storied windows richly dight," and however consecrated by the presence of ceremony and the devotion of ages, could never make a church; that mere material things, as they cannot sin, nor love, nor pray, nor be holy, can never make a church; and that it could not be with reference to such a structure that our Lord said, "If thy brother will not hear thee, tell it to the church." It would on this occasion be needless to elaborate an argument to

* Mr. Sheppard's Essay on Conversation.

show that the writer speaks of a *spiritual* building. Of old, God "dwelt" in a peculiar way in the temple, and he who dwelt between the cherubim, "shone forth." That presence in a locality shadowed his presence in sanctified thought and affection; and that "shining forth" visioned the more brilliant and beautiful fire, by which his Spirit shines in holy lives; that Temple of temples was the emblem of his church. "Know ye not that *ye* are the temples of the Holy Ghost, and that the Spirit of God dwelleth in *you*?" "Ye also as lively stones are built up into a spiritual house." "Christ dwells in your hearts by faith." The light of this truth seemed at times to tremble and dawn over the spirits of ancient saints,—we hear, for instance, one say, "Oh, Thou that inhabitest the *praises* of Israel:"—the privilege, however, of seeing it in its perfect brightness was reserved for us. We know that the church of Jesus which appears to human eye as "a chaos of disconnected units," shows to the eye of omniscient love the oneness and indivisibility of a building,—a temple built of holy lives, of which He has said, "This is my rest for ever: here will I dwell."

The church is also called "the pillar and ground of the truth." This description is generally considered to apply to the "mystery of godliness," and not to the church. Chrysostom says, "The church is not the pillar and ground of the truth, but the truth is the pillar and ground of the church." With all respect for this venerable name, it may be questioned whether this interpretation accords with the course of the argument, or the order of the sentence. The apostle appears to be urging upon the young minister the importance of care in the appointment of servants to the church, and of correct deportment in association with it, for this solemn reason,—*the church is the "pillar and ground of*

the truth." A "pillar" is an architectural contrivance, at once strong and beautiful, to keep on high and set in light the statue or the sign;—what the pillar is to the statue the church is to the truth. The "ground" is the foundation of an edifice, its unseen strength, the secret of its durability; what the ground is to a building the church is to the truth. Not the church of England nor the church of Scotland, nor the churches to which we belong,—not the *churches* but the *church*, all who love the Lord Jesus Christ in sincerity and truth, in every age and every clime, and every minor diversity of profession and observance, considered in their collective life, are to be the pillar and ground of the truth; not through procuring acts of parliament in its favour, for the power of God needs no support from the power of man; not by persecution, for "the wrath of man worketh not the righteousness of God;" but "by pureness, by knowledge, by love unfeigned," by the natural action of their principles, those principles which make the discovery and defence of "whatsoever things are *true* and beautiful," the incessant action and outforce of the life. Christ is the support of the church; the church is the support of the truth. In the "righteousness and strength" of the Redeemer, the church has a foundation equal to its extent and pressure. "The rains may descend, the floods come, the winds may blow, and beat upon that house," but it cannot fall, for it is founded upon a rock. Firm itself, it is the firm support of the truth. The truth is not the flower that withers, nor the grass that fades, "but the word of the Lord that abideth for ever."

We have also in this sentence of inspiration a summary of Christian truth. What is the truth of which the church is the pillar and ground? We are told of manifestation and mystery. "God was manifest in the flesh." Socinians

read in preference, "*who* was manifest," or "*which* was manifest." The Greek word for God, is in its contraction, so like the Greek word for *who*, or *which*,* in the dim old manuscript that has been chiefly consulted as the authority, that a microscope has been employed to assist the inspection of the letter, the power of which would decide the question. We will not believe that the evidence for any important truth in religion was ever allowed to depend on the stroke of a pen, or the turn of a letter, or the light of a solitary word. Believing as we do that the word originally written was "God," let us for a moment surrender that reading, and adopting the translation proposed as a substitute for it, ask what it implies. Try for instance the word "*which*," meaning a thing: the only *thing* in question is the mystery; but when you read that the *mystery* was manifested in the flesh and justified in the Spirit, that the *mystery* was seen of angels, that the *mystery* was believed on in the world and received up into glory," the reasons in favour of such a change, at a single touch of thought, waver and mix and melt away. Try next the word "*who*," meaning a personal agent: he must either be human or divine; if human, how can we account for such a notice of his appearance? Is it at all a remarkable thing that a man should be manifested in the flesh? or need we the solemn assurance of inspiration that a man was a man? We are "shut up to the faith," therefore, that the Being manifested was divine, and the inference of our judgment is supported by the structure of the language, for on looking for an antecedent to the word "*who*," the nearest personal reference is "the Living God."

Hear the disciple whom Jesus loved—"The life was manifested, and we have seen it and bear witness." "He was manifested to take away our sins." That "Life which was the light of man" was manifested through the clear and soft transparencies of sinless human nature, that we might see religion moving, breathing, and going about to do good. God was manifested through the form of a servant, as thought is manifested through a *word*. "The *word* was made flesh, and dwelt among men, and we beheld his glory."

This fact, says the sacred teacher, is beyond all dispute, "The great mystery of godliness." The word *mystery* is used in allusion to the heathen mysteries, and here, simply means, a secret of religion, which when broken to the initiated is to him a secret no longer. The great doctrine of salvation, "kept secret since the world began," but whose "sound is now gone through all the earth," is revealed in this saying—"God was manifested in the flesh." But though *mystery* in the popular sense is not here intended, it is also true and calls for passing notice. Directly the glorious idea of God in Christ comes before the mind, we feel in the presence of *mystery*. Many attempts are made to convict us of absurdity in the reception of mysterious doctrine. It would be said by some, "You have just told us that the appearance of God in the nature of humanity, though hidden from ages, is now open and plain; how then can it be at the same time a *mystery*?" We answer, a thing may be plain in one sense, yet incomprehensible in another. It is plain that you live, yet life is a *mystery*. It is plain that you think, yet the thinking power is a *mystery*. It is plain that you sin, yet the entrance of sin into God's fresh and pure creation is a *mystery*. It is plainly revealed that we shall rise from the dead, but

* *Θεος*, contracted and in uncials, appears thus *ΘC*; or, *who*, is written *OC*; the English reader will see how small a mark constitutes the difference.

how the dead are raised up is a mystery; with reference to this, as with reference to that doctrine, the Revealer of secrets might say, "Behold I show you,—yes I show you a *mystery*!" Others would say, "where mystery begins religion ends." But what is religion? "Love for, trust in, likeness to God." What is God? A mystery!

Instruction is hinted in the third instance respecting *Christian deportment*. "These things write I unto thee," said the aged teacher, "that thou mayest know how thou oughtest to *behave* thyself in the house of God; referring to the deportment suitable to one thus associated, and charged with such a truth. It will be instructive to take this hint, and ask first what our behaviour should be with reference to what is *incomprehensible* in the great central truth of Christianity. The voices of the bible all tell us that we should approach what is "dark with excess of brightness," in a modest and lowly spirit. When we speculate on the nature of God, as a naturalist would on an interesting question in science, we are subjecting our spirits to a process which unfits us for the reception of the light we seek. "The *meek* shall he guide in judgment, the *meek* shall he teach his way." "The secret of the Lord is with them that *fear* him, and he will show them his covenant." We must turn with humility the leaves of the divine book, saying, "Open thou mine eyes that I may behold wondrous things out of thy law," and remember that while man may manifest man, God alone can manifest God. There is a ground in the spaces of thought which "angels fear to tread," and on which surely our spirits should light with softest fall and fondest reverence. Such holy ground we approach now. The *great Unseen*, who said to the pale prophet, "Put thy sandals from off thy feet, for the place whereon thou standest

is holy ground," speaks to us and says "Put off levity, put off pride, put off prejudice, put off exasperated opinion, and listen with eager and suspended soul to the teachings of God alone respecting the mystery of God." Like the child in the temple, we should answer, "Speak, Lord, for thy servant heareth." Like the awful solitary in the awful solitude, we should cry, "I beseech thee show me thy glory."

What should be the conduct of our spirits with reference to that part of the great doctrine which is *plain*? It is plain that God was manifested to save. It was appointed that the nature which had incurred the guilt should suffer the penalty. "God," the only being who had the right to interpose, was manifested in the "flesh," the only nature which had the power to suffer, die, and expiate. What was done by this wonderful enshrinement of divinity in humanity affords a ground and supplies an agency by which God can be just and the justifier of them that believe. A finished salvation has been prepared, and all required on our part is to accept it,—to accept "the righteousness which is of God by faith," and *be forgiven*,—to accept the free Spirit, the living law of the Lord which is perfect converting the soul, and *be holy*; all this is plain. The deportment which becomes us to maintain towards the truth, considered on its lighted side, and in its saving aspect is that of continually accepting it. Faith is often spoken of as a past rather than a continued exercise, introduction to Christ rather than fellowship with him; but the building must be always on its foundation; daily life must be sustained by daily bread; faith must not be so much an act as a habit. Not to him who believed, but to him who *believeth*—not to him who came, but to him who *cometh*—are the promises addressed, and the victories of faith assured.

What deportment should we observe towards the church? The part of conduct to which the connection refers, and to which it supplies a minute directory, is that which relates to ministers. In tones which seem solemn as the trumpet of God, the Spirit speaking to them, and to those who have a voice in their election, gives "line upon line and precept upon precept," as to what they should be and how they should act, until we feel almost as if conscious of nothing but responsibility. Let each Christian spirit shiver at the thought of contributing to lure into the public ministry the young disciple whose call from God to serve him thus is a doubtful thing, and whose after-life may be spent in sighing for courage to retrace that first false step, or for power to proceed without fear and hesitation. Let each one feel bound to contribute his part towards the education of the ministry. Let each one pray for and strive with those who hold official position in that community which is "the pillar and ground of the truth."

The suitable deportment of Christians to each other is further hinted in the very term employed to describe their concentrated fraternity. We are the "house of God." Christians, though distinct as the stones, are one as the temple. "If one member suffer, all the members suffer with it." If you touch the leaf you touch the tree. This should stir a watchful and sensitive care over whatever is conducive to purity and peace, and should lead to a quick and lightsome recognition of a Christian wherever you may find him. To the "Israelites indeed" of every tribe, to the "strangers scattered abroad," will we shout, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied!"

What deportment should we show towards the world? One end of our daily life is stated in the law that Christians are to be the pillar and ground of the truth. "Ye are my witnesses, saith the Lord." We are to "hold forth the word of life." Great power for usefulness is no merit, little power no sin, but it is demanded imperatively that what power we have, whether little or great, should be consecrated to Him who died for us; that we should lift up and show forth the precious revelations of the gospel, and that there should be the greatest expenditure of thoughtful and affectionate life, in pressing the truth on the attention of the most sinful and the most forlorn. Say not, "O Lord, I cannot speak, I am a child." He can make "the weak things of the world confound the things that are mighty." The first announcement of the great mystery was made to, and then preached by, a company of shepherds. In the dead of night they were startled by a sudden glory. It was not a shoot of the white magical moonlight over the glistening grass, but it was "the glory of the Lord that shone round them, and they were sore afraid." And the angel said, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born a Saviour, which is Christ the Lord." These simple rustics were the first preachers of the gospel. They were not fitted by education to set in light the higher doctrines of theology, but they could tell "good tidings:" they could speed away to their village friends, and tell the men who handled the hammer, the plane, or the plough, their most amazing story. Shepherds can tell the news of a Saviour to shepherds, servants to servants, children to children, if they are unable to "speak of his testimonies before kings." In the homes of affection and by the waysides of life; in the

street, in the shop, and in the nursery ; to the child, the old man, or the sick and suffering poor ; by speech, by letter, or by a life whose influence is inspiring as the atmosphere, and soft as the fall of light on flowers. Those who are least in the kingdom of heaven can make all men see what is their knowledge of the mystery of Christ, and help to circulate

his saving health through every place. To a deportment like this the apostle summons us when, in the pictorial language of the text, he compares believers to a temple filled and vivified with the presence of Deity, and tells us that one great end of their united life is that they should be as the "pillar and ground of the truth."

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. X. MATTHEW XXVIII. 19, 20.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." These are the terms in which a sentence which our Lord addressed to his servants a short time before his ascension are presented to the English reader in the common version. Our annotator proposes an amendment : let us look at it carefully.

This is his language. "*Teach all nations.* The word rendered *teach* here, is not the one that is usually so translated in the New Testament. "This word properly means *disciple*, or *make disciples of*, all nations. This was to be done by teaching them, and by administering the rite of baptism."

Here is some truth ; but also, in our opinion, some error. In the Greek New Testament five words occur which in the common English Testament are rendered *teach*. That which is found most frequently, διδάσκω [DIDASKO] is the word so rendered in the *last* clause of the text. That which is so rendered in the *first* clause, μαθηρεῖν [MATHE-

TEUO] occurs in but four instances.* It must be admitted that it is undesirable to translate two Greek words by the same English word in one sentence, but so much more copious is the Greek language than the English, that this cannot always be avoided without incurring a greater evil. This perhaps gave rise to the proposal to render the word in the first clause *disciple* instead of *teach*, a proposal in which we are aware that some respectable baptist scholars have acquiesced. This is by no means the only instance in which pædobaptist commentaries have exercised an influence on baptists which we deem injurious : in many other cases, habits of thought and modes of expression have been imported, and have obtained currency among us, which do not accord well with our principles. In this case, it appears to us that "*teach*" is the natural rendering, and that it expresses the meaning of our Lord more exactly than any word or phrase which has been substituted for it.

Till last century, we believe that among English translators "*Teach all nations*" was the uniform rendering.

* Matt. xiii. 52, xxvii. 57, xxviii. 19. Acts xiv. 21.

The Latin equivalent, "*docete omnes gentes*," is the version of the Vulgate, Beza, Calvin, Erasmus, and Montanus. The Geneva French Version of 1505 says, in like manner, "*Allez donc et enseignez toutes nations*;" and David Martin's of 1739, "*Allez donc et enseignez toutes les nations*." Some later English versions avoid the tautology by saying, "Instruct all nations." Doddridge says, "Proselyte all nations;" and Campbell, with less than his usual felicity, "Convert all the nations." But Boothroyd, and other zealous pædobaptists, of our own times, say, "Go ye therefore and make disciples of all nations." In his note on the passage, Boothroyd says, "Most critics thus render, which is the most literal version, and prevents the tautology, *teach all nations—teaching them, &c.* The sense is that they were to use the means which they possessed to make disciples. *Baptizing them, &c.* When made disciples, as the initiatory rite of Christianity, they were to be baptized into the name, belief or profession of the Father, &c." To the statement that when made disciples they were to be baptized, we can have no objection: but we must be permitted to ask, if Dr. Boothroyd's or Mr. Barnes's be the natural way of rendering the words, how was it that no translator hit upon it before the days of Dr. Hammond?

That there is an essential difference between these two phrases is obvious. To teach all persons to whom they gained access was within the power of the apostles, but to make those persons disciples required the reception of the truth, "not in word only, but also in power, and in the Holy Ghost." What our Lord had enjoined, Paul and Barnabas performed at Antioch in Pisidia; but the persons whom they first addressed did not generally become disciples; they put the word of God from them, and "*judged themselves unwor-*

thy of everlasting life." If the meaning of the word was expressed truly by the old translators, it is important to adhere to their phraseology in this instance, for that which it is proposed to substitute is decidedly a different thought, as well as a different form of expression.

In the baptismal controversy, it is obvious that the distinction is of practical moment. To teach is more definite than to disciple. You know what the word means; there is nothing equivocal about it. To disciple, is vague. *How* are they to be disciplined? By an act of their own, or by that of another? By the reception of instruction, or by submission to a ceremony? One cannot be taught who is in a state of unconsciousness; but it is conceivable that one may be made a disciple of by some species of registration, by some ritual performance; it is imaginable that parents or sponsors may engage for a new-born babe that he shall be accounted a disciple, and treated as one regularly entered in the class. If our Lord said "Teach all nations," the spirit of his direction may quite evaporate if we admit of the substitution of so vague a phrase as, "Disciple all nations."

What, then, is the precise meaning of this word? When our Lord said, in the only other instance in which the use of it is ascribed to him, "Every scribe who is instructed [*μαθητευθεις*] unto the kingdom of heaven,"* what did he mean? Mr. Barnes shall tell us. In his note on the passage, he says, "That is, every man that is acquainted with the gospel or with the truth." Not the slightest intimation is given here that the word properly means *discipled* or made a *disciple* of!

Examples in abundance of the use of this word, both in heathen writings and in those of the early Christians, might be furnished easily. Dr. Gale, whose

* Matt. xiii. 52.

profound erudition qualified him for the task, has provided a storehouse of quotations for those who should come after him. In his Reflections on Wall's History of Infant Baptism, he maintains that it is "one of the plainest things in the world that μαθητεύω [MATHETEVO] signifies properly to *teach*, and that this is the sense of it particularly in the commission, Matt. xxviii. 19." "I will show," said he, "beyond question, 1. From the sense of the Greek word;*

* To a portion of our readers the following extract will be interesting:—"No man doubts but μαθάνειν, the theme, signifies properly, *discere, docere, to learn, to teach, or instruct*; and it may be observed, that all words derived from it do ever retain some marks of this signification: thus μάθημα, a document, instruction, or that which is taught or learned; μαθητὴς, teachable, or apt to learn; μαθητιῶν, I desire to learn. And so in its compounds, ἀμασθής, unlearned; ἄρτιμαθής, one that lately began to learn; ἀντομαθής, one that learned of himself, without the help of a master; ὀλιγομαθής, one that learned but little. And πολυμαθής, one that has learned much; ἀναμαθάνω, I learn again. Καταμαθάνω, I learn thoroughly, or exactly. Συμμαθάνειν, to learn together; from whence συμμαθητής, a school-fellow, or fellow-learner. And so in like manner of all the rest.

"Since then the primitive signifies to learn, &c., and all its derivatives and compounds retain the like sense, why must only μαθητής and μαθητεύω be excepted? And where is their ingenuity, who so irregularly, and contrary to the analogy of the Greek tongue, arbitrarily pretend that these words have no relation to teaching, &c., only because this fancy serves their purpose something better? whereas an impartial judge would, from this observation alone, conclude μαθητεύειν must needs signify to teach, or to be taught, or to cause to be taught, or some such thing, which should include teaching.

"I suppose nobody will any more recur to the antiquated invention, which some grammarians have long been proud of, I mean the *antiphrasis*, which is now exploded by the best and most learned philologists, as a mere cover for the ignorance of those who use it. I need not refer you to the Spanish Minerva; for to be sure you remember well enough the sixteenth chapter of the fourth book, where Sanctius solidly exposes the mistake those grammarians committed, who when they knew no better imagined words were sometimes used in a contrary sense to the primitive from whence they were derived. *Lucus* in Latin is a common instance in everybody's mouth; but the more accurate and judicious now no longer say it is derived a *lucendo*,

2. From the authority of the several versions; 3. From the opinions of the fathers; and lastly, From the scriptures themselves and the practice of the apostles; that μαθητεύσας [MATHETEUSATE] does always, and particularly in the place under consideration, signify

gula minime luccet; but rather, because of the great and almost continual illuminations in the groves, occasioned by sacrifices, &c., as say Vossius and Perizonius, to name no more. And if this *antiphrasis* be, as Vossius expresses it, but a *silly whim of the grammarians*, who are oftentimes none of the ablest critics, then μαθητής, and μαθητεύω, as they are derived from μαθάνειν, to learn, &c., must likewise bear some congruity in their signification, and not be applicable to such as are not capable of learning or being taught.

"But some argue from the termination, and pretend that verbs in εἶναι are to be interpreted by *sum* in Latin; and so μαθητής signifying a disciple only, μαθητεύω might be rendered *sum discipulus*. It is easy to see how trifling this is; and that were it true, it could be of no use to our adversaries; for μαθητής, we assert, means such a disciple only as is taught; and then μαθητεύειν will signify, according to their own way, to be such disciples. But besides, the criticism is utterly false, as might be made appear from innumerable examples; thus κελεύω signifies *jubeo*, to command, as well as *εἶλω*, from whence it is formed; and so βουλεύω to counsel, &c., from βούλω. The like may be observed of *ρέω*, from whence *ρέω* forms some of its tenses, so perfectly synonymous are the two words; as are also *είω*, *σώ*, and *σειώ*; *χέω* and *χεύω*; *πλέω*, *πνέω*, and this may be seen too in βασιλεύω, ἀγορεύω, ἡγεμονεύω, φρονεύω, θεραπεύω, δληθεύω. στρατεύω, χορεύω, θρησκεύω, ἐκπορεύω, προφητεύω, μαρτυρεύω, and παιδεύω an instance in the very case, besides multitudes which I pass by, none of which can admit of the sense pretended.

"Upon all this, I think I may safely conclude, according to the analogy of derivations in the Greek tongue, as well as in all other languages, that a *disciple* in English is made of the Latin *discipulus*, which comes from *discere, to learn*; and as διδάσκαλος, a tutor, teacher, master, from διδάσκω, to teach, because such a master διδάσκει, does teach; but κύριος, a master or governor, from κύρω, full power and authority, because masters and governors are supposed, κύριος ἔχειν, to have such power; so μαθητής ἀπὸ τοῦ ἑμαθόν comes from μαθάνειν, to learn or teach, because μαθηταί, or disciples learn or are taught; and hence μαθητεύω is the proper word to signify the action of teaching, whereby persons are to be made such disciples, or if you please of *disciplining* or *making disciples* by teaching. But let this suffice concerning the origination of the word, and the assistance it yields to find out the true sense of it."—Gold's Reflections, Letter VII.

to teach or instruct, and to make disciples only by so doing."

One or two specimens of the use of the word by ancient heathen writers, as furnished by Gale, may suffice. Isocrates taught rhetoric at Athens, and the usual fee for his course was a thousand drachms. Demosthenes and some other young men, being unable to raise so large a sum, made him this offer, that for a fifth part of his instructions they would pay him two hundred drachms. His reply was, "We do not use, Demosthenes, to divide our art; but as good fish are sold entire, so if you have a mind to be TAUGHT (*μαθητεύειν*) I will instruct you in the whole art." Again, Plutarch says of Antiphon, the orator, "He was TAUGHT (*μαθητεύσας*) by his father who possessed oratory, and having learned the art of pleading he gave himself to the public." In like manner Ignatius, the martyr, uses the word, when he says, writing to the Romans: "I would, therefore, that those things should be confirmed by your practice, which you have prescribed in TEACHING (*μαθητευόντες*) only pray for me that I may be so strengthened within and without, as not only to be called a Christian, but also to be found one." Dr. Gale adduces many other illustrations of the subject from the writings of the Greek fathers, and testimonies in confirmation of his views from eminent lexicographers and theologians; but if any of our readers wish to pursue the investigation further we must refer them to his learned work.

But supposing, that "Disciple all nations" could be proved to be the true translation, great difficulties would remain. Does the word when rendered *disciple* include the idea of teaching or does it not? Some who have advocated this version have maintained that it does; and that the only mode of discipling is by teaching. Some maintain that it does not, but that all the teach-

ing should come after the discipling. Which is the opinion of Mr. Barnes we do not know. He says, "This was to be done, however, by teaching them, and by administering the rite of baptism." Does he derive the idea of *teaching* from the first clause or from the last? If from the first, then he dispenses with the last altogether. He makes no more reference to it than as though he regarded it as spurious. Then too, the process described is quite inapplicable to a new born infant. Disciple it how you may, you cannot disciple it by teaching. The process could not be intended for an infant a month old. It cannot take effect on such a one. If it can only be disciplined by teaching, it cannot be disciplined at all till it can understand the teaching. The baptism must be deferred. But the theory of some of the advocates of this translation is, that the two latter clauses describe the manner in which the first clause is to be effected. Disciple them, say they, by baptizing them and by teaching them to observe what Christ has commanded. This is probably the meaning of Mr. Barnes, who says, It was to be done by teaching them and by administering to them the rite of baptism. They have had no teaching, be it remembered, according to the hypothesis they are disciplined without previous teaching; thus all that is done for them is they are baptized and taught to obey Christ's commands. The Commission, according to this theory, does not enjoin the making known the gospel of salvation, or make provision for the nations hearing it. Not before baptism; not after baptism. Disciple them! How! Look to the participles and see. *Baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost, *teaching them* to observe all things whatsoever I have commanded you. Exclude teaching from the first clause of the commission, and

you exclude from the whole of the commission the preaching of Christ crucified. All that remains is ritual or preceptive. Baptize them, and teach them their duty. They may know nothing of Christ himself, or of the work that he has performed ; nothing of his person or offices, but they have been baptized and taught their duty. They are disciplined ; but are they partakers of the great salvation ? If so, they are saved by works.

JOCHEBED'S SONG.

BY MATILDA BASSETT.

My heart and soul united
To strike a note of love,
To Him who dwells in light
Ineffable above ;
Each power inflame
With gratitude,
In joyous mood
Aloud vibrate.

My household too shall swell
My anthem's joyful note,
And every hill-side tell
His name, as Zephyrs float
And waft the tune
From lowly vale
And flowery dale,
From night till morn.

I feared stern Pharaoh's wrath,
I thought my infant dead,
I trembling hastened forth,
My faltering footsteps sped,
In fitful dream,
I onward rushed
To where there gushed
The Nile's fair stream.

Of fragile wicker-work
Formed of papyrus reed,
I made a slender ark,
Compelled by utmost need ;
And there, 'midst fears,
My babe consigned,
Fanned by the wind
And bathed in tears.

But help came soon, and aid
Whence least I sought to find ;
The fair Egyptian maid,
Bounteous, with loving mind,
First saw my son,
Nor feared the curse
But called a nurse—
And I that one.

Shall I then mute remain
'Midst wonders such as these ?
No ; I the thought disdain,
I'll every moment seize
To tell aloud
Of Him I sought,
And who has brought
Me through this cloud.

Jehovah ! Israel's God !
Our nation is Thy care,
Thou dost inflict the rod,
Thou dost in mercy spare :
Bow down thine ear
And we will pray,
In troublous day
Thou wilt draw near.

We mingle praise with prayer,
We thank, yet still we need,
Oh ! lay Thy right arm bare
And succour Abram's seed ;
Though Egypt mock
And us debase,
Yet Jacob's race
Is still Thy flock.

And this, my rescued child,
Who soon the Nile's proud waves
Would with embraces wild
Have slain—be His who saves ;
Though faith grow dim,
And Israel cry,
Oh ! be Thou high
And work by him.

REVIEWS.

Letters on the Church of Rome, addressed to the Rev. Emmanuel Feraut, D.D. and LL.D., Chaplain to the King of Sardinia, and Italian Missionary to England. By BAPTIST WRIOTHESLEY NOEL. Letter I. The Claims of the Church of Rome. London: J. Nisbet and Co. 16mo. pp. 59.

We have been completely inundated of late with works on Romanism, so as to be unable to give to many books which we have received on the subject that degree of attention which courtesy seemed to demand. Some of them we have dismissed almost at a glance, which perhaps deserved better treatment, and others we have found to be unworthy of close examination. Yet when we received these pages we applied ourselves to their perusal with avidity. Personal esteem for the author might conduce to this in some degree, but we were influenced far more by our estimate of his qualities as a controversialist. Sincerity, the most important of all, he has proved that he possesses by his sacrifices for the truth's sake. Fairness, the rarest, never seems to cost him an effort. The study of the Romish system has long been familiar to him: this, we believe, is one of the principal causes of his abandonment of that church which bears the same analogy to the church of Rome as the cathedral of St. Paul bears to that of St. Peter. Whoever may be his antagonist, or whatever the theory he opposes, we always find in his polemical writings clearness of perception, gentlemanly habits of thought, and a respectable amount of erudition. We applied ourselves at once therefore to the business, and now, having read the publication, and thus accomplished what

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is often the most difficult part of a reviewer's work, we will present our friends with a brief account of its contents.

We learn from the pamphlet itself that Dr. Feraut, as the spiritual director of a young person who was once a member of Mr. Noel's Bible Class, challenged him to a discussion of the merits of the church of Rome, and expressed a wish that it should be in writing. Mr. Noel accepts the challenge; and as Dr. Feraut announced his intention of printing his replies, Mr. Noel avows his design to print successive letters on the claims of the Romish church, its hierarchy, its worship, its doctrine, its sacraments, and its discipline. This first letter is devoted to an examination of its claims.

Applying himself first to a description of the church as exhibited to us in the apostolic writings, Mr. Noel shows, that Christ loves his whole church and every member of it;—that he sanctifies them by his word;—that he makes them all at length perfect;—that he means to have them all at length with him;—that all their names are written in His book of life;—that all are the “first-born” of God, heirs of glory, and are therefore believers who have received Christ, and are sanctified by his Spirit;—that all are clothed at last in the righteousness of Christ;—and that all reach eternal glory in heaven. Thus he gives, as he expresses it, five separate and independent proofs that the church is composed of true believers. “Any one of the five,” he observes, “establishes the truth independently of the other four. The church is composed of true believers, because it is a temple built of

living stones ; because it is a flock composed of sheep who follow Christ ; because it is a household of servants who hold fast their confidence in Him ; and because it is expressly declared to be an assembly of children of God, who are His heirs, and whom Christ will make perfect, and have with Him for ever." Mr. Noel meets the objection derived from certain parables in which bad and good are represented as mingled together, by observing that "the field" is not the church but "the world," and that "the net" is not the church but the doctrine of the gospel, which makes nominal as well as real converts. "Every one who reads these parables with attention," he observes, "can see that the kingdom of heaven means the reign of Christ in the hearts of men. And that our Lord meant to say that in the establishment and progress of His reign, the door of the gospel would be like the net, true and false disciples would be like the ten virgins, believers would be like the merchant, and He himself would be like the sower. But the church is no more the net than it is the merchant, or the sower of the seed."

Having shown that, notwithstanding allegations to the contrary, this church is united—Holy—Catholic—and Apostolic, Mr. Noel turns to the claims of the Romish church. The doctrine of its standards is that "the church of Rome, with its affiliated churches under the pope, together constitute the church of Christ, out of which there is no salvation." The principal text brought forward to sustain this claim, that in the sixteenth of Matthew in which our Lord says, "Thou art Peter, and on this rock I will build my church," is examined carefully, and the deductions of Romanists from the passage are refuted in terms of which the following is a summary :—"Assuming that Peter is the rock, which has yet to be proved, I have shown you clearly, 1. That the

church is built on other apostles no less than on Peter ; that there is no evidence of the primacy of Peter ; that Paul was in every way the equal of Peter, if not his superior ; and that, therefore, the successors of Peter, if he has any, can inherit no primacy from him. 2. That Peter was never bishop of the church of Rome, and, consequently, that his successors, if he has any, are not to be found in that city. 3. That Peter, as the rock, could have no successor whatsoever. Each of these proofs separately destroys the claim of your church, for if Peter's successors have no primacy, then the Roman pontiff, as his successors, have it not ; or if Peter's successors are not to be found at Rome, then the pope is not his successor, and is not head of the church ; or if Peter had, as the rock, no successors, then the pope can not be his successor. But if each proof separately refutes your misapplication of this text, how completely must it be condemned by the combination of them all ! Your pontiff has no supremacy in the church of Christ grounded in this passage, because Peter had no supremacy, because Peter was not bishop of the church of Rome, and because Peter, as the rock, had no successors. The pontiff's claim is a thorough fiction. Lastly, I have intimated, what I shall hereafter prove, that your church, contradicting apostolic doctrine and precept, is not built on the rock at all, and instead of being mother and mistress of all churches, forms no part whatever of the church of Christ."

Respecting the promise of "the keys of the kingdom of heaven," Mr. Noel writes thus :—"As the kingdom is opened to the pardoned, and shut against the unpardoned, these words obviously mean, I will enable you to declare who are pardoned or unpardoned. But this power was given likewise to all the apostles. (John xx. 22, 23.) They did not, therefore, confer any primacy

upon Peter or his pretended successors. They do not mention successors, and all pretence of succession, founded on those words, and all assumption of authority by any such pretended successors founded on them, is usurpation. The power of the keys depended exclusively upon inspiration. As inspired men the apostles could pronounce with certainty what characters God would forgive or condemn, and by the nature of the case the power must terminate with the inspiration on which it rested. In other words, neither Peter nor any other apostle could convey this power of the keys to any other men, since they could not convey the inspiration with which the power was identified."

Having subsequently shown that the church of Rome is neither the church of Christ, nor any second universal church appointed and owned by Him, Mr. Noel asks, "What is it then?" To this question he replies, "It is the mixed multitude of a city swarming with soldiers, spies, and shirri, where the use of the bible is prohibited to the common people, and where civil and religious liberty is denied. It is a church the members of which so hate each other, that the bishop would be immediately expelled, amidst revolutionary uproar, from the city which he misgoverns, if the church were not coerced by a French garrison. 2. It has become, by the bold pretensions of its clergy, 'the mother and mistress' of many corrupt churches, which it has subjected to its dominion, and with which it forms what it erroneously terms the Roman catholic church. 3. This Roman catholic church, composed of the church of Rome and its adherents, is a church whose members have murdered one another by thousands in bloody wars. I have shown it to be unholy from its centre to its circumference; its catholicity has been won by force and fraud acting upon mediæval

ignorance; it is opposed to the doctrine and discipline of Christ's apostles; and yet it calls itself the one, holy, catholic and apostolic church of Christ. Animated by the most gigantic ambition, it has already made potentates and parliaments bend their knees to its proud tiara, and aims at nothing less than the subjugation of the whole world. Three tortured texts, like racked prisoners in its ecclesiastical dungeons, have been forced by it to support usurpations which their plain and natural meaning condemns. Thus sanctioned, it calls itself the church of Christ, and with a hardihood which eclipses the daring of all other usurpers, it has raised its unauthorized precepts to an equality with the laws of God, proclaiming that whoever disobeys them is guilty of mortal sin. By this proud claim to be the one true church, it denies the rights of the church of Christ; whom it vilifies as an impostor, whose crown it has trampled in the dust, whose throne it has usurped, upon whose members in all evangelical churches it has heaped its invectives, and to whom it has been through ages an imperious rival and a deadly foe."

These are views with which English Christians ought to familiarize themselves: if they are not acquainted with them already they should make themselves masters of the subject without delay. We shall not repent having given so long a notice of so small a book, if we should learn that in consequence of it, our readers in great numbers purchase and peruse the series of which it is a commencement. Mr. Noel may be trusted. He thoroughly understands the subject, and he perceives its importance. A man in his position has immense advantages too in treating with Romanists, over men who are fettered by articles of human device, or chargeable with unscriptural practices. His sword is "the sword of the Spirit,"

and he wields it with the skill of one who has long been accustomed to the exercise. We are thankful for that providential dispensation which has called him to this engagement, and we hope that wherever our opinion is valued this notice will have its legitimate effect. We are not afraid of baptized believers emigrating to Rome; but we are afraid of houses on the road thither, in which they may be induced to sojourn, and where their children will be prepared for a transfer of their allegiance to "the mother and mistress of all churches."

Foreshadows; or Lectures on our Lord's Miracles as Earnests of the Age to Come. By the Rev. JOHN CUMMING, D.D., Minister of the Scotch National Church, Crown Court, Covent Garden. Author of "Apocalyptic Sketches," "Lectures on Daniel," &c. London: Arthur Hall, Virtue, and Co. Fcap. 8vo. pp. 579.

MIRACLES may be viewed in various aspects. They may be regarded simply as miracles—the production, that is, of results by other means than the ordinary laws of nature. They may be viewed as attesting the supernatural authority of him who performs them. They may be viewed as bearing witness to the disposition of the worker, according as they are beneficent or otherwise. They may be viewed in the light of the influence they exert on the mind of the beholder. They may in some instances be regarded as parabolic; as in the case of the withered fig-tree, and, perhaps, the cleansed lepers, and the restored demoniacs. Dr. Cumming in the work before us regards them in another light; and seeks in this exposition of them to bring them before us in this other aspect. He views them as *being all of a typical nature, and as all typifying the same fact—the complete final restoration of nature to its*

pristine condition. In his own words, he seeks "to set forth as fully as possible the redemptive character of the miracles of our Lord;" "to show that they were not mere feats of power or proofs of divine beneficence, but installations of the future age—specimens on a smaller scale of what will be realized when the predictions of the two last chapters the Apocalypse shall have become of actualized in full and lasting fact." In corroboration of this view he asserts "that the miracles of our Lord were not simply acts of power, or expressions of beneficence, but that they were earnest, forelights, pledges of the grand and universal emancipation that will yet dawn upon the world." And he further affirms, that "no act of Jesus was finished when it was done; but it was significant of a greater act yet to be;" "whatever Jesus did, especially, was significant of something brighter and better that Jesus will do."

We have given the Doctor's own words, that there may be no misapprehension of his theory. The same statements are made in different parts of his lectures; but unfortunately Dr. Cumming does not think it necessary to advance any authority for this explanation of Christ's miracles, and as we are not aware that there is conveyed to us in the scripture that records them any intimation that this is the correct mode of their interpretation, we find it somewhat difficult to bring our minds to coincide with the arrangement. We understand how the miracles Christ wrought, evidencing a heart grieving over the consequences of man's sin, manifesting amazing compassion for the sinner, and testifying of infinite wisdom and power, suggest to us, as a probability, that He will bring about the complete restoration of a fallen world. But this is by no means what Dr. Cumming says or means. He regards them, and each and all of them,

as intended specifically to convey the one truth, that this restoration is to be effected; and though in many cases unquestionably the possibility of such significance holds, in other instances it requires, we think, all the Doctor's ingenuity and rhetorical ability to draw it out and make it plain. We confess that in the miracles of turning water into wine, of feeding the five and the three thousand, of the draught of fishes, and of the withered fig-tree, the relation to this truth is not self-evident to our minds; and in the case of Christ's hushing the tempest and bringing the ship immediately to land, we will present our readers with the author's own explanation. "When he walked upon the yielding waves, and beckoned to the obedient winds, and the former slumbered at his feet like gentle babes, and the latter came to him like his own hired servants, he then showed that he was creation's Lord, about to retune creation's tangled strings, and bring it back again like an Æolian harp, to its ancient order and perfection when God's Spirit shall sweep over it, and bring out glorious and inexhaustible melody." All this may be *true*; but we still doubt whether it was the intention of Christ to teach it when he performed the miracle. Dr. Cumming, however, states it; and his faith in the significance of miracles goes even further, for we afterwards find him saying, in reference to the expression, "He delivered him to his mother," in the narration of the raising the widow's son from death—"there may be in this—and I am sure that there is in it—a type and foretaste of that which shall be at the grand resurrection of the pious dead," "when every restored son shall be delivered to the rejoicing mother, and the joy that was felt in the house at Nain shall only be a dim, dim forelight of that intenser joy that shall be felt in the heavenly home," &c. Now either Dr. Cumming's views

of what constitutes a type are very vague, or the Bible, to our minds, if it teaches this may be made to teach anything else: ingenuity is required and little beside.

Dr. Cumming in this theory of interpretation supplies us with a criterion of the divine origin of miracles; and this he does in so many words, and repeatedly. "All true heavenly miracles have this one grand feature: they have a redemptive character; they go to counteract and reverse the effects of the fall." Now is this criterion the result of independent and sufficiently extensive induction; or is it a hasty generalization thrown out to support his hypothesis? obviously the latter; for its effect must be to set aside the vast majority of the Old Testament miracles. Where, for instance, is the redemptive character of Moses' leprous hand, of the plagues of Egypt, of the sun and moon standing still, of the earthquake engulfing Koran Dathan, and Abiram, of the sun going back on the dial of Ahaz,—of a host of others? But passing by this, he says, "If we try every miracle performed by our Lord by this test we shall find it stand." Is this so? We acknowledge we wondered how this should be made to appear in the case of the withered fig-tree; and this is the solution we found. "The selection of this tree, even by its sacrifice and destruction, to convey a new lesson to mankind, is an instalment and foreshadow of that glorious epoch when nature shall hear the last trump, and rise from her degradation and her ruin, and become the mighty lesson-book from which a vast and redeemed population shall learn new and glorious lessons of the goodness, and mercy, and beneficence of God." Is this sufficient? does this constitute a *redemptive character*? we are at a loss then to know what miracle is *not* redemptive. Our author, however, in another lecture supplies us with

such an instance. He says of the feeding the five thousand, "But in this miracle that was not a restorative or redemptive act, but clearly a creative act of power." According to Dr. Cumming, therefore, were he consistent with himself, this was no "true, heavenly miracle."

We assure our readers that it has been with much reluctance that we have been compelled to write as we have done. We took up the book with a somewhat firm hope that though we differ from Dr. Cumming on some points, yet that in treating of the miracles of Christ, his great power of representing and re-animating absent and bygone events, and his ability to draw out interesting lessons from everyday life, would have produced a book which we should peruse with pleasure. To say that there is not much instruction and much valuable practical remark to be met with in the volume, would be as far from the truth as to say that the volume, on the whole, commends itself to us. There is too much unsupported assertion; too much assertion supported by mere shadowy arguments; too frequent an intrusion of altogether extraneous matter; and to our minds, what is of far less importance, a too

great heaping up and mixing of not very original or tasteful figures. Dr. Cumming might perhaps excuse his lectures on the ground that they were printed from a reporter's notes taken as they were delivered. But we submit this is not enough. The world was not so anxious for another of his volumes as to prevent him from revising it before he committed it to the press. And no man, and especially no man occupying such a position as Dr. Cumming, has a right to thrust his crudities upon the public; and emphatically so, in relation to religion and religious evidences, and at a time like the present, when every false plea is eagerly seized upon by the opponents and the corrupters of Christianity. To us it appears that such a work as that before us is calculated to shake rather than to confirm the faith of the intelligent young men who may come within the sphere of its influence. This remark does not refer only to the main idea on which we have been commenting; but to many other subordinate matters treated of (as on page 337,) to which we have not time now to refer. Dr. Cumming announces a companion volume on the Parables, in which we hope he will take the opportunity to correct the erroneous impressions which his present work is calculated to leave.

BRIEF NOTICES.

Biblical Antiquities, with some Collateral Subjects, illustrating the Language, Geography, and Early History of Palestine. By the Rev. F. A. Cox, D.D., LL.D. With Maps and numerous Engravings. London: Griffin and Co. Crown 8vo. Pp. 502.

This volume constitutes one of the valuable series now being issued in the form of the Second Edition of the "Encyclopædia Metropolitana." It furnishes us with the results of the most recent investigations in this most important field of biblical inquiry. Many portions of the volume are very valuable; in

particular those relating to the geography and natural history of Palestine. The account of modern Judaism also, which the author fears may be regarded as somewhat irrelevant, is in our view so excellent and bears so closely on the general subject as fully to warrant its insertion. Nearly two hundred well executed wood-cuts add very greatly to the utility of the book; which for its condensed comprehensiveness is the best, as it certainly is the most readable, book on the subject in our language. Chronological tables and an index enhance the worth of the volume.

The New Biblical Atlas, and Scripture Gazetteer; with descriptive Notices of the Tabernacle and the Temple. London: Religious Tract Society. Imp. 8vo. Pp. 96.

Twelve large and well executed maps are comprised in this Atlas. The atlas is based on the "Bible Atlas" of Heinrich Keipert, of Berlin, who executed the maps for Dr. Robinson's "Biblical Researches;" the works of Berghaus, Ritter, Schubert, &c., having also been consulted. A peculiarity of the work consists in a valuable map of the physical geography of Palestine and the adjacent countries, constructed expressly for this Atlas by Petermann. An accurate and interesting description of each map accompanies it; plans of the tabernacle and temple, and a copious scripture gazetteer also adding to the utility of the work. It is a pity, however, that such valuable maps should be sent out into this rough world protected only by a paper cover.

The Synoptical Dictionary of Scripture Parallels and References: being an Index of the Texts of Scripture, classified according to their Sense under an Alphabetical List of the Various Subjects contained in the Bible: each Article being concluded with an illustrative Series of Appropriate Historical Examples: forming thus a Methodical Summary of the Principles, the Doctrines, the Precepts, and the Facts of Scripture: and comprising the most complete Collection of Parallels and References. London: Hamilton, Adams, and Co. 8vo. Pp. 302.

The elaborate title-page sufficiently explains the nature of the work, and it only remains for us to say that the author has in general well-executed the task he assigned himself, and that in our opinion, the volume is calculated to be of good service to the biblical student. The book differs from the ordinary common-place books of the scriptures in that they are generally founded on some theological arrangement, whilst this is based on a simple alphabetical classification; and in that they put before us the language of the texts quoted, whereas this presents us with its purport in a few words. It thus furnishes at one view, in a sort of tabular form, the meaning of the various passages of scripture relating to any given subject; having thus a very great advantage over the ordinary lists of parallel texts. In the execution of the work the author has shown great impartiality, and so far as we have followed him, and this somewhat minutely, great general correctness. We should have been pleased had there been in some cases a somewhat more logical classification of the various subjects,—genera and species being frequently made co-ordinate; for instance, God, and Titles of God, Christ and Human Nature of Christ, Holy Ghost and Gift of the Holy Ghost, &c. His choice of some terms also is not happy;—Heaven, not appearing, but instead, Felicity Eternal. To some little extent, too, there is manifest what almost invariably characterizes works of this class,—a too close attention to words rather than things; thus we do not find Christ called Brother, Intercessor, Example, or Friend. These, however, are small blemishes, and we mention them in

the hope that a second edition may speedily be called for, when they may be rectified. An index at the end is, however, quite sufficient to obviate any practical inconvenience from these sources; and the typographical department of the work is executed with such clearness and general excellence, as to make reference to the work a pleasure. Young ministers will find the volume useful not only in elucidating a particular passage of scripture, but in suggesting trains of thoughts that may very profitably be pursued.

The Story of Nineveh. By the Author of "The Faithful Promiser," "Night Watches," "Morning Watches," &c. Edinburgh: Paton and Ritchie. Square 18mo., pp. 65, boards.

Hoping to induce sabbath-schools to study the fulfilled prophecies respecting Nineveh and listen to the solemn reflections they convey, the author has given a brief view of facts brought before the public by Mr. Layard, trying "to make long volumes short, and hard sentences simple." Successive chapters treat of the Founder of Nineveh—its Greatness—its Repentance in the days of Jonah—its condition under Sennacherib—the Prophecies relating to it—the Discovery of its Ruins—and the comparative degree of Criminality which will be imputed to its inhabitants in the day of judgment. It is a little work of good tendency, and respectfully executed.

The Tried Christian; a Book of Consolation for the Afflicted. By the Rev. WILLIAM LEASE, author of "The Footsteps of the Messiah." London: Snow. 12mo., pp. 158.

The purpose of the author in the composition of this volume has been, to present a manual which should exhibit the teachings of scripture on the subject of afflictions, and be of service both to ministers and private Christians. He has furnished to the reader a book, clear, impressive, and eminently consolatory in its exhibition of those scripture truths which have special reference to affliction and trial; and which, if it have not the pretensions of some others, will not, we feel assured, be the least useful of his works.

Philip Doddridge: his Rise and Labours. A Centenary Memorial. By JOHN STOUGHTON, Author of "Spiritual Heroes," &c. London: Jackson and Walford. Fcp. 8vo., pp. 257.

This volume was read in a somewhat condensed form by Mr. Stoughton before the Congregational Union at its session at Northampton last autumn. The aim of the author was to present an outline of the character and the times of Doddridge; and all who know the writer's previous productions will be prepared to expect such a volume as we have before us—a graphic and life-like sketch, sure to interest and well calculated to instruct.

State Education: What is its Principle? A Lecture delivered at the Request of a Committee of Friends of Voluntary Education in Manchester, and now published under their

Auspices. By D. M. EVANS. Manchester: Ireland and Co. 8vo., pp. 15.

Manchester, so illustrious a few years since for its advocacy of free trade in corn, is now nearly equally notorious for the energy with which it is maintaining the doctrine of compulsory education. It is, therefore, with the greater pleasure that we see that our friend Mr. Evans, of Grosvenor Street Chapel, has responded to the call of the advocates of voluntary education by delivering and publishing a lecture on the principle involved in state tuition. To this topic he confines himself, after having briefly pointed out the sources of the prevalent desire for government education. He seeks only to convince those whose love of consistency is strong enough to cause them to shrink from a principle, the legitimate consequences of which they would deprecate most cordially; and forcibly, and, to our minds, unanswerably, he has demonstrated that in an appeal to government to educate the people such a principle is necessarily involved. The following sentences embody clearly the line of argument which is ably elaborated in the rest of the lecture. "Education, however defined, however limited, is a part of individual and social training, else it is nothing at all. It is a step in the process of development, a contribution to the manufacture of the citizen. Here, therefore, we have the principle that the subject is made by law. Laws are enacted, not for *man as he is*, which alone is the sphere of the politician, but in order to make him *what he ought to be*, which is the principle of universal despotism." "The great lesson which we have to learn is to have less faith in human law, more in the divine. We would imprint on the memory and conscience of all, that in a free country laws are made for the *government* and not for the *training* of men. Adhere to this principle, and no future social question will disturb your serenity as to its province; violate it in one instance, and *terra firma* is no longer beneath your feet." We earnestly hope that this lecture may be thoughtfully and extensively perused.

Classical Selections from British Prose Writers; chiefly illustrative of the Principles of Intellectual, Civil, and Religious Liberty; of Peace, Philanthropy, and Social Advancement. London: Cockshaw. Fcp. 8vo. Pp. 374.

Into this small volume are crowded a vast number of the noblest passages to be found in the range of English literature. They all breathe the spirit of liberty and truth: Milton, Macaulay, Hall, Foster, Chalmers, Brougham, and Canning, being laid under tribute to furnish a book of classical extracts, affording examples of surpassing excellence of style, undebased by association with a feeble and sickly morality. For the higher forms in our schools, this book will prove a great acquisition; for the railroad traveller it is admirably suited; and for that large class who if they read at all must do so at intervals snatched from their occupations, it supplies at the same time excellent food for thought and stimulus to action. The volume belongs to the series of the Library for the Times.

The Journal of Sacred Literature. New Series. Edited by JOHN KITTO, D.D., F.S.A. No. II. January, 1852. London: Blackader. 8vo.

Kitto's Journal this quarter contains a paper on the relative authority of the Hebrew and Greek scriptures of the Old Testament, in which is an elaborate argument in favour of the authenticity of the History of Aristes, narrating the translation of the LXX., by order of Ptolemy by seventy-two Jews in seventy-two days; the historic value of which has been almost universally rejected by biblical critics for the past hundred years: and in which also is a minute analysis of the Old Testament passages quoted in the New. It contains also articles on the ministry of angels, on the inscriptions on the rocks of Sinai, on the ancient oriental palaces, on the characteristics of miracles, on the Rephaim, and on the last vision of Ezekiel. There is likewise an article in favour of the divine authority of Solomon's song; and an interesting paper in which is propounded, in explanation of the account of the fall, the theory that the serpent was a very early name for Satan, derived from the terms of the curse, and that the generally received opinion that a literal serpent was the instrument of temptation is without any warrant from scripture. We need do no more than repeat our often expressed hope that this Journal, so valuable to thoughtful Christian men, will receive the support that it deserves.

Bible Gleanings. By MATILDA BASSETT. Published for the Benefit of the Woolwich Ragged Schools. London: Partridge and Oakley. 12mo., pp. 151. Cloth, gilt.

Much that is good in sentiment and pleasing in diction will be found in this volume, which is dedicated by permission to the Earl of Shaftesbury by one who calls herself "A Ragged School Teacher." Had the lady allowed herself more time for revision, many of her stanzas would have been materially improved; but this is a process which both poets and poetesses are too apt to neglect. In page 92, we have given a specimen, extracted from the longest piece, which is founded on the early history of Moses.

RECENT PUBLICATIONS Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Congregational Year Book for 1851, with an Almanack for 1852. Containing the Proceeding of the Congregational Union of England and Wales, and its Confederated Societies for that year, together with Supplementary Information respecting the Associations, Ministers, New Chapels, Schools, and Publications of the Congregational Body throughout the United Kingdom. London: Published for the Congregational Union of England and Wales. Price 1s, pp. 292.

The Eclectic Review. January, 1852. Contents: I. Early Independency. II. Homoeopathy. III. Memoir of Bishop Stanley. IV. Walpole's Assassini: or the Assassins. V. Francis's History of the Railway. VI. Life and Writings of Dr. Chalmers. VII. Prentice's Personal Recollections. VIII. A Page of French History. London: Ward and Co.

INTELLIGENCE.

AMERICA.

GENERAL VIEW OF THE MISSIONS.

In the January number of the Magazine published by the American Baptist Missionary Union, we find an article under this title, which will interest many of our readers.

In surveying the state of our missions at the commencement of a new year, as compared with their aspects a twelvemonth since, we have special occasion to note the benignant agency of divine Providence to strengthen our hopes and summon us to fresh and enlarged exertion. A grateful remembrance is due of His favour, which is the prime source and only effectual means of success.

In BURMAH, the same sovereign Providence that assigned us that field at the first, still directs our prayers and labours toward its cultivation. Rangoon and Ava, that had been closed against us for thirteen years, are once more opened for the proclamation of the truth. The government, lately so hostile, has met our missionaries with marked kindness. Through what motives this has come to pass, and how long the king's countenance will be favourable to them, we cannot tell. But our trust is not in the caprice of earthly monarchs. We gratefully accept the present auspicious indications as a call to press forward, leaving the issue to God alone. Even a brief interval of toleration may suffice to do a work that shall bear inestimable fruit hereafter, and the power that restrains the wrath of man for a moment is able to give perpetual peace.

The other Burman missions, in Tensasirim and Arracan, though with broken and enfeebled ranks, maintain their steadfastness and still find an encouragement to advance. Death has removed Mrs. Knapp on the threshold of her work in Arracan; and Mrs. Stilson, a missionary long tried and highly esteemed for her works' sake, has been taken from Maulmain. Mr. Stilson is disabled in a great degree from active labour, and has leave to retire from the mission. Mrs. Judson has returned to this country; and Messrs. Howard and Haswell are still among us to recover such a measure of health as will justify a resumption of their duties. Messrs. Wade, Stevens, and Simons, and Mr. Ranney, with their wives, have been favoured with health to prosecute their work. Messrs. Moore, Knapp, and Campbell, with inter-

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ruptions by sickness and bereavement, and under some disadvantages, sustain the responsibilities of the Arracan mission. They have been, or, we trust, will soon be, rejoined by Mr. Ingalls and family.

The KAREN MISSIONS, while they continue to share in the rich blessings which have distinguished them, have specially to record the complete translation of the scriptures into one dialect, with the prospect that Sgau and Pwos will both be alike favoured in this respect, at no distant day. But while this "sword of the Spirit" is made ready, there are few to wield it. The theological seminary at Maulmain, vacated by the resignation of Mr. Binney, remains under the temporary direction of the members of the mission, who give to it all the attention their onerous duties admit. Mr. and Mrs. Vinton returned alone to their labours; another missionary pair were about to follow them, when a mysterious providence disappointed their hopes. Mr. and Mrs. Thomas have joined the Tevoy mission. Should Burmah Proper continue open, the Karen churches in that kingdom, hitherto intolerably oppressed, may be strengthened and enlarged; and the truth which has done so much to weaken hostile superstitions, may make positive and more rapid conquests. The recent formation of a Home Missionary Society by the native converts, to promulgate the gospel among their unevangelized countrymen, is in this connexion a most promising feature. In the Karen missions generally, we see abundant proofs of God's power to "save by many or by few," and at the same time the evident want of the many to fulfil the task his providence sets before us.

The SIAM MISSION has passed through more than common vicissitudes. Early in the year a desolating calamity left it apparently powerless. But it would seem to have been forsaken "for a small moment," to be gathered "with great mercies." The nature of its work, chiefly preparatory, laying foundations with toilsome constancy against great discouragements, may have caused the churches in some measure to lose sight of it. The sudden affliction that has befallen our brethren has awakened a juster sympathy; and the termination of a hostile reign and the accession of a monarch who shows a more enlightened solicitude for the welfare of his people, make this sympathy opportune. We have reason to look for better days in Siam.

The historical prominence of the mission, as the second in the order of time, and its local consequence, give it strong claims. The fact that from its origin until now it has been singularly guarded by a watchful Providence from the force of some retarding influences that have unhappily affected other missions there, suggests the belief that there is a special work for it to do. Mr. Chandler is now in this country, to make arrangements for repairing the loss by fire. Messrs. Jones and Smith, Mrs. Jones and Miss Morse, remain at Bangkok. By the arrival of Mr. and Mrs. Ashmore the Chinese department has received a needed and effective reinforcement.

The NINGPO MISSION, in China, has been more than commonly tried by sickness, and Mr. and Mrs. Lord have been compelled to retire for a season from their work. Mr. Goddard is making good progress with the translation of the Bible and preaches regularly. Dr. Macgowan, though much interrupted by the feeble health of his wife, continues his medical and evangelical labours. The HONG KONG MISSION has been more favoured, both temporally and spiritually. Its operations have gone forward without interruption, and have been rewarded by a cheering measure of spiritual fruitfulness.

The ASSAM MISSION has been placed, by the return of one and the accession of two missionary families, in a more efficient state than at any former time. It is by no means equal to the task of cultivating so great and promising a field, but the force now engaged is a pledge to Christendom that American baptists are in earnest for the evangelization of Assam. Let us seek to redeem it shortly. The missionaries now engaged are Messrs. Brown, Whiting, and Cutter, at Sibangor; Messrs. Bronson, Stoddart, and Däuble, at Nowgong; and Messrs. Danforth and Ward, at Gowahatti.

The TELOOGOO MISSION, contrary to the earnest desire of the Board and of the Executive Committee, has passed through another year without reinforcement, but not without evidence that the word of the Lord, there proclaimed, is "quick and powerful." Mr. Day has been able to continue in his work without material interruption. Mr. Jewett, by the sickness of Mrs. J., has been withdrawn for a season, but by this time, we trust, is again engaged, with his wonted zeal, in preaching the word.

Though still destitute of missionary superintendence, our little church among the BAMBAS, in Africa, has proved its vitality as a vine of the Lord's planting, by its steadfastness in the gospel. Converts, too, have been added to their number. By such an appeal as these facts present, can none be moved to go for their help?

IN NORTHERN FRANCE, Mr. Willard and his assistants have found abundant scope for all their activity. A small church has again been gathered in Paris. In the south-eastern department Dr. Devan holds on his way against numerous obstacles. In both departments the success attained and the prospects opened on every hand are such as to justify enlarged exertions.

The GERMAN MISSION still continues pre-eminent in the amplitude of its returns for the labour bestowed. In the last three years the number of professed believers united in fellowship in the baptist churches has nearly doubled. Messrs. Oncken, Schauffler, and Kobner, at Hamburg, and Mr. Lehmann at Berlin, with pastors and assistants numbering between thirty and forty, have found the work expanding beyond their power to execute it. But a persecuting spirit has again manifested itself. "The rulers of the darkness of this world" are none the less enemies of the truth than heretofore.

IN THE GREEK MISSION, Mr. Arnold has been transferred to Athens. Mr. Buel remains at the Piræus. No signal change in the aspect of their work cheers our brethren, but they have grace to continue steadfast, not casting away their confidence "which shall have its reward."

Among the INDIAN TRIBES our missions present no new feature. The Cherokee mission continues to enjoy the evidence of God's presence and favour, in calling many to repentance. The Shawanoe mission has been reinforced by the appointment of Miss Gookin to assist in the Delaware school. Messrs. Bingham and Cameron among the Ojibwas, and Mr. Slater among the Ottawas in Michigan, pursue their laborious and sometimes discouraging tasks.

There have been years, perhaps, in which more thrilling messages have reached us from one and another mission; but seldom, if ever, has a voice come with such emphasis, and echoed from so many points, saying, *Go, work TO-DAY in my vineyard.*

SOUTH AFRICA.

Some ladies at Camberwell who support a South African Working Society have received from the wife of a missionary in that unhappy region a letter from which the following is an extract:—

"Of the state of our country I regret not being able to report more favourably. The prospect appears to get more gloomy every week. Bloodshed and plunder are going on to a fearful extent, the enemy appears to be successful in almost every movement; there are two very strong bodies of Kaffirs in the

colony. Oh! that the Lord may interpose on our behalf. You can scarcely imagine how much we have had to endure in consequence of the rebellion of the Hottentots, it has occasioned such a bitter feeling against the missionaries. All our actions are suspected, and everything that could be said in the way of taunt and slander has been tried to draw away the faithful few composing our congregation from the rebels as we are styled; some few have not been able to stand the test, but I am thankful to say our numbers have not much decreased, and those who remain are more decided than ever. On Monday we had our bazaar for the sale of the articles received from the Camberwell South African Working Society, and other friends in England; I was laughed at for attempting such a thing, but we disposed of a great many things and placed £13 5s. in the hands of our treasurer. All the fancy articles I have received are now disposed of. We nearly had an uproar at the meeting held in the evening. A large party of men came determined to put down the meeting if anything were said in excuse of 'rebel Hottentots.' But information having been given of their intention, great caution was used not to refer to the subject, and the meeting was quietly dispersed; the only way in which these gentlemen manifested their feeling was by putting leaden bullets in the plate instead of money."

EUROPE.

AUSTRIA.

The Christian Times of January 23rd informs us, that the Constitutionelle Blatt aus Bohmen states that the members of the London Missionary and Bible Society, who have for many years resided in Pesth and other Hungarian towns had been ordered (it is not said by whom) to leave the Austrian States, and to direct their journey in obedience to a proscribed route. This route excluded Vienna, and the reverend gentlemen in question were consequently forbidden to visit the capital. It is further stated that these missionaries, most of whom are family men, solicited in vain a short respite for the purpose of arranging and removing their households. In reply to this request they were peremptorily informed that they must proceed on their journey on or before the 15th instant. We trust, it is added, that this will strengthen the expression of our desire that there should be public meetings of a devotional character throughout the country to consider these significant events.

FRANCE.

A correspondent of the Christian Times, writing from Paris, January 21st, after giving

a lamentable account of public affairs adds,— "In the midst of all this it does not appear that we are to enjoy less religious liberty than under previous Governments. The Court of Appeal at Blom, in an affair that interested to the highest degree the liberty of worship—that of M. Lenoir, has just given a sentence which, adopting the doctrines of the Court of Cassation, acquits the pastor." After giving an account of the meetings of the Synod of the Union of the Evangelical Churches of France which have just been held, the same correspondent adds:—"The question of the freedom from military service of the young men preparing themselves for the ministry was examined. You know that all Frenchmen are called to the conscript urn at the age of twenty years; if they draw a bad number they are obliged to pass seven years in a regiment; a sum of money may exempt them from this service. It was said that the synod could guarantee nothing; and besides that the young men should not be in a more assured position than the churches themselves. An interesting fact was mentioned on this subject; a young and pious student, who was obliged to go as a soldier, found at Rome in the catacombs, an Englishman, who ensured the substitution, and sent him back to his studies.

The situation of the Central Treasury is better than we had dared to hope. The friends who have kindly aided it, will hear with pleasure that our little churches are learning to give. It has been calculated that the thousand members which compose them have given 30,000 francs, £1,200.

HOME.

BURTON ON TRENT.

The Rev. James Pulsford closed his pastorate with the baptist church at Burton on Trent on Sunday the 21st of December. His removal was caused principally by the increasing necessities of his family, and is much regretted by the church who are thereby left without a pastor.

RAMSEY, HUNTINGDONSHIRE.

A valedictory service was held in the baptist chapel Great Whyte, Ramsey, on Tuesday December the 30th, to pay a parting tribute of respect to the Rev. M. H. Crofts who, after sustaining the ministry in that place the last eighteen years, has removed to Andover, Hants. At five o'clock nearly four hundred persons of all denominations were provided with an elegant and substantial tea by the ladies of the church and congregation; and at six o'clock a public meeting was held, and after a few preliminary observations from the chairman, Mr. S. Newton the deacon of the church presented the late pastor with a

purse of forty sovereigns, which was followed by a suitable response from the minister, and three or four interesting speeches from other gentlemen. The usual doxology then closed one of the strongest demonstrations of public attachment and esteem ever witnessed in the county.

ANDOVER.

The Rev. M. H. Crofts, late of Ramsey, Hunts, having accepted a cordial invitation from the baptist church in Andover, Hampshire, commenced his labours there on Thursday evening the 1st of January, 1852. The congregations are already increasing, and it is hoped the great Head of the church is affording some other tokens of his gracious presence.

DARLINGTON, DURHAM.

Mr. John Lewis, second son of the Rev. W. G. Lewis of Cheltenham, having accepted a cordial invitation from the church and congregation assembling in Archer Street chapel to become their pastor, commenced his stated labours there on Lord's day, January 4th.

BINGLEY, YORKSHIRE.

Mr. J. Dawson, late pastor of the baptist church, Princes Risborough, having received a unanimous invitation to the pastorate over the baptist church Bingley, entered upon his labours on the first Lord's day in January.

BEVERLEY.

The Rev. John Gregson, late of Elgin, Scotland, has accepted a unanimous invitation to the pastorate of the baptist church Beverley, vacant by the removal of the Rev. R. Johnston to Glasgow, and entered upon the duties of his office the second Lord's day in January.

LEICESTER.

The Rev. George Grafftey, independent minister of Brassington, having changed his views on the subject of baptism, was baptized, along with Mrs. Grafftey on the 14th of January, in Charles Street Chapel, Leicester, by the Rev. T. Lomas. The processes through which his mind had passed in arriving at his present conclusions, and the reasons which had induced him to renounce infant sprinkling for believers' baptism, were stated by him with much clearness and force, *so that the service was one unusually impressive and interesting.* Mr. Grafftey commenced the independent cause at Brassington in the year 1844, by preaching in a house.

Subsequently, by the divine blessing on his labours, a chapel was built and a church and congregation were collected. Mr. Grafftey is, we understand, now about to supply the pulpit of a baptist church, with a view to the pastorate.

SHOTLEY BRIDGE, DURHAM.

On Lord's day, December 21, 1851, a new chapel at the above place was opened for divine worship. The Rev. John Green of Newcastle-on-Tyne preached in the morning and evening; and the Rev. Wm. M'Lean of Bromhaugh in the afternoon. On the following Thursday, being Christmas day, the public recognition of Rev. E. Le Fevre, late of Hail Weston, Hunts, as pastor of this very ancient and important church was held. Introductory service by Rev. W. M'Lean; recognition prayer by Rev. Mr. Long of Stockton-on-Tees; the charge by Rev. John Green of Newcastle-on-Tyne; the address to the people by Rev. J. Walker of Hexam; and the concluding prayer by Rev. W. M'Lean. Suitable hymns were presented by Mr. Town, of Leeds. In the afternoon a public tea party was convened, when nearly three hundred persons sat down to enjoy the beverage that refreshes but not inebriates. In the evening two brethren were set apart to the deacon's office; introductory service by Rev. J. Walker; the charge to the deacons by Rev. Mr. Long; designation prayer by the pastor, Rev. E. Le Fevre; and concluding prayer by Mr. A. Sharp, of Bedlington. Thus closed a series of interesting services, all of which were well sustained, both by ability, attendance, and contributions. A considerable debt still remains to be liquidated, respecting which an appeal will be made to the liberality and sympathy of the Christian public.

KEIGHLEY, YORKSHIRE.

The Rev. J. Harrison has resigned his charge of the church at Keighley.

CARLTON RODE, NORFOLK.

The Rev. P. B. Woodgate has accepted the pastorate of the particular baptist church meeting for the worship of God at Carlton Rode.

ROMNEY STREET, WESTMINSTER.

We are informed that the Rev. H. J. Betts has resigned his charge at Romney Street, Westminster, and is expected to vacate the pulpit next month. His address is Romney Cottage, Portland Place, Clapham Road.

CHELTENHAM.

The Rev. James Smith has removed from Shrewsbury to take the pastorate of the church meeting in Ebenezer Chapel, King Street, Cheltenham, vacant by the resignation of Mr. Howe. Mr. Smith enters on his renewed labours in Cheltenham on the first Lord's day in February.

WHITCHURCH, HANTS.

The Rev. Thomas Morris, having resigned the pastorate of the baptist church, East Street, Southampton, has accepted the cordial and unanimous invitation of the baptist church at Whitchurch, in the same county, and enters on his stated labours there on the first sabbath in February.

GRAYFORD.

We understand that the Rev. C. H. Hosken, pastor of the baptist church, Crayford, Kent, has given in his resignation, and will probably leave in May or June, and unless divine providence should otherwise direct will return to the United States.

BOCKWELL GREEN, SOMERSET.

It will be gratifying to all who take an interest in the preaching of the gospel in our villages to be informed that, in this village, containing a population of upwards of one thousand souls, the major part of whom are operatives in the employ of Wm. Elworthy, Esq., of Wesford House, that they are now favoured, through the benevolence of this gentleman, with an esteemed brother of the baptist denomination, who steadily labours among them with every prospect of success.

LONDON ASSOCIATION.

Thirty-two churches constitute this body:—

Bow.....	G. W. Fishbourne.
Brixton Hill.....	J. Hiron.
Camberwell.....	Dr. E. Steane.
Chelsea.....	
Church Street.....	J. Branch.
Devonport Street.....	
Devonshire Square.....	J. H. Hinton, A.M.
Eagle Street.....	R. W. Overbury.
Eldon Street.....	B. Williams.
Greenwich.....	J. Russell.
Hackney.....	F. A. Cox and D. Katterns.
Hammer-smith.....	J. Leechman, A.M.
Henrietta Street.....	C. A. M. Shepherd.
Hornsey Street.....	J. George.
Islington Green.....	G. B. Thomas.
Kennington.....	T. Attwood.
Kensington.....	W. G. Lewis.
Keppel Street.....	
Lion Street.....	W. Howieson.
Maze Pond.....	J. Aldis.
New Park Street.....	W. Walters.
Poplar.....	B. Cowdy.
Princes Street.....	C. Stovel.
Regent Street.....	

Salterns' Hall.....	J. Hobson.
Shacklewell.....	J. Cox and S. Green.
Shoreditch.....	W. Miall.
Shouldham Street.....	A. Blake.
Spencer Place.....	J. Peacock.
Tottenham.....	R. Wallace.
Vernon Square.....	O. Clarke.
Waterloo Road.....	

Statistics.

Baptised.....	235
By profession.....	16
By letter.....	208
Restored.....	9
	— 470
Died.....	74
Dismissed.....	227
Erasing of names.....	130
Excluded.....	23
	— 453

Clear increase in 29 churches.....	17
Dismissed from one church and received by another but not reported.....	27
	— 44

The eighteenth annual meeting was held at New Park Street Chapel, on Wednesday, January 14th. The sermon, on spiritual prosperity, was preached by the Rev. J. George of Horsley Street. In the evening the Rev. W. Walters presided at the public meeting, when letters were read from twenty-eight out of the thirty-two churches in association. Addresses were delivered by Benjamin Overbury, Lewis, and Fishbourne, and devotional exercises concluded by brethren Miall, Wallace, Howieson, Hinton, Blake, and Groser. The attendance was cheering; the reports from the churches on the whole encouraging, as showing a clear increase, though not so large as last year, and calculated to excite gratitude to God for his past mercies, and increased devotedness to his service for the future.

RECENT DEATHS.

REV. J. PRICE.

This aged and esteemed servant of the Lord sweetly and calmly fell asleep in Jesus on Thursday December 18th, after a few hours' illness, consequently the baptist church at Middleton Cheney, Northamptonshire, is deprived of an under shepherd. He fought a good fight, kept the faith, finished his course with joy, and of him it might indeed be said, "For me to live is Christ, but to die is gain."

MR. T. WHITTINGHAM.

Died, December 18, 1851, aged seventy-one years, Mr. Thomas Whittingham, thirty-four years a member and thirty a deacon of the baptist church at Whitchurch, Salop. Throughout his lengthened course he was a faithful and consistent advocate of the doctrines he professed, and illustrated them by his conduct in domestic and public life.

He was remarkable for steady attachment to the house of God and constant attendance upon the means of grace, sometimes under the most trying and discouraging circumstances; and for his activity in promoting the various objects which commend themselves to the enlightened servant of Christ, especially the scriptural education of the young,—having been superintendent of the Sunday-school for many years. After a life of active service he was enabled by divine grace to exhibit during a very trying illness an eminent degree of fortitude and patience, and entered the unseen world full of confidence in the Saviour he trusted and loved. Before his removal he had the pleasure of seeing some of his descendants, of the first and second degree, united with the church he had served so long and so well.

MR. R. NORTON.

Died, after a short but severe attack of typhus fever, December 23, 1851, aged thirty-five years, Mr. Robert Norton, of Lower Guiting, Gloucestershire. Mr. Norton survived his sister, Miss Sarah Norton, only six weeks (see Baptist Magazine for December, 1851), and thus has the church at Naunton and Guiting been unexpectedly deprived of two youthful but valuable members. Mr. Norton was baptized August 4, 1839, and to the end of his pilgrimage he was an honourable and useful disciple. By his death the sabbath school at Guiting has lost its superintendent, and all the members of the church a sincere and attached friend. His last hours were peculiarly peaceful and happy. Just before his decease he inquired of the nurse if she thought him dying, and on her replying, "I am afraid you are," he answered, "I hope you will not fear, for I do not." His remains were deposited in the burying-ground of the chapel at Naunton, in the same grave with his sister, December 27th; and his death was improved by his pastor, in the presence of a crowded congregation on the evening of Lord's day, January 4th, from Samuel i. 23, "They were lovely and pleasant in their lives, and in their death they were not divided."

MRS. GOLDSMITH.

The holy life and peaceful death of Mrs. Goldsmith, wife of Mr. Goldsmith, a deacon of the baptist church, Lewes, Sussex, affords a pleasing illustration of the power of divine grace, and as such is briefly recorded.

Mrs. Goldsmith was baptized and admitted to the fellowship of the church in 1825, and was enabled to maintain the character of a *consistent and faithful follower of Christ, until she fell asleep, July 25, 1851. By this event, her husband lost a most attached helpmeet, her relatives a faithful friend, and*

the church of which she was a member a zealous, active, and liberal fellow helper to the truth. Interested in every good work she gave special attention to the sick, the poor of Christ's flock, and young persons and others who gave any indications of religious concern. She always sought to promote union among the disciples of Christ. She was regular and punctual in her attendance on the means of grace. The cause of Zion was dear to her.

In the early part of last year Mrs. Goldsmith's health, which had been for a long time very feeble, suffered a severe shock. A long and severe illness followed, terminating in her death. From the nature of her disease it was not possible to have much conversation with her. Happily our hope concerning her had already a good basis in the long course of practical piety she had been enabled to maintain. The little religious conversation that could be held with her was, however, of a very pleasing character. It was most gratifying to observe that her mental powers were never so much under control as when they were employed on religious subjects. He who knew her pain dealt very gently with her. Her end was peace. On one occasion she said, "I have no doubt all is right, my times are in his hands, and he will do all things well. My hopes are fixed on Christ, there is no other foundation for a sinner, and I am a great sinner." To her husband she said, "I must leave you, for I think I cannot rally again. Beware of this world, there are many temptations and many snares. Keep close to God and He will be near to you."

From what has been said of the character of her illness it will be seen that the case of our departed friend strikingly illustrates the admonition, "Seek the Lord while he may be found." She was deeply sensible of this, and was earnestly desirous that her relations and others should receive the lesson. "What should I do now," she said "if I had a Saviour to seek!"

FRANCIS EARLE, ESQ. M.D.

For nearly thirty years Dr. Earle was known to the writer of this notice, as one who rested on the one foundation on which the church of God is built and secured. 'Mid many changes, and, were he here, himself would add many failures, his faith and his hope were ever the same. As an infant in the arms of its parent, so he reposed on the Christ of God, well knowing that his security arose from the loving heart and Almighty arm by which he was upheld. He clung as one who saw all else to be untrustworthy—all there to be security. If others worried and went away his word was, "To whom shall I go but unto thee? thou hast the words of everlasting life." Blessed is such an one, "for

tear and blood hath not revealed this to him, but our Father in heaven. "Not unto us, O Lord, not unto us, but unto thy name be the glory." Thou who hast begotten such art He who hast kept and dost keep them by Thine own power through faith unto "salvation ready to be revealed." Dr. Earle, though baptized on the profession of his faith in Christ Jesus, and from first to last in connexion with the baptists, was no denominationalist. He belonged to the church in God the Father and the Lord Jesus Christ. His love therefore was to that which is the Lord's, and these were welcome to his heart, his hospitality, his pecuniary contributions and his professional counsels, whether found among conformists or nonconformists. His very extensive field of practice made too large demands on his time and strength to allow him actively to enter on many things for which he was qualified. It is the province, however, of the Holy Spirit to distribute gifts and draw forth their exercise in accordance with His own will. The sick room with its cares and its sorrows was the well-defined sphere of Dr. Earle's service, and in it he was ever found as the servant of God, and of man for the Lord's sake. In the family of the writer, as in many others, there are who can tell how his visits were deared, and his footsteps hailed by those who are no longer in the body; how a smile played on pallid and pain-stricken countenances as he entered their apartments and spoke of their sufferings and

mercies; how he cheered them as from a full heart he told of a Saviour, while he also prescribed for their bodily relief; and, where failing strength forewarned of approaching dissolution, how he directed the eye to Him who has abolished death and brought life and incorruptibility to light by the gospel. Often did he thus soothe the dying pillow, and stimulate the faith and hope of those whom Jesus was putting to sleep, and often indeed, where no other voice than his own was allowed to speak of Jesus, that voice has told to the declining sinner his awful condition, and the remedy divinely provided.

It was on the 16th of May that the writer and his deceased friend last met and last parted. Neither party had a thought that their next meeting would not be until the first resurrection. But such is the fact. On the evening of the 20th he was attacked with vomiting of blood, and after thirty-six hours of severe suffering, with alternations of severe faintings, Dr. Earle fell asleep in Jesus, at his house in Ripon, in the fifty-sixth year of his age. Those dear to him, and who, as they tenderly loved him in life, survive to sorrow for his removal, but not as without hope, were with him from the commencement to the conclusion of his struggles. May the Lord's blessing be their portion, and in the lack of his valued care as a medical attendant may many with them be led to lean on Him who qualified and comforted Dr. Earle.

THE ROMAN CATHOLIC CHURCH IN GREAT BRITAIN.

(From the Catholic Directory for 1852.)

THE ROMAN CATHOLIC HIERARCHY IN ENGLAND AND WALES.

Dioceses.	Bishops.	When consecrated.	Population of Dioceses.
Westminster Arch-diocese.	Card. Nicholas Wiseman, D.D., Primate and Metropolitan	June 8, 1840; translated from Melipotamus, Sept. 29, 1850.	2,413,589
Southwark	Thomas Grant, D.D.	August 6, 1851.	2,335,427
Beverley	John Briggs, D.D.	June 29, 1833, translated from Trachis, Sept. 29, 1850.	1,788,767
Hexham	Wm. Hogarth, D.D.	Sept. 29, 1850.	961,934
Liverpool	George Brown, D.D.	Aug. 24, 1840; translated from Tloa, Sept. 29, 1850.	2,116,029
Salford	Wm. Turner, D.D.	July 25, 1851.	—
Shrewsbury	James Brown, D.D.	July 27, 1851.	1,082,617
Newport & Monmouth	Thomas J. Brown, D.D.	Oct. 23, 1840; translated from O.S.B. Apollonia, Sept. 29, 1850.	883,773
Clifton	Thomas Burgess, D.D.	July 27, 1851.	1,014,685
Plymouth	George Errington, D.D.	July 25, 1851.	1,116,715
Nottingham	Joseph William Hendren, D.D.	Sept. 10, 1848; translated from Uranopolis to Clifton, Sept. 29, 1850, and afterwards to Nottingham.	1,202,619
Birmingham	Wm. Ullathorne, D.D.	June 21, 1846; translated from Hetalonia, Sept. 29, 1850.	1,407,619
Northampton	Wm. Wareing, D.D.	Sept. 21, 1840; translated from Areopolis, Sept. 29, 1850.	1,290,439

ROMAN CATHOLIC CHURCHES AND CHAPELS
IN ENGLAND AND WALES.

Bedfordshire	1
Berkshire	6
Buckinghamshire	8
Cambridgeshire	3
Cheshire	21
Cornwall	5
Cumberland	9
Derbyshire	10
Devonshire	9
Dorsetshire	9
Durham	22
Essex	10
Gloucestershire	16
Hampshire	10
Herefordshire	4
Hertfordshire	3
Kent	13
Lancashire	119
Leicestershire	16
Lincolnshire	14
Middlesex	37
Monmouthshire	8
Norfolk	8
Northamptonshire	5
Nottinghamshire	3
Northumberland	23
Oxfordshire	8
Shropshire	11
Somersetshire	12
Staffordshire	36
Suffolk	6
Surrey	14
Sussex	9
Warwickshire	27
Westmoreland	2
Wiltshire	4
Worcestershire	12
Yorkshire	65
Isle of Man	2
Guernsey	1
Jersey	2
Alderney	1

SOUTH WALES.

Brecknockshire	1
Glamorganshire	3
Pembrokeshire	1

NORTH WALES.

Caernarvonshire	1
Denbighshire	1
Flintshire	5

Total of churches and chapels in England and Wales, 611.

ROMAN CATHOLIC CHURCHES AND CHAPELS IN
SCOTLAND.

Aberdeenshire	10
Argyleshire	3
Ayrshire	3
Banffshire	10
Buteshire	1
Caithnessshire	1

Dumbartonshire	2
Dumfries-shire	2
Edinburghshire	5
Forfarshire	4
Inverness-shire	19
Kincardineshire	1
Kirkcudbrightshire	4
Lanarkshire	12
Linlithgowshire	1
Morayshire	2
Peeblesshire	2
Perthshire	5
Renfrewshire	1
Ross-shire	1
Roxburghshire	1
Stirlingshire	3
Wigtownshire	2

Total of churches and chapels in Scotland, 98; besides about 40 stations where divine service is performed.

Grand total of Catholic churches and chapels in Great Britain, 708.

ROMAN CATHOLIC COLLEGES IN ENGLAND.

In England there are ten Roman Catholic Colleges, viz. :—

St. Edmund's Hertfordshire.
SS. Peter and Paul, St. Gregory's, Somersetshire.
Stonyhurst, Lancashire.
St. Cuthbert's, Ushaw, Durham.
St. Mary's, Staffordshire.
St. Lawrence's, Yorkshire.
St. Edward's, Lancashire.
Mount St. Mary's, Derbyshire.
College of the Immaculate Conception, Leicestershire.

In Scotland, one college, viz., St. Mary's, Blairs, Kincardineshire.

RELIGIOUS HOUSES OF MEN IN ENGLAND.

Archdiocese of Westminster	3
Diocese of Southwark	1
" Beverley	1
" Salford	1
" Clifton	2
" Plymouth	1
" Nottingham	3
" Birmingham	5
Total	17

CONVENTS.

Archdiocese of Westminster	10
Diocese of Southwark	9
" Hexham	2
" Beverley	3
" Liverpool	3
" Salford	5
" Shrewsbury	2
" Clifton	5
" Plymouth	4

Diocese of Nottingham	4
" Birmingham	14
" Northampton	1
Total	62

PRIESTS IN GREAT BRITAIN.

ENGLAND AND WALES.

Archdiocese of Westminster . . .	126
Diocese of Southwark	71
" Hexham	71
" Beverley	84
" Liverpool	125
" Salford	56
" Shrewsbury	39
" Newport and Menevia . . .	20
" Clifton	47
" Plymouth	23
" Nottingham	53
" Birmingham	122
" Northampton	27
Total	864

SCOTLAND.

Eastern District	31
Western District	58
Northern District	29
St. Mary's College, Blairs . . .	6
Total	124

Grant total of Priests in Great Britain, including Bishops as per Alphabetical List, 1,032.

Total increase of Priests, as compared with last year, 60.

GREY FRIAR'S STREET CHAPEL, NORTHAMPTON.

It is gratifying to state that the cause of Christ in this place of worship, which a few years ago appeared on the verge of utter extinction, now shows signs of increasing prosperity. The Sunday schools contain nearly two hundred children, and between thirty and forty teachers. The senior boys' bible class during the last year has been instructed in Archbishop Whately's "Lessons on Christian Evidences," and a class of the teachers meets on Tuesday evenings for the same purpose. The efforts recently made in this town to propagate infidelity and atheism by lectures and the distribution of infidel publications, have impressed the managers of the school with the importance of furnishing the minds of the young with arguments to refute the sophisms of impiety, and to enable them to give "an answer to every one that asketh a reason of the hope that is in them." It is also in contemplation to form a class for instructing the teachers and elder scholars in scripture geography, without interfering with the religious instruction on the Lord's day.

At the beginning of last year the chapel was encumbered with a debt of rather more than £400. At the suggestion of a liberal friend in the neighbourhood an effort has been made to remove it, which has been so far successful that on the first Sunday in the present year their esteemed minister (the Rev. Joseph Pywell, formerly of Horton College) had the pleasure of stating that only £180 remained, and, that of this sum promises had been received to the amount of rather more than a moiety. The church and congregation have contributed already to the extent of their ability the sum of £120; they have also received very liberal aid from some of their brethren belonging to the first baptist church in College-street, from persons belonging to the congregational churches, and from members of the establishment.

CORRESPONDENCE.

ANSWER TO A QUERY ON ORATORIOS.

To the Editor of the Baptist Magazine.

DEAR SIR,—In reply to the query in your last number, I beg to offer a few remarks on the subject of oratorios. I have long held a strong opinion on this question, and I think it quite wrong that Christians should sanction them by their presence. My objection is to their sacredness. Were they for the performance of sentimental and patriotic songs, VOL. XV.—FOURTH SERIES.

I might think that the time of a Christian might be better employed than in listening to them, but I should not feel any conscience as to the songs themselves. It is because oratorios are founded on the most solemn portions of the word of God, that I think it wrong and sinful to resort to them as means of gratification.

To a mind that reverences the scriptures as the inspired truth of the Holy Spirit, there is something too sacred, too awful in them, to

sanction their perversion to such a purpose. The portions employed are to be read and pondered and prayed over, that the soul may be imbued with their majesty and awful grandeur, and be filled with that fear of God, and that sense of his presence and government, which these passages are the means of communicating. But to convert them to song, and to bring them forth as a public amusement shocks the mind, as it would have done the captives to sing the Lord's song in a strange land. It was not merely the incongruity of the thing with their mournful condition, but the profanation of those sacred odes which were fit only for the house and worship of the Lord. And it shows either that their captivity had wrought in them a salutary change, and led them to appreciate from their loss those holy joys which they abused in the possession, or that there was a holy seed amongst them whose pious sentiments the words of the psalm express.

Indeed, all applications of scripture out of its proper import are to be blamed as irrelevant or inconsiderate; such as witticisms expressed in the words of scripture, or commonplace observations on business and the affairs of life, "to point a moral, or to round a tale." Such uses of the word of God take from the reverence and awe which we should feel for that word, given not to be applied to any purpose which we can make it fit, but to teach special truths. He who is in the habit of a devout perusal of the scriptures would almost as soon think of mocking God as of using his word for any purpose but that for which it was inspired. And surely this must tell against using that word for musical diversion, breaking up Heaven's messages of judgment or of mercy into fragments, for solos, duets, and choruses.

Another point to be considered is the parties by whom these performances are executed. There is no need to indulge in broad censure of professional singers. It is enough to say of them as a class that they are not supposed to be pious, God-fearing persons. Is it right to put into their mouths the most solemn sentiments of the word of God, to sing for our amusement, when their own hearts have no sympathy with them? It is distressing to have the divine name and word pronounced by men who do not "fear that great and dreadful name," and it never can be right to sanction this impiety by our presence.

Then, if we look at the persons who attend these oratorios, they are, according to their appearance, just the fashionable in life, the same as visit the horse-race and the ball-room. Some have professed to receive devout and heavenly impressions while listening to the *swelling strains of the musical choir*. I am not insensible to the power of music, to its *melting and overwhelming influence*. The same argument applies to the music of Roman catholic worship. But men deceive themselves as to devotional feeling. It is

not the ecstasy of melting and dying away; here the sensibilities may be touched, but the heart unchanged. Right views of God and his truth are the foundation of sound devotion, but these movements of sensuous piety are compatible with gross error and dabasing superstition. It is quite clear that no persons attend a musical festival as a religious exercise, few pray to be prepared to benefit by it, few pray the more for having gone there. If it were true then that some have been beneficially affected, it cannot be right to seek it in a way open to such weighty objections. All that is of true interest to the soul may be found in a way not liable to these exceptions. The business of an earnest Christian is not to seek how near he may go to the world's pleasure, and not be of the world, but to come out and be separate. If the supreme importance of this be felt, there will be little difficulty in settling such questions as the one contained in your magazine.

Yours truly,
JOHN GREEN.

Newcastle on Tyne,
9th Jan., 1852.

THE SPIRITUAL WANTS OF DUBLIN.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—I am anxious to place before you the state of the baptist interest in this city, with the most ardent desire that a gracious God may put into the hearts of some of his people to contribute to an increased agency. The city of Dublin and its suburbs contain a population of nearly 300,000 inhabitants, about four-fifths of this number are Roman catholics, and one-fifth or about 60,000 nominal protestants; there are about twenty parish churches, and twelve or fourteen other episcopal churches supported by voluntary contributions; there are, besides these, five presbyterian churches, eight or nine Wesleyan chapels (including the various sections of that body), the independents have three large chapels, and in the midst of this vast population there is only *one* small baptist chapel.

Again, in connection with nearly all the episcopal churches, there are two (in some places three) clergymen with a staff of paid assistants, such as readers, schoolmasters, visitors, &c.; in the service of one church there are seven or eight city missionaries supported by the society for Irish Church Missions; the Wesleyans have about twelve ministers with their usual active system of agency in operation; the presbyterians are respectable and influential with various schools and charities at their command; the baptists have only one minister without either city missionary, schoolmaster, or other paid agent; nor is there at present any male member whose time is at his command to assist in visiting or aid in any good work—the

only brother who could give his time to such a work, and who willingly devoted himself to works of mercy, has been laid aside for some time past by indisposition. It is right to say that several of the members engage in sabbath school teaching, and the deacons visit some of the absent or sick members on the Lord's day, and occasionally at other times.

In the name of the Lord I beseech Christian friends to ponder over this state of things! Imagine only one baptist minister in the city of Bristol with a population considerably below that of Dublin; or think of only one baptist minister in all Birmingham!

So far as the baptists are concerned Agra is better provided with agents than Dublin!

"But I feel constrained, dear brother, to place this matter before you, not only from the necessities of the case, but from the consideration that I feel assured God is with us. Since I settled here five years ago our congregations have never been so numerous or so interesting as at present, yet during that period we have lost by emigration, death, and otherwise, more than one-third of our church and congregation. Now we are at peace, and as a church united, and, what is a good test of piety, at our week evening service, which is very interesting, we have double the number in attendance that we had two years ago. During the past year eleven have been baptized and one awaits the first opportunity. Four have been received by letter from other churches, and our clear increase for the year is thirteen. These facts are encouraging, and impress me with the idea that God has set before us an open door—that he is about to revive and bless us. I am, therefore, deeply anxious that the season of harvest should not pass away without an attempt to do the Lord's work. I feel myself utterly incapable of making suitable preparations for the pulpit, attending to the various calls of Christian union and sympathy, and at the same time pursuing a system of visiting from house to house, so as to make an impression upon any one district or locality. Neither is the church at present able to support an agent. In addition to the usual expenses of a church, we have to meet an annual ground rent on our chapel of £36 per annum; our financial affairs, however, are improving, and some of the friends are liberal. I therefore want my Christian brethren to assist me in the support of a city missionary or scripture reader. One generous hearted lady in England supports a reader under my zealous brother, Mr. Young of Cork. Is there no other baptist lady or gentleman to be found, who will in like manner consecrate of their substance to support an agent in Dublin? I hope in God that some one may be found to assist in this good work; or if there be not one, are there not five or ten brethren to be found who will unite in responding to this call from the sister island? or cannot there be found some

wealthy respectable church that could send such an agent to Dublin? I assert, without fear of contradiction, that in all Ireland there is not so good a field for a baptist agent as here, the poor Roman catholics are more liberal, more enlightened, and less under the domination of the priesthood than in the country; and there are a considerable number of the working classes of English and Scotch who settle in back streets and lanes, and never attend any place of worship. Many of these would be glad to be invited to the house of God. I entertain the most sanguine hopes, that had I the assistance of two regular visiting agents, with the blessing of the great Head of the church, our nice little chapel would soon be well filled. One advantage which Dublin possesses over the country parts is, that from time to time, we gain accessions from a class both able and willing to support the gospel. Of this class lately we have gained some valuable additions, so that with a little help for a year or two, I trust in our covenant God and Father we should soon be able to render the Baptist Irish Society important aid. If any Christian friends would place their contributions at my disposal for such a work I would engage, with God's help, to see them righteously expended.

I have felt myself unable to express the deep anxiety I entertain as to the issue of this appeal, and must leave the matter with you, knowing full well that the hearts of all God's saints are in his hands, and that he can direct them so as to fulfil his own purposes of mercy.

I remain yours,

In the gospel of our Lord Jesus,
Dublin, JAMES MILLIGAN.
January 12, 1852.

P.S. I think my good brother, John Clark of Jamaica, who lately visited us, and entered into the spiritual destitution here, would fully corroborate my statements, as to the necessity for additional agents, and the cheering prospects of success.

HAMBURG.

To the Editor of the Baptist Magazine.

DEAR SIR,—A private communication from Hamburg, recently put into my hands, has renewed and deepened the apprehension that persecution (already existing) will too probably extend more widely on the continent.

Moreover, our dear brother expresses his urgent need of further pecuniary support for the cause of the gospel, both in Hamburg, and generally in the mission emanating from the church in that city. His exertions, and those of his brethren, are incessant, but the funds of the mission, as well as his own personal resources, are utterly exhausted.

Surely it must be the duty, and will be felt the privilege, of British Christians to respond to this appeal; and I hope it will not be deemed presumptuous on my part if I invite combined effort for so unquestionable an object, by offering that, if twenty other friends of the cause will give five pounds each, I will, as soon as one hundred pounds shall have been subscribed, give my five pounds to make it guineas.

If friends, willing to accept my challenge, will communicate to me their names, I will appoint some party to whom their cash, with my own, may be paid; and then the total transmitted to the continent.

I am, dear Sir,

Yours sincerely,

136, Long Acre.

S. WILKIN.

EDITORIAL POSTSCRIPT.

An important meeting was held in the Library at Moorgate Street, on the 19th of January, with a view to the formation of a society for the erection of places of worship in the metropolis connected with the baptist denomination. It had been convened by a circular bearing the names of twenty ministers and other gentlemen, known and esteemed throughout the body. In the absence of Mr. Peto, who was to have presided but was unexpectedly detained on the continent by business, Mr. G. T. Kemp took the chair; and it was determined, on the motion of Mr. Noel, seconded by Mr. Gurney, that it was desirable that a society should be formed. A Committee to draw up a constitution and rules to be submitted to another meeting of the same kind was then appointed.

Contributions to the Baptist Irish Society, which have been received more than a week before the close of the month are always acknowledged in the next Chronicle. If at any time the donor finds that a sum which he forwarded early enough to be mentioned is not specified, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors, and prevent losses which would be otherwise irremediable.

So repeatedly as announcements have been made that Chapel Cases cannot be inserted in the body of the Magazine, it is surprising that the editor should continue to receive pressing requests to insert such appeals. They are dismissed simply with a feeling of regret that duty should forbid a course to which sympathy would lead us, when they come from ignorant persons; but when they come from gentlemen of high intelligence, perfectly competent to understand the ne-

cessity for inflexible adherence to general rules, they give absolute pain.

The writer of the account of Mr. Lewis Anderson which appeared in our last informs us that the name of the place at which he was born was not *Draivie* but *Drainie*; that the name of the place where Mr. Sutherland, his father-in-law resided was not *Kearn of Duffess* but *Keam of Duffies*; and that the sentence which related to his adoption of baptist sentiments should have concluded thus:—"he was gradually conducted by the force of scripture evidence alone to the same conclusions as his recently baptized brethren."

A new penny weekly publication has been started by the Religious Tract Society to be called *The Leisure Hour*. It is to be illustrated by engravings, and rendered interesting, if possible to readers who do not usually seek recreation in works of a healthy tendency. This will be found difficult, we doubt not, and we are not inclined to add to the obstacles which its conductors will find in their path by the obtrusion of advice: we shall rely upon them that they will not for the sake of pleasing the thoughtless, introduce matter that will be regarded as objectionable by the discreet.

Our esteemed brother, Mr. Trestrail, has at length experienced that bereavement which he and his friends have long anticipated. Mrs. Trestrail was released from suffering on Lord's day, January 25th.

As discussions on the subject are taking place upon the Continent as well as in our own daily papers, it cannot be wrong to advert to the fact that there is within a short distance from our shores an immense disposable army, immeasurably superior to our own in everything which renders an army effective, and subject to the authority of a reckless adventurer, the main-features of whose policy are secrecy and suddenness. We are not alarmists; we are not frightened; but it is only because we have hope in the tender mercies of an Almighty Father. Were we to draw our conclusions from the probabilities of the case, we should think that England was far, very far from being safe. And who can say that the time is not come that judgment should begin at the house of God? Who can say that the diseases pervading our churches do not require the use of strong remedies? The worldly spirit among us, impeding the progress of truth, and preventing its legitimate effects on society at large, may call for chastisements, the bare thought of which is appalling. It cannot be wrong therefore to speak of prayer—private prayer, and public prayer—as an imperative duty at the present moment, in reference to the condition and prospects of our beloved country.

IRISH CHRONICLE.

FEBRUARY, 1853.

ROMANISM IN IRELAND.

Few of our readers have any adequate notion of the difficulties which must be encountered by those who attempt to spread scriptural religion in Ireland arising from the number and organization of our avowed opponents. An opportunity now occurs of presenting our friends with a statistical view of the Romish Hierarchy in the neighbouring island, derived from a work intended for the use of the adherents of Rome, and published last month in Dublin, but too large and expensive to be likely to find its way very generally among English protestants. We have extracted from it the following epitome, believing that it will give to many a new view of the scale on which our operations ought to be carried on. In apportioning their subscriptions to the different societies which they support, too many, if they do not overlook Ireland entirely, assign to it a degree of aid very inferior to that which we think the amount of its population, the darkness in which it is enveloped, and its proximity to England should dictate. Let it be seen what an immense army of Romish emissaries, officially and systematically opposed to all our efforts in either island lies near our shores, and occupies that immense country, much of which now lies within twenty-four hours' ride of London.

Ireland is divided into four provinces, —Ulster, Leinster, Munster, and Connaught. Each has an archbishop, the archbishop of Armagh, who presides over Ulster being primate. The dioceses in his jurisdiction are nine.

ARMAGH.

ARCHBISHOP	PAUL CULLEN, D.D.
In his own diocese, are—	
Parish Priests	50
Curates	64
Chapels	126
College	1
Convents	4
Nunneries	2

MEATH.

Bishop	John Caulwell, D.D.
Parish Priests	66
Curates	72
Others	12
Chapels	142
Colleges	2
Convents	2
Nunneries	4

DERRY.

Bishop	John McLaughlin, D.D.
Coadjutor	F. Kelly, D.D.
Parish Priests	37
Curates	62
Chapels	72
Nunneries	2

CLOGHER.

Bishop	C. McNally, D.D.
Parish Priests	37
Curates	56
Chapels	80
College	1

RAPHOE.

Bishop	P. McGettigan, D.D.
Parish Priests	30
Curates	28
Chapels	46
College	1

DOWN AND CONNOR.

Bishop	C. Denoir, D.D.
Parish Priests	42
Curates	20
Chapels	84
College	1

KILMORE.

Bishop	J. Brown, D.D.
Parish Priests	41
Curates	47
Chapels	90
Seminary	1

ARDAGH.

Bishop	W. O. Higgins, D.D.
Parish Priests	38
Curates	53
Chapels	61
Convent	1

DROMORE.

Bishop	M. Blake, D.D.
Parish Priests	16
Curates	24
Chapels	39
Nunnery	1
College	1

LEINSTER.

ARCHBISHOP	D. MURRAY, D.D.
In his own diocese, Dublin, are—	
Dean	1
Vicars-General	2
Archdeacons	2
Rural Deans	8
Chancellor	1
Treasurer	1
Prebendaries	22
Parish Priests	47
Curates	140
Regulars	100
Total Clergy	308
Convents	10
Nunneries	32
Nuns	450
Chapels	130
Colleges	14
Monasteries	4

KILDARE AND LEINSLIN.

<i>Bishop</i>	<i>F. Haly, D.D.</i>
Parish Priests	45
Curates	72
Chapels	113
Convents	2
Nunneries	11
Colleges	2
Monastery	1
Clergy in College	20

OSORY.

<i>Bishop</i>	<i>H. Walsh, D.D.</i>
Parish Priests	36
Curates	60
Friars	12
In College	10
Chapels	94
College	1
Convents	4
Nunneries	3

MUNSTER

ARCHBISHOP OF CASHEL *M. SLATTERY, D.D.*
In his own diocese—

Parish Priests	48
Curates	69
Friars	10
Priests in College	10
Churches	90
College	1
Convents	3
Nunneries	2

CORK.

<i>Bishop</i>	<i>W. Delany, D.D.</i>
Parish Priests	33
Curates	45
Chapels	48
College	1
Convents	5
Nunneries	8
Monasteries	2

KERRY.

<i>Bishop</i>	<i>C. Egan, D.D.</i>
Parish Priests	44
Curates	38
Convents	9
Churches	93
Monasteries	2

LIMERICK.

<i>Bishop</i>	<i>J. Ryan, D.D.</i>
Parish Priests	43
Curates	60
Chapels	94
Convents	3

WATERFORD AND LISMORE.

<i>Bishop</i>	<i>N. Foran, D.D.</i>
Parish Priests	36
Curates	70
Others	30
Chapels	76
College	1
Convents	5
Nunneries	10

CLOVE.

<i>Bishop</i>	<i>T. Murphy, D.D.</i>
Parish Priests	42
Curates	65
Others	6
Chapels	102
Nunneries	7

ROSS.

<i>Bishop</i>	<i>W. Keane, D.D.</i>
Parish Priests	9
Administrators	2
Curates	12
Chapels	22

CONNAUGHT.

<i>ARCHBISHOP OF TUAM</i>	<i>J. M'Hale, D.</i>
In his own diocese—	
Parish Priests	49
Curates	58
Others	6
Monasteries	10
College	1
Convents	2
Nunneries	4

CLONPERT.

<i>Bishop</i>	<i>John Derry, D.</i>
Parish Priests	21
Curates	15
Regulars	14
Churches	44
Convents	4
Nunneries	2

ACHEMRY.

<i>Bishop</i>	<i>P. M. Nicholas, D.</i>
Parish Priests	22
Curates	23
Chapels	44
College	1

ELPHIN.

<i>Bishop</i>	<i>G. J. P. Brown, D.</i>
Parish Priests	49
Curates	51
In Priory	6
Monasteries	1
Chapels	81
Convents	3
Nunneries	2

KELMACDUAUGH AND KILFERORA.

<i>Bishop</i>	<i>E. French, D.</i>
Parish Priests	19
Curates	9
Convent	1

GALWAY.

<i>Bishop</i>	<i>L. O. Donnell, D.</i>
Parish Priests	14
Curates	12
Others	14
Chapels	16
Convents	4
Nunneries	5
College	1

KILLALA.

<i>Bishop</i>	<i>T. F.</i>
Parish Priests	20
Curates	17
Chapels	40

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	1	7	6	£ s. d.
Abingdon, by the Rev. R. H. Marten; Collection	1	7	6	
Burry, Mr.	0	5	0	
Coxeter, Mr.	0	5	0	
Dickey, Mr.	0	5	0	
Faulkener, Mr.	0	5	0	
Jackson, Mrs.	0	5	0	
Kendall, Mrs.	0	10	0	

Contributions continued.

	£	s.	d.	£	s.	d.
Leader, Mrs.	1	0	0			
Marten, Mr.	0	5	0			
Payne, Mr. E.	0	10	0			
Williams, Mr. I.	0	10	0			
Sedgefield, Mr.	0	10	0			
				5	19	6
Accrington, by Rev. C. Williams; Collection				5	0	0
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Bassett, Edward, Esq., Donation, by T. Young, Esq.	5	0	0			
Gurney, W. B., Esq., Donation	50	0	0			
				69	17	4
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Herbert, Mr.	1	0	0			
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Nicholson, Mr.	0	5	0			
Penny, Rev. J.	1	0	0			
Provis, Mr.	0	5	0			
Roesser, Mr.	0	1	0			
Teague, Mr. P.	0	10	0			
Thomas, Mrs.	0	5	0			
Thomas, Mr. J. T.	0	5	0			
Trotter, Mr. T. B.	1	0	0			
Trotter, Mr. Isalah.....	0	10	0			
Trotter, Miss	0	5	0			
				10	16	4
Great Brickhill, Friends				1	2	7
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Ipswich, Turret Green, by Rev. I. Lord; Collection	3	15	6			
Bayley, Mr. W.	1	1	0			
Bayley, Mr., junior	0	10	6			
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Gill, Mr. G.	0	5	0			
Gill, Mr. G., Collected by	0	3	6			
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Squirrell, Mr.	0	2	6			
				7	2	10
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Barran, Mr. J.	0	5				
Bilbrough, Mr. J. B.	0	10	0			
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Wylde, John, Esq.	2	2	0			
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Lewisham Road, Greenwich, Rev. J. Russell.....	1	0	0			
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Contributions continued.

	<i>£</i>	<i>s.</i>	<i>d.</i>
London, <i>For the Debt</i> , by Rev. F. Trestall, First Instalment from Card	10	0	0
Brunier, Miss, <i>Donation</i>	5	0	0
Islington Green, by Rev. G. B. Thomas, Collection	6	11	4
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Vernon Chapel, Collection	3	15	2
Lion Street, Walworth, Female Auxiliary Missionary Society, per Mrs. W. H. Watson	14	10	0
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Benham, J. L., Esq.	1	1	0
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Whitehorne, J., Esq.	2	2	0
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Louth, <i>For the Debt</i> , Ditchett, Mr. W. D.	0	10	0
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Aked, Mr.	1	1	0
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	8	11	10
Wallingford, by Rev. S. Davies; Collections	4	15	5½
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Davies, Mr. C., <i>Subs. 10s., Don. 10s.</i>	1	0	0
Jones, Mrs.	0	5	0
Marshall, J. H., Esq.	0	10	0
Scorey, Mr., <i>Subs. £1, Don. 10s.</i>	1	10	0
Wells, Mr., <i>Subs. £1 1s., Don. 5s.</i>	1	6	0
Wells, E., Esq.	0	10	0
Sums under five shillings	0	19	6½
	11	1	6
Wooton-under-Edge, Griffiths, Mr. J. Kingswood, <i>Subscription</i>	5	0	0
A Poor Minister	0	2	6
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S. G.	1	0	0
L. M.	31	7	9

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Glasgow, by R. Kettle, Esq., Mitchell, W. G., Esq., <i>Subscription</i>	1	1	0
Lealie, Fifeshire, a Friend	9	10	0

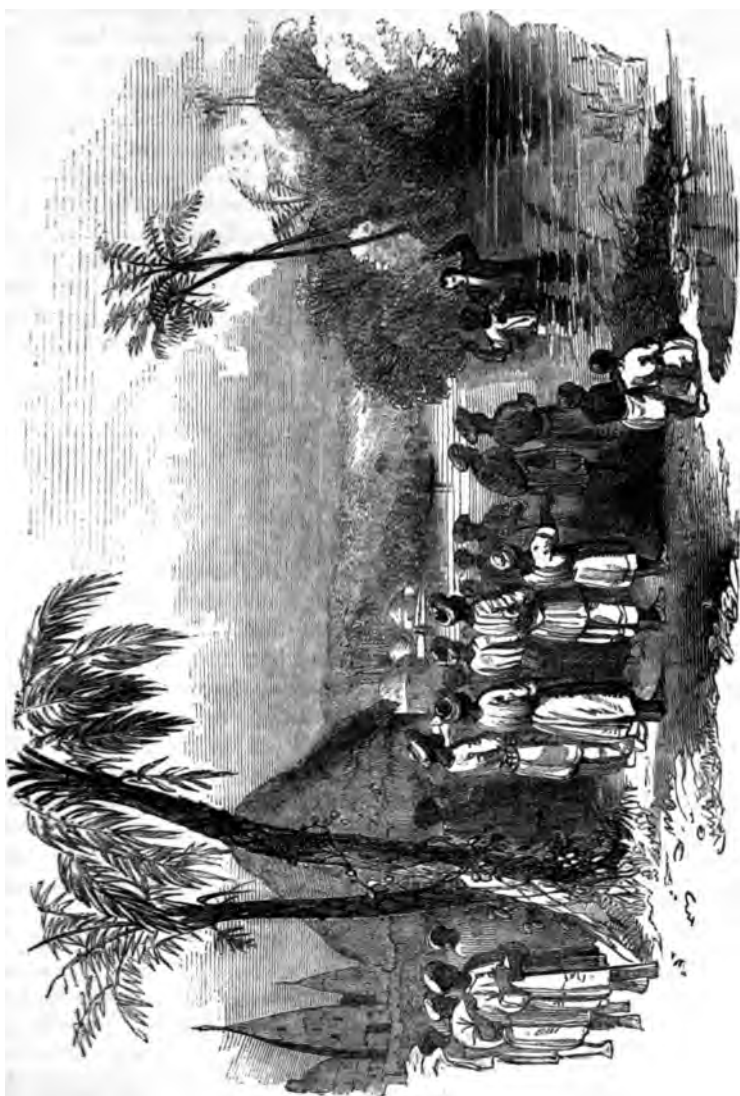
IRELAND.

Banbridge, Quarterly Subscription from the Baptist Church	4	0	0
Conlig, Additional, by Rev. W. McKee; Neil, Mr.	0	10	0
Waterford, by Rev. T. Wilsheare, Coombe, John, Esq.	0	10	0

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



A GOOD CONFESSION.—See page 21.

THE MISSION FIELD.

THERE is a point of contrast of some interest between the commencement of the kingdom of God under apostolic ministrations, and that of modern missionary enterprise. *Then* the whole world was open to the messengers of Christ, and they could journey everywhere proclaiming the gospel. When Thomas and Carey began their labours in India, every part of the heathen world was closed to them. It was because no other locality would admit them, that the directors of the London Missionary Society chose the islands of the South Pacific as the place of their evangelic toil. But not among the least of the blessings resulting indirectly from missionary zeal is the fact, that *now* every heathen land except Japan is accessible, not only to the preacher of the cross, but to all the ameliorating influences of a true civilization. The efforts of the first twenty-five years were naturally slow in manifesting their results. Languages had to be acquired, the Bible to be translated, countries to be explored, prejudices to be removed, governments to be rendered tolerant if not favourable. Scarcely twenty-five years can be said to have been fairly employed, in producing the astonishing results given in our last number, in India alone. Two-thirds of the missions existing in Hindostan have been established less than twenty years, and several even less than ten. The following table, presented to the missionary conference in Calcutta a few years ago, shows the accelerated rate at which the increase of converts proceeds as time goes on. There were accessions to the Christian church from :—

1793 to 1802 of	27 persons.
1803 to 1812 of	161 "
1813 to 1822 of	403 "
1823 to 1832 of	675 "

1833 to 1842 of 1075 persons.

1843 to 1844 of 485 "

The zeal of the Christian church has, however, stirred up opposition as well as allayed it—opposition from those false systems which are perversions of the gospel. Romanism and Anglicanism have, too, their emissaries in the field, and aim to sow tares among the seed of the kingdom. Thus in India there has been for some years every effort made to introduce the English establishment, with its parochial arrangements and charges, its cathedrals and ecclesiastical courts, its exclusiveness and priestly pride. Bishop after bishop has striven to effect this object, and to parcel out the empire of India as its own. If, in some things the government of India has been found obstructive to missionary efforts, in this matter it has proved itself wise and politic.

"From the time," says the *Friend of India*, "when the episcopate was established in India, it has been the constant aim and the earnest endeavour of the episcopal authorities to divide the metropolis into parishes. But this has steadily been resisted by the government, from the very obvious necessity of preventing the introduction of those parochial rights, privileges, and prerogatives that exist in England, and which would be altogether out of place in a country where every clergyman, as regards his appointment, his removal, and his allowances, occupies the position of a military chaplain."

There is therefore no established religion in India, except idolatry may be so considered, where the government supports the priests and temples. But this abomination is about to cease altogether. We observe, however, with regret, that while the government of India, in compliance with the urgent solicitations

the public, both abroad and at home, is about to break off all connection with idolatry, the new Governor of Ceylon is about to resume it. Three years ago, by an official letter of Sir E. Tennent, the Ceylon government formally broke with the Buddhism of the island. By Lord Grey the step was emphatically approved. Yet the present governor has resumed the practice of appointing the priests; an oppressive system of service on the temple estates has been thereby re-introduced, and the temples themselves are adorned by forced labour.

Missionary intelligence from India continues of a cheering character. Our present number contains an interesting account from our German brother, Mr. BION, of the baptisms he has been permitted to administer at Dacca; while Mr. JOHANNES' letter gives us some interesting details in continuation of the information already presented of the striking work going on at Comilla. One of the pleasing scenes there referred to is depicted in the engraving on our first page.

From Jamaica the intelligence of the

spiritual condition of the people is full of satisfaction. But the dark gloom of suffering and pestilence still broods over the island. In various places cholera has re-appeared, and its direful effects are aided by the prevalence of small pox in a form of great virulence. These circumstances give increased urgency to the letter of the Rev. J. CLARK, which will be found in a subsequent page.

The usurpation successfully executed by Louis Napoleon in France has already, in some places, proved its enmity to the gospel. The very valuable labours of the Rev. N. ROUSSEL, in Charente, have been stopped, and there is every probability of a general onset on Protestantism by the jubilant priests of Rome. Our brother JENKINS is at present unmolested, and his assistants are still permitted to carry the Bible from place to place.

Thus, chequered as is the scene of missionary operations, yet in them all may we discern the great Head of the church overruling all things for its good, and preparing the way for his glorious and righteous reign.

INDIA.

DACCA.

Under date of Oct. 31, 1851, our German brother, Mr. BION, gives us a very encouraging report of his labours. After referring to the advantages he had gained by his brief residence at Serampore, and his subsequent marriage to a daughter of our aged brother ROBINSON, he proceeds to recount—

His success.

You must have heard that our good Lord blessed my feeble endeavours in winning souls to him, and that I have had since the last four years a native Christian congregation of forty souls. After our baptism, however, nearly all of them left us, and seemed resolved never to return. I am, therefore, very happy

to tell you that most of them begged to regain their membership. Four of them were baptized last February in the presence of Messrs. Leechman and Russell, and on the 12th inst. I had the happiness to immerse other five believers in the river at my out-station, Dayapur. I held an address from the boat to the congregation, to which some Hindoos and Musselmans attended. After this I immersed them upon a profession of faith in our Lord Jesus Christ, and administered the Lord's supper after preaching a sermon in my bungalow. It was a day of much blessing to me, and I hope to all who were present.

There are eight or ten more candidates for immersion at Dayapur, all of whom (with the exception of one) are of my former flock. I delayed their baptism for a good reason, but I hope the Lord will grant me the

pleasure of re-admitting them very soon into our flock.

His labours.

My work here is chiefly in Bengali. Brother Robinson and myself take turns in preaching on the sabbath both in English and Bengali, and when brother Robinson is not able to take his turn I preach for him.

On Tuesdays I have a regular expounding of the scriptures with the native preachers, to which also all other members attend.

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Besides this I have the boys for an hour daily to teach them singing, that our worship in Bengali and English may, by and by, be benefited in this point also, which is most desirable and I think necessary.

Two young lads of my flock at Dayapur I have taken under my care here to give them instruction. They are promising boys, and accompany me in my journeys, distributing books and singing with me in the bazars to collect people for hearing the word. At evenings I accompany one of the native preachers to preach in the streets and bazars in town, which preaching is really most encouraging as we have nearly always good and attentive hearers. By saying this I would not rouse any sanguine feelings, the people are still deaf and dead; the Spirit of God must awaken them, and not less stimulate the preachers also, that we may truly say, 'the hand of the Lord is with us.'

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uncertain situation prevented my doing so, but I cherish the hope, and if God permits, to commence with this branch after the cold season.

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After this trip I intend to travel through and into the Tipperah district, and make known the all-sufficiency of the atonement of our Lord Jesus. There are somewhere some people apparently near the kingdom of God, may they be fully rescued from the wrath to come, and become devoted followers of the Lord. I will not fail to give you some report of our itinerations.

The field.

Dacca is the capital of whole East Bengal, surrounded by a great population; the capital of the eastern and northern districts of Bengal, extending from Chittagong and Tipperah on the east, as far as Purneah on the west, a country of at least 70,000 square miles of land, with a population, it is supposed, of about eighteen millions of immortal beings, and is occupied with but two or three missionaries. The seed has been widely sown in all the adjacent districts, as Dacca itself, Tipperah, Silhet, Mymensing, Pubua, and Furreedpore, and it cannot but germinate in the hearts of these multitudes. Everywhere Supper and myself have been received in a most encouraging manner in our journeys in the preceding years; the attendance at the English services is gradually increasing; two small native congregations collected, and other things call on us to go on and not to abandon the field. There is a Romish bishop with some priests and nuns here, who exercise not an unimportant influence upon several Europeans, they seem to be trying to get a firm footing here. Shall, then, the truths as they are in Jesus be taken away from this wide and inviting field? I hope not. I rather trust the Committee will strengthen this place by another brother, and I would be happy to spend my life for the gospel with my former colleague Supper, who has nine years since been my intimate friend and brother in Christ, my fellow student at Basle, and fellow labourer and sufferer in Bengal.

CHITTAGONG.

The interesting facts relative to the work of grace proceeding at Comilla, are further detailed by Mr. JOHANNES, as follows :—

A new church formed.

18th Sept. 1851.—Before I left the village from which I last wrote, I felt it my duty to administer the rite of baptism to four men and four women, and thus form the first Christian church at Comilla. The other eight candidates are placed under instruction; and I hope that when I next visit the place I shall also baptize them. It is my firm persuasion that this church will, under the divine blessing, prosper; for from the disposition of the people I am convinced that God is carrying on his own work; and now that I am away from them my heart is among the people there, and to instruct them in the things of God will constitute one chief end and employment of my life.

After the baptism of these few followers of Christ, I entreated them to recognize their obligations as Christians, and ever to bear in mind their lost and ruinous condition by sin, and that nothing under the sun would deliver them from suffering, sorrow, and death but a firm belief in a crucified Saviour—that from the day of their putting on Christ by baptism to the day of their death, the work of repentance and grace must progress in their souls—that they must live by faith which will overcome the world, surmount difficulties, and make them meet for the inheritance of the saints in light.

The converts instructed.

The night preceding their baptism, myself and the brethren employed ourselves in singing hymns and exhorting the people to continue steadfast and faithful unto the end. I told them that their happiness was great in the manifestation of God's distinguishing favour towards them, while thousands in the villages around were sunk in gross darkness, and knew not the value of this great salvation—that as Christians they must now live up to the standard of the gospel, walk in love, and be conformed more and more to the image of Christ—he meek and lowly in heart—have the mind which was in Christ Jesus—that then and then only they were likely to enjoy the great peace of the gospel and fellowship with God and his Son Jesus Christ—happy under all the vicissitudes and trials of life, and triumphant in the anticipation of the glorious period when they shall enter into the joy of their Lord. I also told them that they must not forget to keep their hearts with all diligence and continually to strive and pray

to have their sins washed away in the blood which cleanseth from all sin. The four female candidates more than once expressed their happiness in their high calling of God in Christ Jesus; and told me that they were fully convinced in their minds that they had now known the true love of God and the way of peace.

A good confession.

Early in the morning of the 15th of August, these eight persons made a public profession of their faith in Christ. It was a very affecting sight. While offering up a prayer, the women followed, repeating every word after me, and that most earnestly and devoutly. Whilst in the water Bishwanath, one of the Brahmans, pulled off his Brahmanical thread or paita from his neck (long his companion there, and roughly flinging it in the water), said, "Thou hast long deceived me and the world. I have now done with thee for ever for the sake of Christ whom I now own." The second Brahman, Benikanta, also followed his example. I appointed a teacher to instruct the people in reading and writing. From the day of my arrival, I commenced giving instruction in Bengali, and before I left, the four women came to me and said that they could repeat a part of the alphabet. I encouraged them to perseverance and promised to send them books. This I did on my arrival at Chittagong. I also left the native preachers there to attend the court, and to return and inform me of the result of their petition before the magistrate. Some of the men who have come from them inform me that no order has as yet been passed. You will be happy to hear that I have not neglected this infant church. My preachers are sent regularly to remain there for a month, two by turns, and the people are always coming backwards and forwards. I have now two young men, very hopeful, whom I have set to work, they are under my immediate instruction, and are two of the eight candidates.

I must add that the brethren who had suffered oppression were completely deprived of their house, weaving materials and apparatus, and that I ventured partially to relieve their wants by allowing them a few rupees to provide themselves for future usefulness.

3rd October, 1851.—The brethren at Comilla are still suffering even more greatly from zemindari oppression. The complaint which they had lodged in the magistrate's court has been dismissed. This was owing to their non-attendance. They had remained at Comilla till they had spent their last pice, when they were compelled to return home. I believe the case must be instituted de novo

pleasure of re-admitting them very soon into our flock.

His labours.

My work here is chiefly in Bengali. Brother Robinson and myself take turns in preaching on the sabbath both in English and Bengali, and when brother Robinson is not able to take his turn I preach for him.

On Tuesdays I have a regular expounding of the scriptures with the native preachers, to which also all other members attend.

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After this trip I intend to travel through and into the Tipperah district, and make known the all-sufficiency of the atonement of our Lord Jesus. There are somewhere some people apparently near the kingdom of God, may they be fully rescued from the wrath to come, and become devoted followers of the Lord. I will not fail to give you some report of our itinerations.

The field.

Dacca is the capital of whole East Bengal, surrounded by a great population; the capital of the eastern and northern districts of Bengal, extending from Chittagong and Tipperah on the east, as far as Purneah on the west, a country of at least 70,000 square miles of land, with a population, it is supposed, of about eighteen millions of immortal beings, and is occupied with but two or three missionaries. The seed has been widely sown in all the adjacent districts, as Dacca itself, Tipperah, Silhet, Mymensing, Pubua, and Furreedpore, and it cannot but germinate in the hearts of these multitudes. Everywhere Supper and myself have been received in a most encouraging manner in our journeys in the preceding years; the attendance at the English services is gradually increasing; two small native congregations collected, and other things call on us to go on and not to abandon the field. There is a Romiah bishop with some priests and nuns here, who exercise not an unimportant influence upon several Europeans, they seem to be trying to get a firm footing here. Shall, then, the truths as they are in Jesus be taken away from this wide and inviting field? I hope not. I rather trust the Committee will strengthen this place by another brother, and I would be happy to spend my life for the gospel with my former colleague Supper, who has nine years since been my intimate friend and brother in Christ, my fellow student at Basle, and fellow labourer and sufferer in Bengal.

CHITTAGONG.

The interesting facts relative to the work of grace proceeding at Comilla, are further detailed by Mr. JOHANNES, as follows :—

A new church formed.

18th Sept. 1851.—Before I left the village from which I last wrote, I felt it my duty to administer the rite of baptism to four men and four women, and thus form the first Christian church at Comilla. The other eight candidates are placed under instruction; and I hope that when I next visit the place I shall also baptize them. It is my firm persuasion that this church will, under the divine blessing, prosper; for from the disposition of the people I am convinced that God is carrying on his own work; and now that I am away from them my heart is among the people there, and to instruct them in the things of God will constitute one chief end and employment of my life.

After the baptism of these few followers of Christ, I entreated them to recognize their obligations as Christians, and ever to bear in mind their lost and ruinous condition by sin, and that nothing under the sun would deliver them from suffering, sorrow, and death but a firm belief in a crucified Saviour—that from the day of their putting on Christ by baptism to the day of their death, the work of repentance and grace must progress in their souls—that they must live by faith which will overcome the world, surmount difficulties, and make them meet for the inheritance of the saints in light.

The converts instructed.

The night preceding their baptism, myself and the brethren employed ourselves in singing hymns and exhorting the people to continue steadfast and faithful unto the end. I told them that their happiness was great in the manifestation of God's distinguishing favour towards them, while thousands in the villages around were sunk in gross darkness, and knew not the value of this great salvation—that as Christians they must now live up to the standard of the gospel, walk in love, and be conformed more and more to the image of Christ—be meek and lowly in heart—have the mind which was in Christ Jesus—that then and then only they were likely to enjoy the great peace of the gospel and fellowship with God and his Son Jesus Christ—happy under all the vicissitudes and trials of life, and triumphant in the anticipation of the glorious period when they shall enter into the joy of their Lord. I also told them that they must not forget to keep their hearts with all diligence and continually to strive and pray

to have their sins washed away in the blood which cleanseth from all sin. The four female candidates more than once expressed their happiness in their high calling of God in Christ Jesus; and told me that they were fully convinced in their minds that they had now known the true love of God and the way of peace.

A good confession.

Early in the morning of the 15th of August, these eight persons made a public profession of their faith in Christ. It was a very affecting sight. While offering up a prayer, the women followed, repeating every word after me, and that most earnestly and devoutly. Whilst in the water Biahwanath, one of the Brahmans, pulled off his Brahmanical thread or paita from his neck (long his companion there, and roughly flinging it in the water), said, "Thou hast long deceived me and the world. I have now done with thee for ever for the sake of Christ whom I now own." The second Brahman, Benikanta, also followed his example. I appointed a teacher to instruct the people in reading and writing. From the day of my arrival, I commenced giving instruction in Bengali, and before I left, the four women came to me and said that they could repeat a part of the alphabet. I encouraged them to perseverance and promised to send them books. This I did on my arrival at Chittagong. I also left the native preachers there to attend the court, and to return and inform me of the result of their petition before the magistrate. Some of the men who have come from them inform me that no order has as yet been passed. You will be happy to hear that I have not neglected this infant church. My preachers are sent regularly to remain there for a month, two by turns, and the people are always coming backwards and forwards. I have now two young men, very hopeful, whom I have set to work, they are under my immediate instruction, and are two of the eight candidates.

I must add that the brethren who had suffered oppression were completely deprived of their house, weaving materials and apparatus, and that I ventured partially to relieve their wants by allowing them a few rupees to provide themselves for future usefulness.

3rd October, 1851.—The brethren at Comilla are still suffering even more greatly from zemindari oppression. The complaint which they had lodged in the magistrate's court has been dismissed. This was owing to their non-attendance. They had remained at Comilla till they had spent their last pice, when they were compelled to return home. I believe the case must be instituted de novo,

and this I am unwilling to do, as it is expensive, vexatious, and trying. When I am present on the spot, I shall see some of these Hindu zemindars and try a more conciliating mode of going to work.

You will be glad to hear that some of the native converts visit me at Chittagong very frequently. I have now two with me under instruction.

SEWRY BIRBHOOM.

Under date of Dec. 2, 1851, our excellent brother WILLIAMSON furnishes the following reply to some inquiries as to the qualifications and labours of the native agents under his direction. We give, first his own letter, and then extracts from the journal to which he refers. They will be read with interest,—the first as a most valuable testimony of one best able to judge, to the activity and zeal of the native brethren engaged in the work; the other, as affording a fair illustration of the efforts made by them in diffusing the light of the gospel among their benighted fellow countrymen:—

You are naturally desirous of knowing something of the character and qualifications of those who labour with me in the gospel. Whether as teachers or preachers, I have much pleasure in saying, that though they are not learned men, nor men of eminent piety, they are nearly all pretty well educated, sensible, intelligent men, and, I trust, possessed of necessary, though not extensive, religious attainments. They are also so useful to me in the mission, that I know not how I could dispense with their services. For many years they have cost the society nothing, their salaries having been paid out of funds collected at this station. At present four assistants are employed as teachers and preachers of the gospel—two in preaching only, and two more as schoolmasters as well as preachers—chiefly at home. I have heretofore, at different times, transmitted to the society extracts from their journals, and have now the pleasure of sending enclosed an account of a few weeks' itinerancy with me, from which we have just returned. The translation is as literal as the English language will well admit of, and the account is concise, in order to occupy as little room as possible.

Nov. 8th. We (Saheb, Sonaton, and myself) set out for Loopoor mela. On our way we spoke to the people in the market of Poorindopoor, and in the villages of Hatti-

kora, Grogoria, and Pama, telling them that they could not be saved by those from whom they expected salvation, seeing they were themselves sinners, but only by the Lord Jesus Christ, who has wrought out salvation for all who believe on him. Many people, at every place, listened in silence.

9th, Lord's day. We preached in the villages of Neturee, Mongoldi, Lebura, Rasubpoor, and Kosba. We said generally, that the worship of idols is exceedingly displeasing to God, because they are made by men's hands; none can make God, who is the Creator of all things, and the only proper object of worship. Generally, large, attentive congregations.

10th. Visited to-day the villages of Bandoga, Kendanga, Bolloobpoor, Soorool, Raypoor, and Mirzapoor. Pretty good congregations of quiet hearers, except at Raypoor, where some opposition was manifested, and one of our tracts torn. Our chief subject was salvation by Christ only.

11th. We preached in the mela and market of Loopoor, making known the love of God in sending his Son to save a lost world; many hearers.

12th. Both morning and evening we went, some of us into the mela or fair, and others to the neighbouring villages. Some observed that they could not forsake the religion of their fathers, to which we replied, that the gods, being sinful beings, could not save their votaries; but that Jesus, who is perfectly holy, could; to which they assented.

13th. We adopted the same method as yesterday, speaking of the miracles and sacrifice of the Son of God, the only foundation of our hope.

14th. In the fair we insisted chiefly on the one great sacrifice for sin, effected by the Lord Jesus Christ (who is god in human nature), contrasted with the inadequate propitiation of human invention.

15th. In the mela and Hator market, we said that Christ has shed his precious blood as an atonement from sin, that we sinners might be reconciled to God. Many seemed to approve of what was said.

16th, Lord's day. Addressed the gospel to several congregations in the villages of Loopoor, Chundurpoor, Mirzapoor, and at the fair. Among many other things, we observed that mankind, having lost the knowledge of God, had reduced themselves to a

miserable condition in this world, and exposed themselves to still greater suffering in the next; but that God, seeing their lost and undone state, had come in human nature to save them, and is graciously calling them to himself, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

17th. In the morning Saheb and I went to Bhedin, while Sonaton remained in the fair; when in the evening we all addressed the people by turns.

18th. Both in the fair and market we endeavoured to exhibit the gods as corrupt and unable to save their worshippers, and Jesus as the only true Saviour. Some tried to argue the subject with us, but were soon silenced.

19th. In the morning, after delivering two or three addresses, we took our leave of the mela, which was not very full of people, having, like several other fairs in this district, greatly fallen off of late years. Leaving Loopoor, we spoke the word of God at Gut-gan, Dhamsona, Jemoli, Upper K'hara, and Middle K'hara.

20th. To day preached Christ Jesus, the great and only Saviour of sinners, in opposition to the gods of the heathen, at Lower K'hara, Itindu, Ekhadara, Modhobpore, and Singhu.

21st. Spoke the word of God at Singhu, Bijra, and Bahira, in all of which places we were well received with the exception of the last mentioned, where, after Saheb had spoken awhile, we were hooted almost out of the village, two wicked brahmans having set the people against us, vociferating "Hori Bol," in which all joined.

22nd. In Sienne and in Loopoor market, to which place we had returned, we made

known the gospel of salvation to perishing sinners, hardly any gainsaying.

23rd, Lord's day. At Kamarpara, Dooronda, Rumnogger, and in Elambuzar Nat; spoke chiefly on the sin and danger of idol-worship.

24th. Made known the way of life through the Lord Jesus Christ in Elambuzar and four neighbouring villages.

25th. Discoursed on the necessity of receiving Christ, forsaking sin, and serving God. Visited five more villages in the vicinity of Elambuzar.

26th. On our way from Elambuzar to Doobrajpoor, we spoke of the efficacy of the death of Christ, in the villages of Pair, Ghooria, Sonnoome, Lonet, Gara, and Podmo.

27th. This day addressed various groups of people at Binoone, Rengna, Gopaulpoor, and Hetumpoor market. In some of these we obtained only a few hearers. In one village Saheb disputed sometime with a musulman on the authority of the Koran.

28th. In the large market of Doobrajpoor, addressed crowds of people on the infinite mercy of God in giving his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. Sometimes a little disputation.

29th. On our way home from Doobrajpoor spoke to the people on their eternal well-being, in four different villages; generally well received.

In this tour we distributed 420 tracts and 107 portions of scripture. During our absence from home, Jadoh and Beni made known the gospel to the poor on Lord's days to the prisoners in the gaol, and to the people in the Bazar. Gave away thirty-two tracts and ten gospels.

CEYLON.

The last mail brought the pleasing intelligence of the safe arrival of Mr. and Mrs. DAVIS at Ceylon—an event not more gratifying to themselves than encouraging and pleasant to our long-overworked brother, Mr. ALLEN. The following are extracts from letters dated Colombo, Dec. 15, 1851.

Mr. DAVIS writes:—

Having been guided and protected by the hand of our almighty and faithful God we anchored in Colombo roads, safely and in health, on the morning of the 10th inst., after a favourable voyage of seventeen weeks.

Our very kind friends Mr. and Mrs. Allen have welcomed us to their home, where we

expect to remain for the present, to reap the advantage of their knowledge and experience. We found Mrs. Allen looking very well, but Mr. Allen appears to need rest, and is evidently debilitated. We are highly pleased with the new Pettah chapel, and the large attentive congregation worshipping therein.

My time has been principally occupied in getting my luggage from the vessel, preaching for Mr. Allen at the Pettah, and conversing with the native preachers and teachers. During the next month I shall be able to visit many of the stations, and will then endeavour to carry out the plan you suggested, of collecting the native teachers, in order to attempt some improvement in their mode of imparting instruction.

Mr. ALLEN welcomes his colleagues:—

We have an answer to our prayer in the

arrival of the Severn, bringing in health and strength brother Davis and his wife. Having watched the approach of the vessel for some time from our verandah, at day-light, I started at six A. M. to bring them off. They have had a pleasant voyage, and seem glad that they are on shore once again, though far away from the land they love, as I suppose we exiles do in every case. I trust we shall find in them all that we have looked for,—missionaries of the cross in truth.

Brother Davis took the Pettah services yesterday, and for once I sat as a listener, yet though I trust mine was a profitable position, as indeed all must have thought, I would rather have been occupied in preaching elsewhere; I do not like idle sabbaths. I say not this because I wished to occupy the place he did, but simply because I feel a preference for doing the Lord's work actively. It was to me a high privilege to hear the brother beloved, and for the sake of these people I could strongly wish they might hear him constantly. It was well too, for rest is needful. I am tolerably well, but have no great physical strength, it has been exhausted and needs a little renewing. As soon as they are settled and tolerably acquainted with the various parts of the work it is desirable that

we, that is, we who have borne the burden and heat of the day, should avail ourselves for a month or so of Kandy and its cooler climate. By the next mail we shall be able to acquaint you with any definite arrangements we may see fit to make. As yet we have not done any thing in the matter, the mail of to-day preventing. Brother Davis will no doubt write you of the voyage. He looks likely to wear well, and sincerely do we hope the climate will suit him. We have had quite a sick house, more than twenty at one time with fever. My own children have all been ailing, and need to breathe the mountain-air. The Davis' will remain with us at present, and so one rent will be saved to the mission. You may be sure we feel thankful enough that they have been permitted to land in safety and in health, and have no doubt you will join with us in praise to Him whose providence is over all; we owe him praise for his goodness to us and to them; us he has preserved and strengthened for the work that devolved on us, and them he has conducted safely hither. May they be strong to labour, may their bow abide in strength, and the arms of their hands be made strong by the mighty God of Jacob.

WEST INDIES.

JAMAICA.

The Rev. J. CLARK, of Brown's Town, has addressed to the Secretaries of the Society the following letter. It is with pleasure we give it a place in the *Missionary Herald*, commending the Special Fund formed to aid our brethren, to the generous sympathies of our readers:—

DEAR BRETHREN,—

On behalf of myself and brethren, allow me through the medium of the Herald to return our grateful acknowledgments to those esteemed friends who have so nobly and generously responded to the appeal on behalf of our Jamaica mission, and to express my earnest hope that their example will be extensively followed, so that those beloved brethren who are toiling in the midst of affliction and distress may have their hearts cheered and their hands strengthened by the manifested sympathy of their Christian friends at home.

As in many parts of the country information is desired respecting our mission, allow me also to request the insertion of the fol-

lowing brief statement in the pages of the Herald.

It is generally known, that after a season of almost unexampled spiritual prosperity, our churches have had to pass through one of trial, during which they have been sifted as wheat; but painful as the process has been, the result we trust will be to the glory of God.

Two years ago they were in a state of deep depression. The Spirit of God appeared to be grieved, and his converting and sanctifying power restrained. Many of our people, however, were afflicted at the low state of Zion. They humbled themselves before the Lord, and with earnestness and importunity implored him to revive his work in our midst. In some few churches there seemed to be an immediate answer to prayer, but generally lukewarmness prevailed amongst professors of religion, and the impenitent grew more hardened in their sins.

God at length visited us, but it was in judgment. He sent the pestilence which speedily swept over the island, and cut down one tenth of the population.

Then the churches were aroused from their slumbers, blacksliders returned with weep-

and supplication to their injured Saviour, and sinners fled from the wrath to come and sought refuge in Jesus.

In the district in which one brother labours, one thousand five hundred persons were in a few weeks summoned into eternity, and amongst them nearly two hundred members and one hundred and fifty inquirers in connection with the churches under his care; but such was the concern awakened, that upwards of five hundred individuals came to him professing repentance, and expressing their desire to be received into the church of Christ.

Similar results followed this awful visitation in almost every part of the island; and although we lost, it is believed, not far short of three thousand of our church members, and large numbers of inquirers, attendants and sabbath scholars, their places were immediately filled up, and thousands who had long been indifferent to the claims of the gospel crowded to the sanctuary.

When I was about to leave the island, I requested an esteemed brother to give me a brief account of the revival, with which the churches under his care had been favoured. From his reply I make the following extracts:—

“The deep depression under which the island had so long groaned, had perhaps been as severely felt in this neighbourhood as in most parts. Congregations fell off to a great extent; the church rapidly declined in numbers, and the sabbath-school was almost abandoned by the teachers.

“Man’s extremity, however, is God’s opportunity. When I was brought to feel that I was powerless, he graciously took the work into his own hands, and before we were aware, he made himself manifest amongst us in all the plenitude of his mercy.

“About the beginning of 1850, several persons came to me anxiously inquiring what they must do to be saved. Some of these were young people who had been in our schools, but whom in the course of years I had forgotten.

“In April, a week having been set apart by the Western Union for several services, a series of meetings was held on successive evenings to pray for different classes of characters. To these plain and pungent addresses were delivered, by which recent impressions appeared to be deepened, while it is hoped that new ones were made on the minds of not a few. Our prayer meetings from this time were better attended; our class meetings, which had been broken up, were revived, and at all our stations a death-like solemnity rested on our sabbath congregations, so that I began to hope that the Spirit of God was at work in the midst of us.”

In May of that year, fifteen, and in October thirty-eight persons were baptized by our brother.

“In December,” he continues, “a still larger number were about to be added to the church, when the cholera broke out in the neighbourhood with dreadful fury, spreading terror, dismay, and death on every side. It is hoped, however, that this visitation was overruled for good, not only in producing conversions in many, in strengthening them where they previously existed, and in driving some souls to the cross, but in arousing old members from their slumbers and inducing them to do their first works.”

When the scourge was removed from the district, forty-two more were baptized; and on the following month thirty-six, and on the succeeding one forty-two more were added to the church, making one hundred and seventy-three, in little more than a year, between eighty and ninety of whom had been in the day or sabbath-schools, and more than one hundred of them children of church members.

Since I have been in England I have learnt that the good work is still progressing at those stations; that sixty persons were recently baptized, and that there were an equal number of candidates, most of whom have probably by this time been received into church fellowship.

A native brother, formerly a student at Calabar, and now pastor of one of the churches of our lamented brother Knibb, lately wrote me, “There is a glorious work going on here. The chapel is crowded every sabbath. The inquirers’ and backsliders’* classes are increasing every week, and there is not a day without young persons coming to talk with me about their souls. There is every thing to encourage, and God has blessed me very much. Help me to praise Him for his goodness towards me.”

But for the fear of making this communication too long, I might quote intelligence of a similar character from letters I have received from other missionaries. One has lately baptized sixty persons; another between seventy and eighty; another nearly one hundred; and, indeed, there are scarcely any of our brethren—European or native—but whose hearts have been cheered in the midst of trials and difficulties by large additions to the churches under their care.

But God has not yet removed his chastening hand from Jamaica. The cholera still prevails. In the district of Green Island there have recently been several hundred deaths. Montego Bay and other parts of

* Large numbers of backsliders having returned, it was thought necessary at all our stations to place them under the care of an experienced Christian, to converse with them from time to time, to watch over their conduct, and, as far as practicable, to ascertain whether they were bringing forth fruit meet for repentance, before they were restored to church fellowship. Hence the term, “Backslider Classes.”

the parishes of St. James and Trelawny, have been re-visited, and great numbers have died. By the last packet I received intelligence that it had broken out at Brown's Town and Sturge Town, and there was reason to fear that the desolating scourge would spread in localities hitherto exempt from its ravages.

Another awful disease has broken out in some parts of the island. Mr. Dexter, in a letter I lately received, says, "You will be sorry to learn that the small-pox is still raging fearfully, not only in this district, but in every part of the parish. At Duncans, the deaths have been numerous. At New Birmingham, also, many have been taken off, while almost all have been visited by it: To say three out of four would not be a sufficient proportion. At one spot—and all within a stone's throw—you may stand surrounded by the dwellings of five widows, all members of the church. In the Plantain Walk, at Stewart Town, just below our house, there are sixteen cases now, one lying dead, and another every moment expecting to die."

I cannot but regard these repeated and painful afflictive dispensations as proofs of the Saviour's regard to the Jamaica converts—to try the faith of some, and to call others from their wanderings; for, "As many as I love," he says, "I rebuke and chasten; be zealous, therefore, and repent." And therefore must the prayers of God's people still be lifted up, that they may continue to be sanctified, and that our beloved people may come forth from the furnace as gold seven times purified.

These trials, however, in connection with the commercial and agricultural distress which is still severely felt by all classes of the community, render it impossible for the people at some of our stations to support their pastors; and certainly there never was a time when the earnest efforts of self-denying, holy men were more needed than now, to comfort the suffering, to instruct the anxious, and to improve these visitations to the spiritual good of the whole community. It is, therefore, most important that our already broken ranks be not further enfeebled by other brethren being compelled to retire from their work because of inability to obtain support for themselves and families.

The Wesleyan society find it necessary to expend nearly £7,000 per annum on their Jamaica mission. The London and United Presbyterian societies are wisely and liberally supporting theirs. The church establishment is maintained at a cost of about £40,000 annually. And surely there are friends in our own denomination who will furnish the comparatively small amount needed to sustain one which Coultart and Timson, Knibb and Burchell, and other men of like spirit, lived and died to establish and extend, and which has been as richly blessed as any missionary effort in modern times, numbering not less than 25,000 members, besides many thousands of inquirers, sabbath-schoolers, and attendants.

I remain, dear brethren,
Faithfully yours,
JOHN CLARK.

FRANCE.

MORLAIX.

The letter from the Rev. J. JENKINS, giving the particulars of the work of evangelization in his department, is as follows. It is dated Jan. 9th.

A good work stopped.

I enclose a letter from Mr. Roussel, which I received a few days ago, by which you will see that his interesting and promising labours in the Charente have been put a stop to by the Prefect of the Department. This is greatly to be regretted. I need not dwell on this painful fact. It appears evident that the present state of political affairs in France adds to the power of the clergy, and so far is destructive to religious liberty. It is not easy to know what will be the future state of things in this country. We desire justice, liberty, order, peace, union, and prosperity, *ut we see the opposite evils gaining ground;*

and such are the ignorance, corruption, vice, and impiety which prevail, that we despair of seeing that happy state of things which would rejoice the heart of every good man. I am inclined to think that the Lord has in reserve his heavy chastisements for the sins of nations and their rulers. The Ninevites will condemn the nominally Christian nations of Europe. Nevertheless our duty is to labour to accomplish good. I am glad to say we have not been affected by the late political events; so we continue our labours as heretofore. We have even the prospect of doing more good both in town and country.

Our Breton colporteur Omnes has recommenced selling the scriptures and distributing tracts in the Cote-du-Nord.

The work done in another way.

The other colporteur Georget, who has no authorization to sell the scriptures, has ju

commenced a work which is likely to be very useful. Some time ago we printed a small book to teach reading Breton. It struck me not long ago that Georget could make himself useful by going about the neighbourhood where I preach in the country, to teach children and adults to read, making use for that purpose of the Breton reading book and the New Testament. He is fairly qualified for this work, and lives in that part of the country, while, on account of bodily infirmity, he is not able to do hardly any other labour. Last month he commenced, and soon had thirty-six pupils. As soon as the priest perceived this work going on he visited himself the families, anathematized against Georget, and forbade them to receive him to give lessons on pain of being refused absolution and communion. In consequence of this the number of scholars was reduced to twenty-

eight. But Georget was not to be frightened or discouraged by these priestly proceedings, he continued his labours, and when I heard from him a short time ago he had forty pupils. I am persuaded this is an excellent way of doing good in this country, it is the Sunday school brought into daily use here, and we have decided our friend will make a trial or going on with it for three months at the expense of the congregation at Morlaix.

Our friend Humbert, who, as you know, has been unable to be of great service for want of a Prefect's authorization to sell the scriptures, has in view something to do that is likely to give him the means of providing for himself, and also to do much good in the work for which he came here. As this is not certain of success, I only mention it at present as likely to be realized. If this plan will succeed I will give you later further details.

THE KAREN MISSION

ON THE TENASSERIM COAST.

Continued from page 14.

Go southward—traverse the Ye, the Tavoy, and long Tenasserim, and you find that along all these rivers, from mouth to source, with nearly every tributary stream, the gospel has been effectually preached, disciples baptized, churches constituted, chapels erected, assistants sent forth, jungle schools established, and, we trust, souls saved. From the adjacent islands, the Siamese mountains, and the Thoung-yeen valley, converts have also been multiplied. The deep glens, and dark ravines have often witnessed the baptismal ordinance, and reverberated with songs of heavenly praise.

The strong citadels of superstition have begun to fall; many who have from time immemorial sacrificed to nats and demons, and danced around the bones of their ancestors, have looked forth from the labyrinths of superstition and idolatry,—have seen the beacon light hung out over the ocean of heathenism—have fled to it for safety, and “run into the strong tower.”

Both tribes of this rude untutored race have received a written language, with a considerable number of valuable books. In Syen Karen, the New Testament, with a sixth of the Old, is completed, besides about twenty works of various sizes and volumes. These include a grammar, dictionary, mathematical books, &c.

In the Sho or Pwo dialect, Matthew, John, and Acts have been printed, a grammar, and a few elementary books. This people are as yet but little known. They are in some respects superior to the Syens, but far more

inclined to Budhism, consequently more adverse to Christianity.

And these tribes, a few years since so wild, can now read understandingly to the number of twelve or fourteen hundred in these provinces, besides in Rangoon and Bassein.

The Karen mission has three principal stations—Maulmain, Tavoy, and Mergui, where are located ten mission families, and one single lady, belonging to this department. There are connected with the Karen mission two efficient missionary societies, one in Tavoy, the other in Dong-yahn, a large Pwo settlement, twenty-five miles north of Maulmain. There are also about thirty jungle schools, three boarding or preparatory schools, and two theological seminaries. There are nearly thirty organized churches, with fifteen or more connected stations; between thirty and forty assistants, and six ordained pastors.

In addition to what has been done for Karens, among the Selongs, also, a church of forty-two members has been gathered, their language reduced to writing, and some elementary books printed. Light has also spread into the Rangoon region from these provinces, and from Dr. Judson's Burmah church at Rangoon, so that now many valuable assistants and two ordained preachers have been raised up from there.

There are now connected with the Karen mission about one thousand six hundred and sixty-four baptized believers, and in Rangoon and vicinity near one thousand five hundred more.

Such are the treasures secured to the church

—the Bride of the Lamb, from these dark wilds. Precious—costly gems! Nor are these all the riches gained. Lo! far away in the heavenly world stands a lovely shining band striking their golden harps! Blessed! blessed company! mingling with angels, and swelling the glorious anthems of praise to the Lamb!

ELLEN H. B. MASON.

At the annual meeting of the Karen pastors in December, 1850, it was found that there were at that time no fewer than forty-four churches, under the care

of forty-eight native preachers. During the year 529 persons had been baptized, chiefly by the native pastors. Only fourteen had been excluded from fellowship, while 151 had entered into rest. There were 123 persons awaiting baptism. These churches do not include many little clusters of Christians in various places. Sabbath schools are found among them, and all aid more or less in supporting their own preachers.

HOME PROCEEDINGS.

We have not received any account of meetings held in the country since our last publication. Those which the Secretaries have had to arrange have been as follows:—Mr. J. CLARK and Mr. HENDERSON have been engaged at Shouldham Street, and the former with Messrs. BROCK and MAKEPEACE at Somerleyton and Lowestoft; Messrs. UNDERHILL and HENDERSON at Shacklewell; Mr. HENDERSON at Wallingford, Wantage, and Oxford; Messrs. TRESTRAIL, LEECHMAN, and CLAYDON, at Windsor, Sunninghill, and Staines, and the former at Colnbrook and Wraysbury. Mr. UNDERHILL has also paid a visit to Chatham.

Accounts of meetings held on behalf of the mission are always acceptable; and we find our readers are pleased with such intelligence. We shall be glad, therefore, if the secretaries of auxiliaries will kindly bear this in mind, and furnish us with such details as they may deem suitable.

The proceedings of the last Quarterly Meeting of the Committee were of unusual interest and importance.

The Sub-Committee appointed to consider some suggestions of the deputation respecting the management of the commercial department of the Calcutta *Mission Press*, presented their report, which gave cordial satisfaction to the

Committee, and was received and adopted.

Another report of a Sub-Committee was presented on the best method of providing for the widows and orphans of Missionaries. This subject has often engaged the attention of the Committee, and has been found to be a difficult and embarrassing one. The report recommended, in general, a scheme of Life Insurance. The details cannot be given here; but the plan was generally approved. It is also intended to provide something definite for the widows and orphans of Jamaica brethren, in lieu of the late island-fund, which, from a variety of circumstances, has been found almost useless. This will relieve them of some large and pressing debts, and it is confidently expected, will not prove more expensive to the Society than the plan hitherto followed. After an animated and interesting discussion, the report was received and adopted.

A notice of motion given by the Rev. J. WEBB, on the receipt of government grants for educational purposes by missionaries, came on for discussion, on which it was resolved:—"That, in the opinion of this Committee, it is inexpedient and inconsistent with our principles to accept government or other state grants for religious purposes—the pur-

pose of religious education included." It is, therefore, an instruction by this Committee to our brethren, that in all their arrangements they act upon this principle as the only one which can commend their efforts in the department of education to the sympathy and support of our churches.

A Sub-Committee was also appointed to inquire and report to the Committee whether any of our missionaries receive or have received within the last ten years government or other state grants in support of schools, either directly or indirectly, connected with the Society.

The Secretaries brought up a paper which they had prepared, on the pastorate of the mission churches. It was read, and directed to be circulated among the Committee for consideration.

In reference to the objects to which the Special Fund now raising for the temporary assistance of Jamaica, the following resolution was passed:—

"That, in the application of the Special Fund raised for Jamaica, cases of application for assistance in sending out pastors to churches in that island capable of supporting them, be entertained by the Committee, and dealt with according to the opinion which they may form of their respective merits; it being understood that in no case shall such aid be construed into any future claim on the funds of the Society, or on the Special Fund."

We call *especial* attention to the foregoing resolution; partly because it will be seen at once, that it enlarges the object for which the Fund, as stated in the circular, was intended; and partly because it meets that portion of our esteemed brother CLARK's forcible and affecting letter, inserted in our present number, in which he adverts to this subject. We hope that this matter will not be lost sight of by our pastors and churches in their response to the appeal already made to them.

POSTSCRIPT.

As we are going to press, we have the satisfaction of hearing of the safe arrival of the Rev. D. WEBLEY and his wife at Jacmel, in Hayti. The voyage

through divine blessing had been a prosperous one, and they were in excellent health.

DESIGNATION OF REV. JOHN JACKSON.

In compliance with the request of the Committee, the Rev. J. JACKSON, pastor of the church at Falmouth, has kindly consented to undertake the pastorate of the English church at Agra. Two interesting services in connection with his departure were held at Falmouth on the 21st of January. In the morning, after the usual introductory service, conducted by the Rev. W. MEAD of Truro, Mr. UNDERHILL gave an account of the locality where our brother is called to labour, and of the rise

and present condition of the church and mission cause in the presidency and city of Agra. Mr. JACKSON then read an interesting statement, presenting the reasons that had led him to resign the pastorate of the church at Falmouth, and to enter on the work of the ministry in Agra, after which the Rev. SAMUEL NICHOLSON of Plymouth addressed our brother, affectionately urging prayer on his behalf, that he may speak "boldly" the gospel of Christ in his new sphere of labour.

After a social gathering of the friends and members of the church, a public meeting was held in the chapel in the evening, presided over by JOHN FREEMAN, Esq. Appropriate addresses were given by the chairman, the Rev. Messrs. TROTTER, MEAD, NICHOLSON, and Mr. UNDERHILL. At the close, one of the deacons presented in the kindest manner to Mr. JACKSON a purse containing fifteen guineas, for the purchase of some books as a memorial of a pastorate

closed with universal regret, and amid the sincerest expressions of mutual esteem and Christian affection on the part of both pastor and people.

The services were of a deeply interesting and affecting character.

The labours of Mr. JACKSON at Falmouth closed on the 25th, and he expects to sail for India, with his beloved wife and child, in the "William Carey," towards the end of the month.

YOUNG MEN'S MISSIONARY ASSOCIATION, IN AID OF THE BAPTIST MISSIONARY SOCIETY

On Tuesday evening, October 14, the third annual meeting of this Association was held in the Baptist Mission Library, W. H. Watson, Esq. presided, and, after the Rev. John Clark, of Brown's Town, Jamaica, had supplicated the divine blessing, briefly introduced the business of the meeting.

The Secretary, Mr. Thomas J. Cole, having read the report, resolutions approving of the course pursued by the Committee during the past year, and urging the continuation of similar efforts, were moved by the Revs. C. M. Birrell, of Liverpool; J. Davies, of Wallingford; G. W. Fishbourne, of Bow; Isaac New, of Birmingham; R. W. Overbury, of Eagle Street; William Walters, of New Park Street, London.

The objects of this Association, as stated in the report, are the diffusing missionary information, and endeavouring to increase a missionary spirit among young men; the encouraging and aiding Sunday school children, and the young generally, in making systematic efforts on behalf of missions; and the cheering the hearts and strengthening the hands of the missionaries in their educational efforts.

The Committee have carried out these objects during the past year, by the delivery of lectures to young men, the holding of missionary prayer meetings, and the contributing articles upon missionary subjects to various periodicals. They have also delivered fifty

illustrated lectures on India, in the metropolis and the provinces, by means of which, upwards of 23,000 persons were made acquainted with the state and claims of the baptist mission in the East. In addition to which, their deputations have attended many juvenile meetings, and visited many country schools, endeavouring to establish juvenile missionary auxiliaries in every direction, and place them upon a secure basis. The Committee have also maintained a regular correspondence with the missionaries, not the least interesting part of which has been the arranging for the regular supply of a weekly newspaper to each of these beloved labourers in distant lands.

We are glad to find that the Association is making its efforts tell on the important work of education; much time and thought has been spent in obtaining an exact knowledge of the educational wants of each station, and by appeals to the juvenile auxiliaries, this Association has obtained permanent support for thirteen of these mission schools, and gives promise of still greater results during the coming year.

We would earnestly commend this report to the prayerful consideration of all Christians, but especially Christian young men, and trust that the Association will have a great share in their sympathies and prayers.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	October 17.
AMERICA	QUEBEC	Marsh, D.	December 5.
ASIA.....	CALCUTTA	Thomas, J.	November 8.
	DACCA.....	Bion, R.	October 31.
	INTALLY.....	Pearce, G.	November 7.
	SERAMPORE	Marshman, J. C. & co.	November 7.

BAHAMAS.....	GRAND CAY	Rycroft, W. K.....	November 15.
	NASSAU	Capern, H.	November 10.
BRITTANY	MORLAIX.....	Jenkins, J.....	January 9.
JAMAICA	FALMOUTH	Gay, R.	November 24.
	KINGSTON	Graham, R.....	November 29.
		M'Culloch, J. & c ^{rs} .	November —.
	MONTIGO BAY	Hands, T.	November 24.
		Lewin, J. L.	November 24.
	REFUGE	Fray, E.	December 9.
	STEWART TOWN.....	Dexter, B. B.....	December 8.
TRINIDAD	PORT OF SPAIN	Law, J.	December 13.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Gouldsmith, for a box of useful articles, for *Rev. J. A. Wheeler, Western Africa*;
Mrs. Jane Anderson, Elgin, for a box of magazines, for *Africa*;
Friends at Wokingham, for a box of useful articles, for *Rev. J. Sale, Barisal*;
J. B., Islington, for a parcel of magazines;
Mrs. Hassall, Clapham, for a parcel of magazines (five years);
Mrs. Mary Bailey, for a parcel of magazines;
Mr. Meredith, for a package of books, magazines, &c., for *Rev. J. Smith, Chitaura*;
Mrs. Cosens, Clapton, for a parcel of magazines;
Mrs. Moore, Hackney, for a parcel of magazines;
Mrs. McAll, Tottenham, for a parcel of magazines.

The Rev. D. Day, of Port Maria, Jamaica, desires us thankfully to acknowledge the receipt of a parcel of useful and fancy articles from Miss Longworth and friends at Harrow.

CONTRIBUTIONS.

Received on account of the Baptist Missionary Society, during the month of December, 1851.

<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
Donations.		Bethesda—	
Bible Translation Society, for Translations 300 0 0		Collection, Public Meeting	11 2 6
Friend	0 5 6	Contributions	13 10 6
Gordon, Mr., for Chapel at Matelle, Ceylon ...	2 2 0	Garden Street—	
W. R., by "Record" ...	5 0 0	Contributions	2 0 0
LONDON AUXILIARIES.		ESSEX.	
Hornsbury Chapel, on account	25 0 0	Thorpe—	
Camberwell, on account 30 0 0		Contributions	0 16 2
Drawing Room Collection, and Sunday School, Crawford Street, by Mr. Dickes, for Italy	2 18 6		
		HAMPSHIRE.	
BEDFORDSHIRE.		Andover—	
Risely—		Collections.....	5 11 4
Friend	0 5 0	Contributions	18 6 4
		Do., for Bundo ..	7 4 0
BREKESHIRE.		Do., for Sooden ..	4 4 0
Watling—		Do., Juvenile Working Association...	7 5 8
Collection	11 8	Do., Infant Class, in farthings	0 2 4
		Proceeds of Tea Meeting	2 18 8
			45 12
		Less expenses	2 11
			43

THE

BAPTIST MAGAZINE.

MARCH, 1852.

SCENES FROM THE PUBLIC LIFE OF JESUS OF NAZARETH.

BY THE REV. W. WALTERS.

NO. I. JESUS BAPTIZED IN JORDAN.

A PRINCE among reformers was John the Baptist. It is now upwards of eighteen centuries since he arose in Judea. He had been the subject of prophetic announcement, and remarkable circumstances associated themselves with his birth. As he grew up he sickened at the vices and hypocrisy of his countrymen; and this, together probably with a love of solitude, led him to withdraw from public scenes, that, without interruption, he might commune with God, and attend to the culture of his own soul. Most great public men are in retirement prepared for the efforts which give lustre to their names. The law holds through all nature. Down in the dark soil, hidden from view, is the root long nourished, ere men turn aside to admire the opening blossom's beauty, and inhale its fragrance. Those who aspire to eminence may learn a lesson here.

When, God saw that John was sufficiently prepared for *his* work, he com-

municated directly with him, and charged him with his mission. He was to herald the coming Messiah, and pioneer his way. In the execution of his work he was to perform no miracles: he was simply to preach and baptize. Novel, solemn, startling were the truths he announced. His whole dress, demeanour, and delivery served to give additional interest to his discourses. Singular, austere, stern, earnest, no wonder that the people deemed him an old prophet raised from the dead, and flocked in multitudes to hear his message. The Pharisees and the common people, Roman soldiers, and tax-gatherers, and the Jewish Sanhedrim; all anxiously inquired *who* and *what* he was, and what were his authority and claims. Some listened, believed, and were baptized. "Others rejected the counsel of God against themselves."

Amongst those who came to him for baptism was Jesus. He was John's cousin. Up to this time he had dwelt

among his kindred in Galilee. But now, knowing that the time approached for his entrance upon his public work, he came from Galilee to Jordan to be baptized of John. Probably prior to this they were known to each other; and no doubt the Baptist had formed a high estimate of the powers and piety of his relative. Possibly, too, he had some inward convictions that he was the Messiah. Hence, when Jesus solicited baptism at his hands, he manifested a reluctance to comply with the request: "I have need to be baptized of thee, and comest thou to me?" As if he had said, "I secretly suspect thou art the predicted and expected Messiah, whose baptism in the Holy Ghost will be infinitely superior to mine; just as thou art infinitely superior to me. If so, why shouldst thou seek to be baptized in water by me, who am but a sinful man? There is a much greater necessity that I be baptized of thee." To this Jesus replied, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." In other words, "For the present let it be so. It is right that in this way we should observe every divine institution. I come under this transition dispensation of yours. Under it I commence my ministry; and it is fit I should comply with its requirements. It becomes you to administer, and me to receive, this water-baptism."

The question has often been asked, "Why was Jesus baptized?" In the replies men have given, there has been much darkening of counsel by words without knowledge. The answer Jesus gives himself is simple, plain, satisfactory: "For thus it becometh us to fulfil all righteousness."

Our Saviour's language, moreover, furnishes us with a correct principle of action in the observance of all religious duty. Let us apply it to the matter of Christian baptism. Persons often refer to the baptism of Jesus as supplying

the reason why they seek baptism, without possessing, we believe, any just apprehension of the force of his example. Regarding the matter in one light, it does not follow at all that because Jesus was baptized by John, the followers of Jesus ought to be baptized also; inasmuch as John's baptism is an obsolete institution. It has been superseded, and is therefore no longer obligatory.

Regarding the matter in another light, however, it follows most conclusively, that because Jesus was baptized, his disciples ought also to be baptized: not with John's baptism, but with his own. Jesus obeyed every existing divine institution, and the baptism of John was one. His followers ought to obey all existing divine institutions, and the baptism appointed by Christ, when he said, "Go ye therefore, and teach all nations, baptizing them," is one of those institutions. With the commission in our hands, as strong an argument in favour of Christian baptism arises from the *circumcision* of Christ, as that which arises from his baptism. He observed both, that in them he might fulfil all righteousness; and for the same reason his disciples should observe the baptism he established just before his ascension. In Christ's submission to the baptism of John, it is the *principle* of the act, and not the *act itself* which, as an example, is binding upon his followers.

Upon unbaptized believers, we would press this view. Did he whom you call your Lord, on whom as your Saviour you trust, and whose example you profess to imitate, did he say, "It becometh us to fulfil all righteousness," and can you plead, as sometimes you do, "It is not essential that we be baptized?" Beloved! we venture to say, "*it is essential*—essential to complete discipleship and the fulfilment of 'all righteousness.'"

Upon those who contemplate being baptized, we would also press this view. Content not yourselves with saying, "Christ was baptized, and therefore we ought to be baptized."

With no more definite conception than this, your faith may soon be shaken. Trace out clearly the reasoning that connects the baptism of Jesus with your own. This reasoning apprehended, your feet stand upon a rock.

Our Lord having assigned his purpose in applying to John, the Baptist hesitated no longer. "He suffered him." He led him down into the river, and immersed him. There is nothing in the narratives of the Evangelists leading us to conclude that any spectators were present to witness the scene. The presence of spectators was not necessary, inasmuch as the testimony to the Messiahship of Jesus which was to be borne was intended for none but John. Immediately on his emerging from the water, Jesus prayed. While he prayed and as they returned to the shore, sundry phenomena testified to John that the person whom he had just immersed was none other than the Messiah himself. God had previously informed him for his own guidance, that he should see the Spirit descending upon the One whom it was his mission to announce. And however strong his conjectures may have been before, yet up till now there existed nothing like positive certainty in his mind.

These phenomena were three-fold. The heavens were opened—the Holy Spirit, assuming the form and in the manner of a dove, descended and remained on the head of Jesus—and a voice from heaven uttered the Father's approval. "This was the inauguration and proclamation of the Messiah, when he began to be the great prophet of the new covenant. And this was the greatest meeting that ever was upon earth; where the whole cabinet of the

mysterious Trinity was opened and shown, as much as the capacities of our present imperfections will permit. The second person in the veil of humanity; the third in the shape, or with the motion of a dove; but the first still kept his primitive state. And as to the Israelites he gave notice by way of caution, *Ye saw no shape, but ye heard a voice*; so now, also, God the Father gave testimony to his holy Son, and appeared only in a voice without any visible representment."*

We deprecate any such attempts as even Olshausen (orthodox as he is, and valuable as are his labours) makes to explain the facts of this testimony away. His professed effort to avoid "the historical mode of viewing" these transactions on the one hand, and the "mythical mode of explanation" on the other, is destructive to the simple statements of the evangelists, and subversive of our faith.†

Similar circumstances are recorded elsewhere, and nothing occurs to lead to the conclusion that the records are anything but narratives of *what* took place, and *the way in which* they took place. The Holy Spirit, in the form of a tongue, rested on the head of every apostle† at Pentecost. When Saul was on his journey to Damascus, a light shone from heaven, and the voice of the glorified Saviour was heard. These were *objective* revelations: and to the same class do we assign the wonders wrought at Jordan.

It may be asked, "For whom were these signs intended—what was their purpose?" They were not intended for the people generally. As already intimated, there is nothing which leads us to conclude that any other parties were present except Jesus and John. They were not designed to confirm Jesus in

* Jeremy Taylor.

† See his Commentary on the Gospels, Clarke's edition, vol. I., p. 179.

the belief of his own Messiahship. This was unnecessary. Eighteen years before, when he was only twelve years of age, he knew who was his Father, and what was the character of his own work. "Our conclusion is, that Christ was already sure of his divine call to the Messiahship, and submitted himself, in the course of the theocratic development, to baptism, as a preparative and inaugural rite, from the hands of the man who was destined to conduct prophecy to its fulfilment, and to be the first to recognize, by light from heaven, the manifested Messiah."*

The revelations were designed exclusively for John. To him they were of the utmost importance. He had hitherto only predicted the immediate advent of the Messiah. Now he was able to point to the person himself, saying, "Behold the Lamb of God, which taketh away the sin of the world?" He was now sure that his own predictions were true. His faith was strengthened in the divine origin of his own mission. He knew that indeed the Messiah had come; and that his reign had commenced; and though on a subsequent occasion, in the weakness of his faith, "he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?"—yet we only learn from this that the Baptist was a man like ourselves, was influenced as we are by external circumstances, and was subject to the same variations of faith of which we have frequent cause to complain. The fact of this testimony having been once given, although given in such an impressive manner, was no guarantee that his faith would never fail.

Such was the manner of Christ's entrance upon his public work. Many are the associations we have with the Jordan; but this is the most sacred and

touching of the whole. As we see its blue waters yielding beneath the body of Jesus and closing over him while he was submerged, we are tempted to use the language of one of our old poets,—

"Each bless'd drop on each bless'd limb
Is wash'd itself in washing him."*

How noble the obedience which thus marked the commencement of the Messiah's mission! The same obedience was cherished and displayed to its close. He who said on the banks of the Jordan, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," was he who afterwards said amid the groves of Gethsemane, "O my Father, if this cup may not pass away from me except I drink it, thy will be done."

Thus Jesus honoured every divine law. And in this he has set us an example that we should follow his steps. If we say we abide in Christ, let us also walk, even as he walked. Let us attend to every ordinance of God; and attend to it *because* it is of his appointment. Let not interest, or policy, or custom, or prejudice be our rule of action; but a pure desire to obey Him whose we are and whom we serve. If we thus honour God, he will honour us. As Jesus "received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased," so shall we receive tokens of the divine approbation. For a time we may be misunderstood and calumniated; but let us with a steady step pursue the path of duty, and he will wipe off our reproach. Dark clouds may for a season gather and threaten a gloomy day; yet through the rifted masses the sunlight shall pierce, and the brightness growing in splendour chase every lingering shadow away.

* Neander.

* Richard Crosshaw.

The first great duty we all have to discharge is to seek to know our Lord's will. This duty is not so easy as may be imagined. There is no difficulty cast in the way by any insufficiency or obscurity in the revelation. We have the Bible, which is what it professes to be—an embodiment of God's requirements. The difficulty arises from the ignorance and perverseness of our own hearts. The veil is not fully removed. It behoves us therefore, in resorting to the law and the testimony, to study it with candour, care, and prayer.

The second great duty, and one yet

more difficult than the former, is to obey. And yet more difficult even than this, is it to obey from the heart in truth. As a pattern of obedience let Jesus in his baptism be ever before us.

"To Jordan's stream the Saviour goes,
To do his Father's will;
His heart with sacred ardour glows,
Each precept to fulfil."

May the Spirit of all wisdom and obedience be given us, that we may follow the Lamb whithersoever he goeth!

New Park Street, London.

ON THE ARGUMENT FOR INFANT BAPTISM DERIVED FROM THE WRITINGS OF IRENÆUS.

BY H. J. RIPLEY, D.D.

Irenæus comes next in order, born according to the best authorities, not, as the Lecture states, "near the close of the first century," but about the year 140;* some say between 120 and 140. His copious writings contain the following sentence, which I here convey with more fulness than appears in the Lecture, and precisely according to the Latin—"He [Christ] came to save all by himself; all, I say, who by him are born again unto God [renascuntur in Deum] infants and little ones, and children, and youths, and elder persons."

On this passage, Dr. Woods thus writes: "Wall† and Schroeckh, and

other writers of the first ability, consider the word *renasci* [born again], in the writings of Irenæus and Justin, as signifying baptism. . . . The passage above cited is with good reason supposed to contain proof . . . that infant baptism was the prevailing practice."

The question connected with this passage is one of literary criticism; namely, Does the expression *born again unto God*, as "Wall and Schroeckh and other writers of the first ability" suppose, here "signify baptism?" Declining to take, on this question, the position of a disputant, or of a judge, I prefer to let my readers know the

* Mohler's Patrologie, i. p. 330. Bohringer's Die Kirche Christi, i. p. 206.

† Wall's History of Infant Baptism has long been the storehouse of historical arguments for English and American advocates of infant baptism; and has probably been found a convenient substitute for an independent study of the extant works of the fathers. The following note, which I translate from the work of Matthies, (p. 189,) already referred to, may therefore possess some interest. "Both Wall and Bingham, in opposition to the testimonies of history, [invisis historicis testimoniis,]

trace back the custom of baptizing infants to the apostolic age, being of the opinion that even Clement of Rome—since he thinks that no one, though only even a day old, is pure from stain—and Hermas, because he holds baptism necessary to a person's salvation, indicate that infants were baptized. Yet you can prove, with not less force, that even the sacred scripture regards infant baptism as necessary, and prescribes it, though it do not even a word does it say that an infant was baptized."

exact state of the case as to the judgment of eminent scholars. Opinions are divided in regard to this expression. "Writers of the first ability" also feel constrained, against the influences of their religious training and ecclesiastical relations, after laborious examination of the works of Irenæus, and comparison of this passage with his current of thought and his system respecting the recovery of men by Jesus Christ, to conclude that it does not recognize infant baptism. It will be most satisfactory to have a few specimens, showing the diverse views which have been given, and the tendency of opinions.

Neander, in his *History of the Christian Religion and Church*, vol. i. p. 311, (Torrey's translation), speaks thus: "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution; and the recognition of it which followed somewhat later as an apostolical tradition, serves to confirm this hypothesis.* Irenæus is the first church teacher in whom we find any allusion to infant baptism; and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connexion with the essence of the Christian consciousness; he testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it at length universal recognition. Irenæus is wishing to show that Christ did not interrupt

the progressive development of that human nature which was to be sanctified by him, but sanctified it in accordance with its natural course of development, and in all its several stages. 'He came to redeem all by himself; all who, through him, are regenerated to God; infants, little children, boys, young men and old. Hence he passed through every age, and for the infants he became an infant, sanctifying the infants; among the little children he became a little child, sanctifying those who belong to this age, and at the same time presenting to them an example of piety, of well-doing, and of obedience; among the young men he became a young man, that he might set them an example, and sanctify them to the Lord.' It is here especially important to observe, that infants (*infantes*) are expressly distinguished from children (*parvulis*) whom Christ could also benefit by his example; and that they are represented as capable of receiving from Christ, who had appeared in their age, nothing more than an objective sanctification. This sanctification becomes theirs, in so far as they are regenerated by Christ to God. Regeneration and baptism are in Irenæus intimately connected; and it is difficult to conceive how the term regeneration can be employed in reference to this age, to denote anything else than baptism. Infant baptism, then, appears here as the medium through which the principle of sanctification, imparted by Christ to human nature from its earliest development, became appropriated to children."

* It is worthy of notice, that while some writers reiterate with positiveness the traditional assumption of the original existence of infant baptism, as a Christian rite, such scholars as Neander, Schleiermacher, Semisch, Matthies, &c., speak with the utmost freeness of the introduction of infant baptism at a date subsequent to that of the apostles. They speak according to the true light of history; such is their learning, and such their literary candour, that it costs them no more effort than it would to speak of any well-known fact, of which they had become personally assured.

Matthies (*Expositio Baptismatis*, p. 189), says, "The matter turns on this—whether to be born again signifies baptism. It can by no means be doubted that Irenæus is accustomed to call baptism a new birth unto God. Still, this writer does not teach that in his age infants were always baptized; rather,

this only is contained in that passage, namely, that infants, as well as little ones and lads (*parvuli et pueri*) may be saved, *since they may be born again by Christ*, that is, in baptism. Though, therefore, Irenæus thinks that infants are partakers of the new birth, and consequently of baptism, (since baptism effects the new birth,) it is yet left in doubt whether infants were always baptized or not. From the remark of Irenæus, it can probably be inferred that towards the end of the second century—about the year 180—infants were sometimes baptized."

On the other side of this question appears Baumgarten-Crusius, one of the most distinguished names in German theological literature, who says, in his *Dogmengeschichte*, p. 1209, "The celebrated passage in Irenæus (ii. 22, 4) is not to be used in favour of infant baptism. For the expression *renasci per eum* (*Christum*) *in Deum*, evidently signifies here the participation of all in his divine and holy nature, in which he has come into the place of all. Compare 3, 18, *per omnem venit ætatem*.

Hagenbach, in his *History of Doctrines*, translated by C. W. Buch, vol. i. p. 193, expresses the following opinion: "The passages from scripture which are thought to intimate that infant baptism had come into use in the primitive church, are doubtful and prove nothing, viz., Mark x. 14; Matthew xviii. 4, 6; Acts ii. 38, 39, 41; Acts x. 48; 1 Cor. i. 16; Col. ii. 11, 12. Nor does the earliest passage occurring in the writings of the Fathers, Irenæus, *adv. Hær.* ii. 22, 4, afford any decisive proof. It only expresses the beautiful idea that Jesus was Redeemer in every stage of life, and for every stage of life; but it does not say that he redeemed children by the *water of baptism*, unless the term *renasci* be interpreted by the most arbitrary *petitio principii* to refer to baptism."

In a similar strain we have, as is fully stated in the *Christian Review*, vol. iii. p. 213, the conclusions of Winer, Starck, Rossler, Münscher, Von Cöln, all declining to borrow any support for infant baptism from this passage.

I have thus far avoided all mention of the result to which my learned friend, Rev. Iraha Chase, D.D., was led by a laborious examination of the works of Irenæus, because I wished to derive testimony from learned men whose religious predilections would rather incline them to discover in the passage an argument for infant baptism. Dr. Chase has rendered valuable service to theological literature, by his endeavours to ascertain the real meaning of the passage under consideration. In pursuance of his purpose he read and re-read every page of all the extant works of Irenæus, as well as of that containing this passage, and formed an independent opinion of its meaning. This opinion he afterwards discovered, from time to time, to accord with results to which learned German investigators had been led. From his satisfactory article on this passage, published in the *Bibliotheca Sacra* and *Theological Review*, published at Andover, vol. vi. pp. 646, 656, I extract the following statement: "According to Irenæus, Christ, in becoming incarnate, and thus assuming his mediatorial work, brought the human family into a new relation, under himself, and placed them in a condition in which they can be saved. In this sense he is the Saviour of all. He restored them, or summed them up anew, in himself. He became, so to speak, a second Adam, the regenerator of mankind. Through him they are regenerated unto God; *per eum renascuntur in Deum*.

"The thought occurs frequently, and it is variously modified by the various connexions in which it is introduced.

"In the passage which has often been

brought forward as recognizing the baptism of infants, Irenæus is maintaining that Christ appeared as he really was, and passed through the various stages of human life, sanctifying, it is added, sanctifying every age by the likeness that it had to himself; *for he came to save all by himself; all, I say, since by him they are regenerated unto God*—infants and little ones, and children, and youths, and elder persons. Therefore he came through the several ages, and for infants was made an infant, sanctifying infants; among little ones, a little one, sanctifying those of that age; and, at the same time, being to them an example of piety, uprightness, and obedience; among the youth, a youth, becoming an example to the youths, and sanctifying them to the Lord; thus also an elderly person, among elderly persons, that he might be a perfect master among all, not only in respect to the presentation of truth, but also in respect to age, sanctifying at the same time also the elderly persons, and be-

coming to them an example. Then, too, he passed through even unto death, that he might be the first born from the dead, himself holding the primacy of all things, the prince of life, superior to all, and preceding all. B. ii., c. 22, § 4.

"What Irenæus thought of baptism must be gathered from the passages in which he is speaking of the subject. But that he is speaking of it in this passage, there is no sufficient evidence. For a mere resemblance in one or two words to certain terms sometimes used in connexion with baptism, falls very far short of proving the point assumed. The context is against it, for the context directs our attention to *Christ*, and what he himself personally came to do for the human family. It is by *Him*, and not by baptism, that they are here said to be renewed, born anew, or regenerated. And parallel passages are against it, for they abundantly confirm the senses which I have given as being the true sense of the passage before us."

THE PROPHETS.

NO. VII. PROPHETICAL STYLE.

A FEW minor suggestions as to prophetic interpretation may fitly follow the more general discussion which occupied our last number. There are modes of representing truth which, if not peculiar to the prophets, certainly characterize their writings in an extraordinary degree—in a far larger degree than they do any other compositions with which we are familiar.

The most prominent of these is one which, we think, will be best designated in the first instance by the employment of logical terms. The prophets are in the habit constantly of denoting a *genus* by a *species*, or by an enumeration of

different species. We may explain this in non-technical language by saying that where they would express some general truth, they are accustomed to put forward either some particular aspect of this truth, or a variety of such aspects. The peculiarity of the case is that we are to conceive of these particularizations not always as the *actual* realities which will hereafter be verified in history, but simply as *possible* realities. Before, in other words, we can safely translate them into matters for definite expectation or hope, it is requisite that we should generalize their import, and the fulfilment, when it

arrives, shall, perhaps, be some new development of the promise or prediction, rather than the one specified.

Let us first take an example of the substitution of a single *species* for its *genus*. We will go no farther, in the selection of our instances, whether for the illustration of this or the other idiom, than to the writings of Isaiah. Foretelling, in ch. xxx. 20, a time of future religious prosperity, the prophet says, "Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers." Now, to interpret this language literally, we must suppose that the religious teachers of the Jews had been obliged to seclude themselves from observation—a fact of which we have no evidence. Something like it had occurred in the neighbouring kingdom in the time of Ahab (see 1 Kings xviii. 4), but there the calamity would seem to have been little felt. For religious teachers, however, to withdraw into seclusion is one phase of interruption of religious privileges, and we know not whether more than this general case can be said to be here contemplated. The following verse will afford us an example less deniable, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." ver. 21. Here we have a promise of future moral and religious guidance—a promise which would be equally fulfilled, whether the direction given were by audible utterances according to the letter of the text, or by secret monitions according to its spirit. In the following verse the prophet proceeds, "Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold; thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence," ver. 22. Now certainly the applicability of this promise is not to

be confined to the more wealthy idolaters of the nation—to those who had been able to afford the cost of gold or silver idols; nor does the prediction restrict either them or others to one particular mode of marking their abhorrence of idolatry; a removal of the former signs and instruments of apostacy, in whatever way, is the thing denoted. The Ephesian converts who, in the apostles' times (see Acts xix. 19) publicly burnt their "curious books," would be as good an exemplification of the religious reform here predicted as any flingers-away of literal idols. We will endeavour to make the importance of this observation evident by another instance taken from the same. Part of the prophecy quoted from Joel (see Joel ii. 28) by the apostle Peter in his Pentecostal discourse, foretold that in the days of the Messiah the old men of the church should "dream dreams." (See Acts ii. 19.) Now it has been remarked that though we have in the Acts sundry accounts of *visions* appearing to apostles or apostolic men, we have no single instance of a *dream*. It is not necessary that there should have been one, nor is there any failure of the prediction on this account. All that the prophecy engages for is satisfied by the fact that the Divine Spirit at that time made known his will to his servants by new and extraordinary methods—that divine revelations were more largely and variously diffused.

This instance affords us a convenient point of transition to the elucidation of the other kind of idiom we mentioned, *sc.* where a *genus* is broken up into a number of *species*. "Visions" and "dreams" are special forms of divine revelation generally; accordingly, as we said, new revelations, of whatever kind, will acquit the obligation involved in their mention. Let us now, recurring to Isaiah, take an example where the particulars specified are numerous

and diverse. The following prediction will be found in ch. ii. 12—16. "For the day of the Lord of hosts shall be upon every *one* that is proud and lofty, and upon every *one* that is lifted up, and *he* shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures." Not stopping now to inquire what is the precise reference of these emblematical representations, we would put it to the intelligent reader whether more is really signified by the eight species of elevated objects here named in succession, or by the four pairs of such species than by the general description which precedes them. We think our translators have been unfortunate in introducing into this description a word which limits it to living and intelligent agents: that is to say, for the "*every one*," "*every one*," and "*he*," we should have preferred "*all*," "*all*," and "*it*;" but, this alteration effected, we find nothing in ver. 13—16 more than an amplification of the idea contained in ver. 12. It would be no detraction from the truth of the prediction were these *towers* or *fenced walls* (or what they represent) left standing at the time of the general fulfilment; for these, with the particulars which precede and follow, are but specimens of high and elevated objects, as a *class* of grounds of confidence and boasting. It would be as much a fulfilment of the prediction, supposing for a moment literal particulars denoted, were the judgment in question to strike all the cedars and spare the oaks, or to strike all the oaks and spare the cedars, as should it indiscriminately level both. The silence observed respecting all *other trees*—respecting, *e. g.* pine-trees,

cypresses, and sycamores, does not imply that these would escape the visitation; a few are taken as a sample of the whole, and could we imagine a period to arrive when the latter class of trees would supply more materials for pride and vainglory than the former, it is just these which would then experience the stroke. Impiety is wont to assume different expressions at different times, and it would be altogether a hasty conclusion, because we may, at any given season, be clear from one manifestation of it, to infer that therefore we are clear from all. This was the error into which the Jews fell when they compared themselves with their forefathers. (See Matt. xxiii. 29, 30.) They felicitated themselves on their purity from all participation in the stain of prophet-murder, just when they were about to imbrue their hands in the blood of one greater than the prophets. They could scarcely have indulged in this self-gratulation had they remembered to distinguish between an inward evil and its outward manifestation. We must, in interpreting those parts of scripture where special forms of error or vice are brought before us, ascend to the root or principle whence they spring, and, according to the circumstances of the case, generalize the rebuke, the denunciation, or the promise.

Another example of this process of generalization will be, perhaps, only too obvious. We have in Isaiah, ch. liv. 11, 12, a picture of the glory awaiting the church under the image of a *manion* or a *palace*. "O thou afflicted," says the prophet, "tossed with tempest and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Now here, even should we preserve for a time the beaut-

tiful imagery selected, it would plainly be futile to inquire for what reasons the exact jewels specified are to be wrought in the edifice, or why each has a distinct place assigned it. It would be puerile to think that, in order to the accomplishment of the prediction, no other stones than carbuncles must be used for the gates, and no other than sapphires for the foundation. The description which we have in Revelation xxi., of a similar structure yet to be erected warrants us in disregarding these minutiae. Here we have all sorts of precious stones entering into the foundations, and not stones but pearls employed for the gates. (See Rev. xxi. 19—22.) From a comparison of the two descriptions it is evident that the particular jewels mentioned by the prophet are but rhetorical individualizations, and that the whole force of the prediction must be sought in the *fair colours* at the commencement of the passage, or in the *pleasant stones* at its close.

We will now, as under the former train of observation, illustrate these remarks by an instance from prophecy where historical truth may seem concerned. In Isaiah x. 28—33, we have what appears to be a brief sketch of the military progress of some conqueror. Interpreters are tolerably agreed in referring it to the progress of Sennacherib, when he marched against Jerusalem, and we have no doubt they are right in this application. Now certainly it would be impossible to make out from the history an actual progress of the monarch conformable to this description; nor is it necessary. The successive stages of a particular route are indicated at which he might pause on his way to the capital, without its being requisite that he should thus pause. For all purposes of verification, it would be sufficient to show that he did take this route on his march against the capital, or even that *he did thus march*. We are inclined to

accept the larger of these generalizations as the true one, from observing that in the first chapter of Micah, where the progress of the same conqueror is described, there is an entire difference of detail. As many as twelve places are enumerated by the later of these prophets, as many as eleven by the earlier, but at no single place do the descriptions of the two coalesce. The sole point of contact of either with the historical account, is in the mention of Lachish by Micah (see Micah i. 13, and compare 2 Kings xviii. 14, 17); all the remaining places are comprehended by the historian under the general denomination of *fenced cities*. We may compare this summing up of various particulars in one whole, to what takes place in mechanics in calculating the gravitating power of bodies. Instead of attempting, in this computation, to estimate separately the gravitating tendency of each particle of the body (which would be endless), we refer the sum total of all the gravities to the centre. We seek accordingly an expression for this collective central force, and what this concentration is in physics, that generalization is in language.

Another peculiarity of prophetic style which may be remarked, is the method adopted of expressing *universality*. This is often done by naming two contraries or extremes, in looking at which we are not to think of the extremes only but of whatever is included between them. Thus, when Isaiah says, in a chapter already quoted from (see Is. ii. 9), that "the mean man boweth down and the great man humbleth himself," it is not meant that the humiliation will affect these two extremes of society alone, but that it will extend to all classes. Another instance of the idiom we have in chap. xviii. of the same prophet, at the sixth verse, "They shall be left together," he says, speaking of some

enemies of Israel, "to the fowls of the mountain and to the beasts of the earth, and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." Here it would be refining far too much to suppose that the one class of animals would enjoy the spoil promised them during the winter season only, and the other during the summer; the plain purport of the denunciation is that both should so prey throughout the year. Let us turn for one more instance of the sort to the 32nd chapter of the same prophecies, the 16th verse. "Then," says the prophet, having just predicted a time when the Spirit should be poured out abundantly, "then shall judgment dwell in the wilderness and righteousness in the fruitful field." What expositor here would be so inept as to make a nice distinction between the *judgment* and *righteousness* mentioned, as if one would be the luxuriant growth of desert spots, and the other of fertile ones? Obviously the true explanation is that at the era referred to both judgment and righteousness would be diffused over all parts of the country. We think the most happy application of this peculiarity of style has been to those passages in the prophets where pairs of geographical terms occur. A single instance from Hosea will be quite sufficient for illustration. This prophet, in ch. v. 1, addresses the priests and

princes as follows, "Ye have been a snare on Mizpah, and a net spread upon Tabor." We have seen no better reason assigned for the specification here occurring than that one of these places was on the *east* of the Jordan, the other on the *west*; that taken together therefore they denote *the whole country*.

We may remark in conclusion, that *correlative* terms are sometimes placed by the prophets in like antithesis with their contraries. It is thus we explain the somewhat perplexing passage in Malachi ii. 12, "The Lord will cut off the man that doeth this, *the master and the scholar*, out of the tabernacles of Jacob." We do not here conceive that the prophet has solely in view, or even prominently, either persons giving or receiving instruction; we regard the two parties named as simply a category to embrace all classes. We shall obtain exactly the same result and for the same reason if we here adopt the reading of the margin, "him that waketh and him that answereth." By the specification of the two counterparts of a social relation the whole of society is pointed out.

Another instance of a like idiom of this latter kind does not at this moment occur to us; but instances of the former abound in almost every page, and it would be an instructive exercise for those taught in our sabbath-schools were they required to give an explanation of passages on this principle.

AN INCIDENT IN OLSHAUSEN'S MENTAL HISTORY.

IN the Biblical Commentary on the Acts of the Apostles, a translation of which, by William Lindsay, D.D., has just been published by Messrs. Clark of Edinburgh, Olshausen refers to the difficulties he had felt in respect to the *Ascension of our Lord* to heaven. The *advocates of the mythical view*, he says,

"make their appeal to a circumstance which at first sight must appear surprising. They remind us that the *ascension*, if it really occurred, is so important an incident in the history of Christ, that in none of the gospels could it be overlooked; it is the *key-stone of the whole*, without which the

building cannot be completed. Nevertheless, this key-stone is wanting in the Gospel of Matthew, who yet was an eye-witness; yea, it is even wanting in John, for whose mode of exhibiting Christ's history it would have been doubly important, setting out, as he does, from the original state of the Logos with the Father, to which same position there would have been an evident propriety in following him back. Besides, it is remarked that no other apostle speaks of the occurrence, neither Peter, nor Paul, nor James: it is only the two penmen of the New Testament who were not eye-witnesses, Mark and Luke, who narrate the ascension, for which reason it is regarded as not improbable that they drew their narrative from troubled sources. This is by no means an unimportant observation, and I confess that for a long time I was disquieted by it, because I could nowhere find a satisfactory explanation of the fact. What at last presented itself to me as an explanation, after carefully considering the circumstances of the case, I will now attempt shortly to unfold.*

First of all, it has already been often remarked, and with justice, that references to the ascension are not so entirely wanting as has been supposed. In the Old Testament, it is true, there are passages, such as Ps. cx. 1, containing mere hints which can be directly applied to the ascension only on the authority of the New Testament; but yet, in 2 Kings ii. 11, we are presented with an obvious prefiguration of it in the history of Elijah.† It would, there-

fore, very readily suggest itself to the Rabbins, who transferred everything glorious and beautiful in the Old Testament to the Messiah, to suppose also that he should ascend to heaven. (Compare Schoettgen, *Jesus der wahre Messias*, Leipsic, 1748, p. 844, &c.) And, what is of more weight, Jesus himself refers to it, not only in the expression, so often repeated in the last chapters of John, *ὑπάγω πρὸς τὸν πατέρα* [I go unto the Father], but also more definitely in the passage of John vi. 62, *ὅταν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον*, where the connexion, as well as the words *υἱὸς τοῦ ἀνθρώπου*, plainly point to an exaltation of his human nature. In the apostolic epistles, in fine, there are passages, such as 1 Tim. iii. 16, *ἀνελήθη ἐν δόξῃ*, which contain manifest allusions to the fact in question; and even other passages, such as Ephes. ii. 6, iv. 8, and 1 Pet. iii. 22 (*πορευθεὶς εἰς τὸν οὐρανόν*, where, besides, you have mention of the *ἀνάστασις* [Resurrection] immediately going before), are not to be overlooked, nor yet any of those declarations which represent Christ as sitting continually at the right hand of God, particularly Matt. xxvi. 64. However, it must be acknowledged that in most of these passages the specific circumstance distinctive of Christ's ascension, viz., the elevation of his body, is not expressly brought forward, and, therefore, many of them might be applied to persons who have blissfully fallen asleep, like the words, 'he has gone to heaven.'*

But, again, let it be supposed that the declarations of Mark and Luke regarding the ascension were wanting likewise, and that we were quite at

* "Hase, in his life of Jesus, who decides in favour of the mythical view of the resurrection, declares the silence of the eye-witnesses to be altogether inexplicable. And to what point he was led by this mythical view appears from the words, 'as the grave of Moses, so also his was not seen.' Had he then his grave, he who swallowed up death for ever? (Hase, as cited above, page 304.)"

† "I designedly mention only Elias, because the

departure of Enoch and Moses is not represented expressly as a bodily glorification."

* "Ephes. ii. 6 is a passage particularly worthy of notice, because Paul there views the resurrection and ascension of Christ as an image of the resurrection and exaltation of believers."

liberty to imagine to ourselves what was the end of Christ's earthly life; and should we then be able to conceive any other departure of the Lord, that would recommend itself to the consciousness of Christians? As it is allowed the Saviour was not a mere phantom, like what the Docetae supposed, but lived in a real human body upon the earth, we are necessarily driven to suppose, if the glorification of his body be not admitted, that a separation of his soul from his body again took place. But this separation would just be death, and therefore we must say that in some way or other Christ died again, and that his soul returned to his Father. But where, then, is the victory of Christ over death? What becomes of the significance of the resurrection, which all the Apostles have celebrated as the great work of God, and as the foundation of faith. (Comp. Comm. on 1 Cor. xv.) It has already been remarked in the history of the resurrection, that the raising of Christ is important, only as being the highest point of the power of the ζωή; for Christ conquered death in his humanity, and rose with a glorified immortal body. But what boots a resurrection, that is followed by a new death? If the Redeemer, therefore, is to continue always, what he is to the church, the conqueror of sin and death, then his departure from this world cannot be conceived to have been different from what the evangelists declare. Now let this be granted, and the question will present itself in quite a different shape. The fact of the ascension is certain, on internal grounds, and the only question that now remains is, why this concluding scene receives so little prominence in the apostolic writings? To this question you find a sufficient answer in the relation, which the resurrection and the ascension necessarily bear to one another. The ascension, as the concluding *act of our Lord's career upon the earth, did*

not, by any means, appear so important to the apostles as it does to us: in their view it seemed only a circumstance consequent upon his resurrection. They had already become accustomed, after their master's death, to regard him as absent and gone: they had no continuous enjoyment of his presence after he rose from the dead: there was always something sudden and unexpected about the individual appearances he made to them, and each might be the last. And though indeed the ascension was an express leave-taking and a solemn departure, yet even after it Jesus appeared again, for example, to Paul.* The ascension itself, therefore, was really not so important an act; the moment of our Lord's departure appeared like a fleeting instant, and therefore there was no feast of the ascension known to the ancient church.† Every thing of importance in a doctrinal point of view was concentrated in the resurrection; with it closed the earthly being of Christ: the ascension, and also the outpouring of the Spirit, which was connected with the ascension and dependent upon it,

* "Hence, too, the apostle Paul (1 Cor. xv. 8) enumerates, along with the other appearances of Christ, the appearance of him with which he himself was favoured, although it did not take place till after the ascension, and he speaks of the resurrection without making any mention of the ascension at all."

† "In the days of Augustine and Chrysostom the ascension was indeed celebrated in the church, and because they did not know the origin of the feast that commemorated it (adscensio, ἀνάληψις), they traced it back to the apostles; but in the writings of the fathers of the first three centuries, there is no trace of it to be found. (Comp. Binghami origg. eccl., vol. ix. p. 126, seqq.) How much too the importance of the feast of ascension has fallen below that of the feast of Easter, in the estimation of Christians, is plain from our collections of sacred psalmody. The abundance of admirable hymns for Easter stands in glaring contrast with the few and rather unimportant songs which refer to the ascension. The cause of this fact undoubtedly is nothing but this, that the imagination of poets has not found in the event any peculiar idea, but a mere consequence of the resurrection."

are only results of the resurrection, viewed as the glorification of the body, and consequences of the victory over death. Whilst in the assumption of humanity the divine became flesh by birth, the resurrection is something like a birth of the flesh into spirit; and the ascension is the return of the glorified body into the eternal world of spirit, with which the session of the glorified Redeemer at the right hand of God, and his consequent participation in the divine government, must be viewed as necessarily connected. As therefore the earthly sinks by the essential tendency of its nature down to the earth, so likewise does an inward impulse guide the heavenly back to its source. The Redeemer therefore, glorified in body, could not leave his *σῶμα πνευματικόν* [spiritual body] upon the earth, but he took it with him into the world of spirit. And according to the representative character which Christ bears in relation to mankind, the whole race was elevated in him, and he now draws up to his own elevation his faithful people, and

grants to them to sit upon his throne, as God has granted to him to sit upon his throne. (Rev. iii. 21.) If but one Evangelist, therefore, had neglected to mention the resurrection of Christ the omission would have been inexplicable, but the omission of the ascension in the Gospels of Matthew and John is only to be regarded in this light, that they have narrated one fewer of the appearances of Christ. That the risen Redeemer has ascended to heaven with his glorified body, and sits on the right hand of God, lies at the foundation of the whole apostolic view of his ministry; and without this idea neither the significant rite of the supper, nor yet the doctrine of the resurrection of the body, can be retained at all with consistency. And therefore, in fact, the New Theology has not hitherto been able properly to incorporate with itself either the one or the other, because, on account of its prevailing ideal tendency, it has misunderstood the import of the ascension."

THE YOUNG MEN IN OUR CONGREGATIONS:

WHAT THEY ARE, AND WHAT THEY SHOULD BE.

OUR young men — what are they? At all events it does not require much observation to say — Not what they should be. There are several classes. There is, for instance, the largest class — a class comprising by far the greater number of our young men. They may be described as those who have not arrived at a consciousness of their manhood. We do not mean that they do not call themselves men, nor that they are not anxious to be called and thought men by others, nor that they are not old enough to be men; but that they do not understand or feel the meaning and the responsibility of *being men*. They

neither regard this life as a preparation for another, nor the first part of this life as that which decides, and forms, and moulds the rest. They have never asked themselves what it is to be men, or why they are men. They spend to-day as they spent yesterday, and so probably they will spend to-morrow; but one day's life neither has, nor is intended to have, any bearing on the next day's. They are not lazy; on the contrary they are always active; but they are mere busy triflers, leading lives of laborious idleness. They do not look on life as a real, an earnest, a solemn thing. They do not look on the world

as that in which they have any serious part to play,—as that which must be the better or the worse for *their* life.

Such a one is to be met with every where ; at home, in the counting-house, in the workshop, and in our chapels too. He is always ready with a merry laugh, and has a smart reply to whatever may be said to him. He talks of where he was yesterday, and of what so-and-so said ; but he never looks within, or casts his thoughts forward. He reads just enough to carry him without difficulty through ordinary conversation ; knows the names of the most celebrated authors, and has made himself familiar with some of the lightest and least thoughtful of their writings. He will agree with you on anything rather than be at the trouble of an argument ; and you may persuade him to do, or say, or believe just what you will, if you are only sufficiently loud and earnest in your recommendation, and it does not require any reflection or self-sacrifice on his part. He needs decision of character. He needs to realize the dignity of manhood, and the importance of life ; and till he does this all effort for him is thrown away, and all hope from him is futile. He will remain the same till the circumstances of life force thought upon him ; and then, in all probability, his character will be so fixed and his time so occupied, as to give little chance of a happy or a useful life.

And then there is another class—a class not so numerous, but far more hopeful. These may be called the speculative young men. They think and they read ; they hear and they debate. They are pretty well acquainted with general literature. They know the history of their own country, and something of that of others. They are informed with regard to astronomy and chemistry, and are conversant with geological, and mathematical, and mechanical science. *They listen with attention to the minis-*

ter, they read the Bible, and they have a clear knowledge of the system of Christianity, and of the controversies between the different sects of Christians.

What then is wanting in these ? The fact is, that just here they leave the matter. They do not apply their knowledge, with regard to religion especially, to themselves. They do not recognize practically the fact, that they are moral beings, accountable to God for the way they spend their time and their faculties. They do not feel, deeply at all events, that Christianity is for *them* ; and that it demands not only that they should understand it, but that they should act it out, and bring its motives into living play. And thus, in great measure, their knowledge and reasoning are thrown away ; and those whom we should expect the most strikingly to exhibit the effects of Christianity, are, for all the advantage they get for themselves, or for all the good they do to others, or for all the honour they bring to God, but little better than machines—mere vegetables or brutes endowed by their Maker with the power of understanding and thinking, but withholding from them a conscience and a heart.

Besides these there is a third class, and of this the young men in our churches mainly consist. These have felt in some measure the importance of life and their responsibility to their God. They have looked, too, within them, have seen that there was pollution and weakness, and have turned to Christ for pardon, and to the Holy Spirit for help. They show that they are sincere by seeking as far as may be to benefit the world and help on God's cause. They are to be found in the Sunday-school striving to dispel mental and moral darkness, or to be seen visiting on errands of mercy the haunts of depravity and distress. *They are pious ; but they are not thoughtfully pious. They*

seems, however, to have received its final revision from the hands of Dr. Nehemiah Cox and Mr. William Collins, and was most probably their production in the first instance. The reprint of *are Christian*; but they are so for the most part from impressions and not from reasons. They have been educated as Christians, and have felt the adaptation of Christianity to their own cases, and therefore they have embraced it; but they have never at all thoroughly investigated its claims, nor do they take a thoughtful, comprehensive view of the subject. Hence they are frequently to be found seeking to show the truth of Christianity by arguments that will not prove it,—reasoning with atheists, for instance, by quoting texts against them out of the Bible;—and hence, too, they take only a contracted view of the doctrines of Christianity, and are in consequence to be found looking only on one side of truth. Truth has many sides, and the man that will not take the trouble to examine all, has no right to imagine that he understands any.

These young men—who are in fact looked upon as the type of the religious young man—thus bring discredit on that which they love, and stand in the way of that which most they would cherish. They represent religion as a thing necessarily connected with limited information and weak reasoning powers. They mingle with others and show their inferiority to them in all that relates to history or science, to general information or the power of argument; and thus the stamp of insignificance is fixed on Christianity, and it is branded as though it could exist and flourish only among the ignorant and unreflecting.

What the Christian young man should be is something different from all these. He must—in regard to this there can be no compromise—he *must* have realized the solemnity of life, and have *resolved earnestly to urge on its work*. He must,

too, have fixed on some grand object for which that life is to be spent. He must also be thoughtful, and bent on extending his knowledge; it would be for a shame and a blasphemy that when our Maker has endowed us with intelligence, and has written his power and wisdom and love in the heavens above and on the earth beneath, these perfections of his character should through our negligence be unrecognized. And no less must there be the deep feeling of the heart, going out towards that God who preserves and that Saviour who redeems us.

Nor is there little to urge us forward in such a course. Our own happiness is bound up with our holiness, and we cannot but believe that it must also be greater the more our faculties are developed and our powers called forth. Our Father above asks that we as loving children should be jealous of his honour. Our Saviour demands the grateful consecration of our whole lives to his service. The church has yet much in it that needs elevating, much that needs enlightening; its knowledge must be increased, its efforts guided, and its love to God and man purified and called more constantly into play. And the world, with its thousands on whom Christianity has as yet made no impression, and on whom its teachers have no hold—this surely has a claim on the vigour of our lives.

The thing may be done. Now is the time to effect it. Soon it will have passed from you; and you will be able only to mourn over your imbecility. But it may be done. The man who in the course of the last few months has drawn out the sympathy of all England, and has taught our hearts in our own language to vibrate to his love of liberty and fatherland, is an instance of what decision and intelligent application and ardent love can accomplish. These qualities it is that have lifted Kossuth to

his people's bosom, and have enshrined him for ever amongst earth's noblest sons. And with a higher and a nobler end than even his, we may emulate his character and his deeds. His life stands not alone. The lives of Alfred and of Cromwell,—the lives of Luther and of Whitefield,—the lives of Carey and Williams and Knibb,—

London, Feb. 1852.

"The lives of great men all remind us
We may make our lives sublime ;
And, departing, leave behind us
Footprints on the sands of time :—
"Footprints that perhaps another
Sailing o'er life's solemn main,—
Some forlorn and shipwrecked brother,
Seeing, shall take heart again.
"Let us then be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labour and to wait."

PHILO^s.

SUBTERRANEAN SCENERY IN ASSYRIA.

BEFORE leaving Nimroud and reburying its palaces, says Dr. Layard, I would wish to lead the reader once more through the ruins of the principal edifice, and to convey as distinct an idea as I am able of the excavated halls and chambers. Let us imagine ourselves issuing from my tent near the village in the plain. On approaching the mound, not a trace of building can be perceived, except a small mud hut covered with reeds, erected for the accommodation of my Chaldean workmen. We ascend this artificial hill, but still see no ruins, not a stone protruding from the soil. There is only a broad level platform before us, perhaps covered with a luxuriant crop of barley, or may be yellow and parched, without a blade of vegetation, except a scanty tuft of camel-thorn.

We descend about twenty feet, and suddenly find ourselves between a pair of colossal lions, winged and human-headed, forming a portal. I have already described my feelings when gazing for the first time on these magestic figures. Those of the reader would probably be the same, particularly if caused by the reflection, that before those wonderful forms Ezekiel, Jonah, and others of the prophets stood, and Sennacherib bowed ; that even the patriarch Abraham himself may possibly have looked upon them.

Leaving behind us a small chamber, in which the sculptures are distinguished by a want of finish in the execution, and considerable rudeness in the design of the ornaments, we issue from between the winged lions, and enter the remains of the principal hall. On both sides of us are colossal winged figures : some with the heads of eagles, others entirely human, and carrying mysterious symbols in their hands. To the left is another portal, 'also formed by winged lions. One of them has, however, fallen across the entrance, and there is just room to creep beneath it. Beyond this portal is a winged figure, and two slabs with bas-reliefs ; but they have been so much injured that we can scarcely trace the subject upon them. Further on there are no traces of wall, although a deep trench has been opened. The opposite side of the hall has also disappeared, and we only see a high wall of earth. On examining it attentively, we can detect the marks of masonry ; and we soon find that it is a solid structure built of bricks of unbaked clay, now of the same colour as the surrounding soil, and scarcely to be distinguished from it.

The slabs of alabaster, fallen from their original position, have, however, been raised ; and we tread in the midst of a maze of small bas-reliefs, representing chariots, horsemen, battles, and

seiges. Perhaps the workmen are about to raise a slab for the first time; and we watch, with eager curiosity, what new event of Assyrian history, or what unknown custom or religious ceremony, may (be illustrated by the sculpture beneath.

Having walked about one hundred feet amongst these scattered monuments of ancient history and art, we reach another door-way, formed by colossal winged bulls in yellow limestone. One is still entire; but its companion has fallen, and is broken into several pieces—the great human head is at our feet.

We pass on without turning into the part of the building to which this portal leads. Beyond it we see another winged figure, holding a graceful flower in its hand, and apparently presenting it as an offering to the winged bull. Adjoining this sculpture we find a perfect series of highly-finished bas-reliefs. There is the king, slaying the lion and wild bull, engaged in battles and in sieges, and receiving as captives the chiefs of the conquered people. We have now reached the end of the hall, and find before us an elaborate and beautiful sculpture, representing two kings, standing beneath the emblem of the supreme deity, and attended by winged figures. Between them is the sacred tree. In front of this bas-relief is the great stone platform, upon which, in days of old, may have been placed the throne of the Assyrian monarch, when he received his captive enemies, or his courtiers.

As we gaze upon these singular sculptures the description of Ezekiel is brought vividly to our minds. The prophet, in typifying the corruptions which had crept into the religious system of the Jews, and the idolatrous practices they had borrowed from the strange nations with which they had been brought into contact, thus illus-

trates the influence of the Assyrians. "She saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldeea, the land of their nativity." The prophet is prophesying on the banks of the Chebar, or Khabour, in the immediate vicinity of Nineveh, previous to the destruction of the Assyrian capital, an event which he most probably witnessed. He points out the rich and highly ornamented head-dress of the sculptured kings, and evidently alludes to the prevalence of that red colour, remains of which are so frequent in the ruins of Nimroud and Khorsabad. Nor can the resemblance between the symbolical figures pictured on the walls and those seen by Ezekiel in his vision fail to strike us. As the prophet had beheld the Assyrian palaces, with their mysterious images and gorgeous decorations, it is highly probable that, when seeking to typify certain divine attributes, and to describe the divine glory, he chose forms that were not only familiar to him, but to the people whom he addressed, captives like himself in the land of Assyria. He chose the four living creatures, with four faces, *four wings, and the hands of a man under their wings on the four sides*, the faces being those of a man, a lion, an ox, and an eagle,—the four creatures continually introduced on the sculptured walls, and by them was a wheel, the appearance of which "was as a wheel in the middle of a wheel." May not this wheel have been the winged circle, or globe, which, hovering above the head of the kings, typifies the Supreme Deity of the Assyrian nation?

To the left of the great bas-relief at the eastern end of the hall is a fourth outlet formed by another pair of lions. We pass between them, and find our-

selves on the edge of a deep ravine, to the north of which rises, high above us, the lofty pyramid. Figures of captives bearing objects of tribute,—ear-rings, bracelets, and monkeys,—are sculptured on the walls; and two enormous bulls, with two winged figures above fourteen feet high, are lying prostrate on the ground.

As the ravine bounds the ruins on this side, we must return to the yellow bulls. The entrance formed by them leads us into a large chamber surrounded by eagle-headed figures: at one end of it is a doorway guarded by two priests or divinities, and in the centre another portal with winged bulls. Whichever way we turn we find ourselves in the midst of a nest of rooms; and without an acquaintance with the intricacies of the place, we should soon lose ourselves in this labyrinth. The accumulated rubbish being generally left in the centre of the chambers, the whole excavation consists of a number of narrow passages, panelled on one side with slabs of alabaster; and shut in on the

other by a high wall of earth, half buried, in which may here and there be seen a broken vase, or a brick painted with brilliant colours. We may wander through these galleries for an hour or two, examining the marvellous sculptures, or the numerous inscriptions that surround us. Here we meet long rows of kings, attended by their eunuchs and priests,—there lines of winged figures, carrying fir-cones and religious emblems, and seemingly in adoration before the mystic tree. Other entrances, formed by winged lions and bulls, lead us into new chambers. In every one of them are fresh objects of curiosity and surprise. At length, wearied, we issue from the buried edifice by a passage on the side opposite to that by which we entered, and find ourselves again upon the naked platform. We look around in vain for any traces of the wonderful remains we have just seen, and are half inclined to believe that we have dreamed a dream, or have been listening to some tale of Eastern romance.—*Popular Account of Discoveries at Nineveh.*

CAPTAIN COOK'S DEATH.

It is a common saying in Hawaii, that Captain Cook's mark was deep and deadly. In the providence of God, he met his death by his own rashness and self-confidence at the very hands of the incensed barbarians whom he had wrongly allowed to worship him, and who were restrained from injuring him when they felt themselves wronged by the belief that he was a god, until a chief, whom he struck with his sword, instinctively grasped and held him in his powerful arms, at which Captain Cook uttered a cry of distress. The dread charm of his divinity was at once broken by that cry, and the chiefs and people fell upon him in anger and instantly slew him, exclaiming, "He groans! He is not a god!" The

Hawaiian authors of a little text-book of history called, "Moolelo Hawaii," collated by Rev. Mr. Dibble, quote, in their simplicity, and apply to this event, that passage of God's word, wherein it is said of Herod when he received acclamation as a god, that he gave not God the glory, and was eaten of worms. Their inference is, that God's hand was in his death; in thinking of which, at this late day, our most painful reflection is that the great navigator did not direct the rude natives to the God who made heaven and earth, instead of receiving divine homage himself. But we are willing to believe that he was not aware to what extent they honoured and served him as a god.—*H. T. Cheever.*

REVIEWS.

The Progress of Religious Sentiment. The Advancement of the Principles of Civil and Religious Freedom. The Affinity of Romanism, Tractarianism, and Baptismal Regeneration; also Diversities of Creeds, Modes of Christian Communion, and Evangelical Statistics. An Historical Sketch. By JOSEPH ADSHEAD, Manchester. *Thirty-two Articles of Christian Faith and Practice, Catechism, &c.* London: Houlston and Stoneman. 12mo. pp. ccxviii. and 95.

FULL as is Mr. Adshead's title page, it yet presents an inadequate conception of the nature and multifarious contents of his volume. His primary intent appears to have been to reprint, with a brief historical account of baptist sentiments, one of the several confessions of faith put forth by baptists in the seventeenth century. His introduction has expanded out of all proportion to the latter part of the volume, and has been made to include a variety of topics connected by a very slender tie with the real object of his work. Unity of purpose there is none. The entire narrative is discursive, yet embodying a large amount of interesting matter, more or less denominational. If disposed to find fault with this want of plan and object, we could scarcely give expression to complaint, since the price of the whole compilation is so extremely low as not to reach the value of the reprinted Confession with its accompanying Catechism. This portion of the volume alone is pecuniarily worth the price charged for the entire volume of 313 pages.

The work is professedly a compilation. Our author has with much and commendable diligence availed himself of the admitted facts of baptist history.

He has formed a rosary of incidents in which baptists appear to no little advantage, as assertors of truth and liberty; as faithful witnesses for Christ; as bold preachers of the gospel in ages when perils and death tracked the way; as true philanthropists, ready to every good word and work; as untiring assailants of every form of error in church and state; and last, though not least, as patriots, loyal to the constitution of their country, and obedient to its laws wherever they were conformed to the laws of God. We cannot regret the publication of a work in which so much is done to place the labours and trials of our forefathers in a true light, and are disposed to recommend the book to our readers with cordiality and approval.

If, however, there appears some hesitation in our approval, it is because we feel regret that no history worthy of the denomination has yet appeared, and such compilations as the present are but poor substitutes for it. The reiteration of facts, however true, does not constitute a history. The repositories of Crosby, Taylor, and Ivimey are open to all, and the incessant reproduction of the same incidents, with scraps from impartial writers, who, after all, are but imperfectly informed on the subject, tends only to weariness and disgust. No one who has read attentively the works referred to will for a moment think them sufficient,—much less, abstracts or brief compendiums of them. Crosby professedly made it his object to collect only materials; and most precious they are. Multitudes of his facts would have been irretrievably lost had he not just at that time gathered

them into his net. The fathers were passing away. The men who had been, or who knew the actors in the stirring scenes of Cromwell's time were rapidly entering on their rest, when Crosby stood forth to rescue their names from oblivion and their deeds from forgetfulness. All honour to the simple-hearted schoolmaster for his untiring patience, his indefatigable research, and his generally accurate pen. To him our succeeding historians have chiefly been indebted for their leading facts.

Ivimey in particular, in his first two volumes, has drawn largely on this source, and not always with care. His work, extending to four volumes, appeared at various intervals from 1811 to 1830, and embraces not only an historical survey of the whole period of English baptist history till the close of last century, but also a valuable collection of documents, many of them original, on the origin and the continuance of many baptist churches throughout the country, with slight memoirs of the various ministers that have exercised the pastorate over them. With a warm attachment to the principles of his denomination, Ivimey united a vigorous zeal for their extension, and great energy in the collection of historical materials that would illustrate them. The chief deficiency of his work is in the little use he has made of the printed productions of the old writers, a large number of which he had never seen, and perhaps knew not where to find. For the most part he confines his attention to that part of the denomination in whose views he had the deepest sympathy, the particular baptists: it was left to others to give in more detail and with greater impartiality, the story of the rise and fall of the General Baptist body; with its revival into evangelic life under the modern designation of the New Connexion.

The General Baptists have for their

historian, Mr. Adam Taylor, an excellent minister of the New Connexion. In his work he has made much use of manuscript documents, and especially of the valuable records of the Fenstanton and Warboys churches in Huntingdonshire. He sought out also with much diligence the printed works of the earlier writers, and has thereby thrown much light on their sentiments and history. His narrative is clear and his researches judicious, and, as a history, is in most respects superior to that of his contemporary, Mr. Ivimey.

Passing by the numerous smaller compilations, few of which have drawn their materials from original sources (the interesting work of the late Mr. Douglas on the Northern Baptists is, however, a noteworthy exception to this remark), we may observe that all our writers refer more or less at length to the traces of baptist sentiments in the early and mediæval ages of the church. On this point the want of original research is most evident. One after the other, baptist authors have been content to cull such scattered flowers as ecclesiastical writers have permitted to crop out amid the multitudinous details of every extensive work on church history. There has been very little, if any, attempt to investigate the original sources of information. Quotations from the fathers have been taken second-hand. The candid or forced admissions of partisans of Rome, or of other ecclesiastical but unscriptural systems, have been seized with avidity. No calm, philosophic view of the progress of sentiment from age to age has been taken, the statement of which from its impartiality and accuracy should force assent from reluctant adversaries. To the present moment it is a debateable question whether the Albigenes and the Waldenses were baptists, although the materials for decision are abundant in Reinequin

Saccoho, in Limborch's work on the Inquisition, especially in the appendix, containing the sentences of some six hundred persons belonging to their sect. What baptist has diligently explored the writings of Ebrard of Bethune, St. Bernard, and Ermengard, or the important work of Moneta, with the productions of Luke bishop of Tuy, of Pilichdorf, or the spirited sermons of Eckbert of Cologne against the Cathari? Neither Robinson, with all his extensive researches and acquirements, nor W. Jones in his work on the Waldenses, has made the use that might be made of these and other sources of information which occur to us as we write. Baptists indeed may be satisfied with the testimonies which come out from time to time in the course of some grave discussion on other matters, or that start forth from the page of some book-worm, whose love for antiquity has caused him to turn over the ponderous tomes of the Bibliotheca Maxima, or the more manageable collections of D'Achery, Gretser, and De la Bigne, and to jot down some noticeable and neglected trait of the past; but the true tale of the past has yet to be written, as baptists alone can write it.*

Yes, the history of the church and of its sects, of the heresies that sprung up during the centuries of its rise, its triumph, its corruption, and its decline, has yet to be written from that ground which takes for its starting point and its test the pure gospel, and judges events not by the erring standards of creeds, or hierarchies, or ecclesiastical politics, but by the only true criterion, the word of the living God. A history that shall weigh the actions of churches and men, of bishops and priests, of

kings and subjects, of heretics and sects, with the balance of the sanctuary, will present the past in an aspect very different to that it wears in the pages of a Mosheim or a Milner. Perhaps but few are the men among us in this country to whom leisure and opportunity is at command for so important a work. We would fain hope that some one of our American brethren, whose attention has of late been much drawn to the subject, will be found ready and sufficiently disengaged to enter on the extensive researches it will demand. The eminent abilities of Dr. Williams peculiarly fit him for the task; and we cannot but anticipate, with some confidence, that he will enter upon it in generous consent to the oft-repeated wishes of his friends.

If more progress has been made in original research into the history of English baptists, there is nevertheless wanting that breadth of view which gives value to the separate facts of history, and binds them into a bright chain of luminous thought and harmonious design. Facts are treated as isolated events. Those fine threads of thought or feeling which link the incidents of life together are not traced out, indicating the overruling power of some necessary law, or the constant working of Him who ruleth all things for the good of his people. We look in vain for a statement of those fundamental principles which have made the baptists in every age what they have been and are, which have governed their church polity, their relations to other churches and to states. Why in this place rather than in that baptist sentiments have prevailed, our writers have not thought it worth while to inquire. It would seem as if by chance that here and there a few sorrowful and persecuted men ventured to speak for Christ and his word. Protests are made only where some evil has to be re-

* The bibliography of the Waldenses may be found in the fourth volume of Muston's recent work, and of the Cathari or Albigenses in Schmidt's second volume.

sisted. Truth is often uttered only when some falsehood challenges its right. Much light is also thrown on single events by the circumstances of the time, by ascertaining the predominant ideas of the age, by looking backwards and forwards on the evolutions of Providential design. If these landmarks are overlooked, then do the facts of history appear without their moral, or that lesson of wisdom they ought to teach. We have yet to learn those occult, or perhaps patent causes which gave the baptists such wide-spread influence in the days of the Commonwealth, which led to the gradual decay of piety subsequent to the Toleration Act of William III., and rendered the labours of a Whitefield and a Wesley as necessary to the revival of pure religion and evangelic zeal in baptist churches as to the recovery of the nation from its ungodliness and sin.

We express a conviction that has been forced upon us by much inquiry, and after matured observation, that a history of the baptists has yet to be written that shall be worthy of them and of those great principles of truth and liberty which they have been raised up in the providence of God to propagate and maintain. Some fields of investigation are yet unvisited. The story of their sufferings and wrongs during the era of the Reformation has yet to be told, and the abuse and calumnies of papists and protestants alike to be thrown aside. If we mistake not it will be found that of all the parties which then struggled for ascendancy, there was not one of purer morals, of sublimer faith, of more heroic endurance, or of more manly exhibition of the great truths of revelation. "But the Lord knoweth them that are His."

To return to what is perhaps the *most valuable portion* of our author's labours, the reprint of the Baptist Con-

fession of Faith, we should have been glad had Mr. Adshead given us some more precise information as to its origin, and the edition from which his reprint is taken. In his Preface Mr. Adshead speaks as if it were first published in 1689, and from a paragraph on p. 9 we should gather that he has copied it from Dr. Rippon's Register, where it was reprinted in 1801 or 1802. But if so, he has given 1689 for 1688, in which latter year Dr. Rippon says it was first printed. But in fact both the Doctor and Mr. Adshead are wrong. The first edition appeared in 1677, the second in 1688; the third in 1699; the fourth in 1719, and the fifth in 1720; copies of all of which now lie before us. To the first and second editions is added an "Appendix concerning Baptism," omitted in the subsequent editions, and also in the reprints of Dr. Rippon and Mr. Adshead.* We should like to have seen this appendix reproduced. The edition of 1688 was simply adopted and recommended by the Assembly of 1689, as may be seen by their own words, which probably gave rise to the idea that it was then for the first time prepared. The recommendation prefixed to the edition of 1688, with the names of thirty-seven members of the Assembly attached thereto, must have been given after the book was printed, and the leaf containing it pasted into the copies. And indeed one of the two copies before us is without the recommendation, as if issued previous to its being approved by the Assembly. We are unable to determine the authorship of the Confession. It purports to be "put forth by the elders and brethren of many congregations of Christians (baptized upon profession of their faith) in London and the country;" but who they were is at present unknown. It

* Crosby gives the Appendix in his text, vol. II. p. 317; but omits it in his own Appendix, where he reprints the Confession.

Mr. Adahead has this advantage over all editions that have preceded it ; that the Scripture references are quoted at length, instead of being merely indicated in the margin.

This confession is not the only one put forth by the baptists of that age. Mr. Smyth and his companions published one in 1611, which Crosby gives. There was also one prepared by seven London congregations in 1643, of which editions appeared in 1644, 1646, 1651, and 1652. Some churches in Somersetshire also issued one in 1646 and 1656. All these were intended, not as rules of faith by which the conscience should be bound, but rather as apologies and exemplars of the principles held and maintained by the baptist churches. They uniformly regarded the scriptures as the sole rule of faith, and bowed only to its decisions.

A collection of the public documents, declarations, and confessions of the baptists would be a highly useful and valuable volume ; and it is therefore with pleasure that we note the announcement made by the Council of the Hanserd Knollys Society, that they have in preparation such a volume, as an addition to the list of their very valuable series of publications.

Footsteps of our Forefathers :— what they Suffered and what they Sought. By J. G. MIALL. *With Thirty-six Engravings.* London : A. Cockshaw, 41, Ludgate Hill. Library for the Times.

THE present times are unusually pregnant with interest. Almost all things are in a transition state. The past has been, for the most part, dark and troublous. Truth, and freedom, and holiness, have been in perpetual conflict with prevalent error, tyranny, and impiety. Sometimes the better

cause has appeared vanquished, and, if it have again revived, it has usually been under circumstances of disadvantage, and seemingly to maintain at best a doubtful strife. Like the sun, however, struggling with clouds and shadows, and but seldom revealing its radiant countenance, yet steadily pursuing its upward course ; so the elements of human happiness, notwithstanding all appearances to the contrary, have, upon the whole, been steadily progressive, and have now acquired a diffusion and potency which augur well for the future.

Whatever gentle or sluggish spirits may desire, the present are no times for the indulgence of repose. Both good and evil are too active to admit of this. Aggression is the order of the day. Pretence and reality have begun in right earnest to marshal their respective forces, and have already committed themselves to a struggle which may be alike painful and prolonged ; but the final issues of which are not doubtful. Meanwhile, every one who would enjoy the crowning commendation, "Well done, good and faithful servant !" has a part to perform which is likely to test his principles, and to task all his resources.

The volume, whose title we have given above, is emphatically a book for "the times." Its theme, its style of getting up, and the sentiments it inculcates, are all such as will prove taking in a multitude of instances. If it conduct us in thought to bygone times, it brings us into communion with characters and principles which will never lose their interest, but which will command attention and acquire power as years roll on, and the beneficent schemes of Providence receive development. With a pleasing frequency, the limner's pencil comes to the aid of the narrator's design ; bringing before the eye of the reader scenes of which he

has often heard, and which will inspire him with alternating and even passionate emotions of admiration and horror.

The author (a respected congregational minister in a northern county), appropriately commences his task by sketching the character and career of Wiclif, the "morning star of the Reformation." In admirable terms he illustrates the secret of the confessor's boldness in attacking error, how formidably soever defended; and of the reluctance of many good men, in the present day, to commit themselves by taking part in the pending conflict. "Errors and truths," he observes, "were alike expounded by one simple principle, THE SUFFICIENCY OF SCRIPTURE. Wiclif seized the truth, and it became in his hand a thunderbolt. His blood was up, and he wrote daringly and, for himself, dangerously. It is not for ordinary minds to conceive of the impetuosity of an ardent soul which has caught fire from a 'present truth,'—especially if it happen to be one which has been long undiscovered. It is more than conviction: it is an inspiration. Colder men may censure; unbelieving ones may doubt. Prudence may summon a halt, and fear may draw back aghast. But such a man sees his goal, and opposition only stimulates the high purpose of his noble nature. Rushing on to the conflict, Wiclif was not always careful on what or on whom he trod. But he uplifted his standard, and fearful as have been the attacks upon it, it has never been removed. He set up the truth which the experience of centuries has but served to maintain, that, whether against popes or cardinals, against law churches or ecclesiastical organizations, the only test of truth is the word of God."—P. 17.

Good men may, however, be aware of the existence of evils, and of their *injurious influence on the interests of*

truth, and yet be unwilling to put forth corresponding effort in order to their removal. It has sometimes been urged in explanation, not to say defence, of their inactivity, that they have been too much concerned for spiritual religion to engage in polemics. But Wiclif was too intelligent, notwithstanding all the disadvantages of his times, to admit the justice of such a plea. He well knew that, if the gospel of the New Testament ever triumphed, it must be by its friends bringing it fearlessly and ceaselessly into contact with every pretension; and therefore he sought the special aids of the Spirit, not to comfort him in soft repose but to strengthen him for conflict. Who can listen to his devout pleadings without emotion? "Almighty Lord God, most merciful, and in wisdom boundless, since thou sufferedst Peter and all apostles to have so great fear and cowardice at the time of thy passion, that they flew all away for dread of death and for a poor woman's voice; and since, afterwards, by the comfort of the Holy Ghost thou madest them so strong that they were afraid of no man, nor of pain, nor death; help now, by gifts of the same Spirit, thy poor servants who all their life have been cowards, and make them strong and bold in thy cause, to maintain the gospel against antichrist and the tyrants of this world!"—P. 25. This is surely the language of a Greatheart, who understands the nature of religion and the obligations it entails.

The second chapter delineates the "writhings of the down-trodden." Among the victims of this early period were many whose views of Christian ordinances coincide with our own. Why Mr. Miall should have denominated them "anabaptists" (p. 43) we know not. If thus spoken of by the authorities from whom he derived his information, he was under no obligation to

retain their terminology, except when quoting their language; especially as he designates the pædobaptist exiles at Frankfort by the modern phrase of "a congregational church" (p. 45.) In this chapter the Hampton Court Conference, together with the names of Hooper and Rogers, Latimer and Ridley, Cartwright and Coverdale, and many others "of whom the world was not worthy," come under review. We scarcely think that Cranmer is entitled to be placed in the same category: historical justice will consign him to a much inferior classification.

"Contests with Despotism," "Pioneers of Liberty," and "Aimings at the Impossible," are the descriptive titles of succeeding chapters; and ample and illustrative materials are furnished by the occurrences of the last Tudor and the earlier Stuart's reigns. The Star Chamber and High Commission Court, Whitgift and Laud, are titles of places and men which intrude themselves, like evil spirits, on the attention of the reader in connexion with this period. The deeds which their respective owners witnessed or perpetrated, were such as made the nation groan; which will cover the protestant episcopal church with indelible infamy; and which will awaken the indignation of virtuous minds through all coming time.

In describing the proceedings of the Westminster Assembly, Mr. Miall does honour to himself by doing justice to the baptist denomination. This is no more than might have been anticipated from a gentleman of his intelligence and candour. He says, "To the anabaptists, as they were then termed, the high praise is due, that at this period and before it, they had been clear in the principle, 'that it is not only unmerciful, but unnatural and abominable, yea, monstrous, for one Christian to vex and destroy another for difference

on questions of religion.' * They asked again, 'Whether it be not better for us that a patent were granted to monopolize all the cloth or corn, and to have it measured out unto us, at their price and pleasure, which were yet intolerable, as for some men to appoint and measure out to us what and how much we shall believe and practise in matters of religion? If the magistrate must punish errors in religion, whether it does not impose a necessity that the magistrates have a certainty of knowledge in all intricate cases? And whether God calls such to that place whom he hath not furnished with abilities for that place? And if a magistrate in darkness, and spiritually blind and dead, be fit to judge of light, of truth, of error? And whether such be fit for the place of the magistracy?'"† Pp. 172, 173.

Inquiries like these, addressed to the Westminster Assembly, were not unlikely to disturb the reverend subscribers of "the solemn league and covenant." Good Maister Baillie, one of the Scotch clerical commissioners, gave expression to his displeasure in a volume, the general tone of which may be easily guessed at by the terms of the title-page,—

ANABAPTISME THE TRUE FOUNTAIN
OF

INDEPENDENCY, } { ANTINOMY,
BROWNISME, } { FAMILISME,

AND THE MOST OF THE OTHER ERROURS
WHICH FOR THE TIME DO TROUBLE
THE CHURCH OF ENGLAND, UNSEALED,
ETC. ETC. ETC.

But we must not linger, although other chapters and topics press for con-

* Religion's Peace! or, a Plea for Liberty of Conscience. By Leonard Busher. First printed in 1614. Reprinted by Harvard Knollys Society.

† Necessity of Toleration in matters of Religion. By S. Richardson. 1647. Reprinted by Harvard Knollys Society.

sideration, fraught with important lessons of instruction in reference to civil and religious liberty, religious convictions and divine truth. The writer conducts his readers through a period of English history extending over several centuries, at once the most profoundly painful and interesting. The limits he assigns himself, necessarily preclude lengthened details or remarks. His style is, however, vivacious and agreeable; his topics are judiciously selected; his practical deductions are important; and his whole volume (which we cordially commend) worthy of a cultivated and devout mind. "The conclusion of the whole matter," may be thus expressed:—"Had the church been, as the principles of the Reformation demanded, dissevered from the state, into what comparatively small dimensions would 'The Acts and Monuments of British Martyrs' have been reduced! Papal, episcopal, puritan,—the degrees of intolerance may vary; but the fact of persecution, under any state church, is invariable." —p. 44.

The Revelation of St. John, Expounded for those who Search the Scriptures. By E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Translated from the Original, by the REV. PATRICK FAIRBAIRN, Author of "Typology of Scripture," "Ezekiel, an Exposition," "Jonah," &c. Volume I. Edinburgh: T. and T. Clark. 8vo. pp. 480.

THE name of Hengstenberg is not unknown to our readers. Translations of his learned work on the Antiquities of Egypt, and of his Commentary on the Book of Psalms, have afforded us opportunities to introduce him to their notice. He is one of the band of whom Neander, Olshausen, and Tholuck are perhaps best known in this country, who have, for some years been labour-

ing to stem the torrent of Rationalism, with which Germany had been desolated. What Sir Walter Scott once said of literature, looking at it in a pecuniary point of view, that it was a good staff, but a bad crutch, may with propriety be said of the biblical works of these scholars, as translated for the use of English students: he who is strong enough to walk without them may avail himself of their help advantageously, but he who has to depend upon them for support is likely to suffer for his implicit faith. The matured divine, who is well established in the truth as taught by the best British teachers, will read their writings with advantage; but they are not likely to do good to the public at large. In Germany, these works are adapted to raise the public mind to a healthier state than that which has been prevalent; in England they will excite scepticism in minds which had received correct opinions, and debilitate that belief which needed to be strengthened.

We received, however, this volume on the Apocalypse with pleasure. There are difficulties connected with the interpretation of that book which we have never been able to surmount completely, and if men looking at it from a different position from that to which we have been accustomed, can throw any new light upon it, we are prepared to receive their assistance gratefully. The first sentences of Hengstenberg's preface will doubtless excite the sympathy of many of his readers. "The Revelation of St. John," he says, "was for a long time a shut book to me. That it was necessary here to lay open a new path; that neither the course pursued in the older ecclesiastical, nor that of the modern Rationalistic exposition was to be followed, I never entertained a doubt. The constantly renewed attempts at fresh investigations resulted only in a better understanding of par-

ticular points, but accomplished nothing as to the main theme. I was not the less persuaded, however, that the blame of this obscurity lay not in the book itself, with the divine character of which I was deeply impressed, but in its exposition; and I did not cease to long for the time when an insight might be granted me into its wonderful depths."

The preliminary researches of our author have issued well. He not only professes his conviction that the book was written by the apostle John, and that the visions were seen by him in the isle of Patmos, but also that the older theologians were correct in their belief respecting its date, when they assigned it to the reign of Domitian. Into this question, which is of importance in determining "the historical starting point," he has gone very fully; and in opposition to the theories of some of his own celebrated countrymen, adopted greedily by some Englishmen, he argues satisfactorily, that the book could not have been written so early as the days of Nero, or of Galba, but that the testimony of Irenæus is true, "It was seen not long ago, but almost in our generation, towards the close of Domitian's reign." Thus he at once sets aside the hypothesis, which has recently been advocated both here and in America, that the prophecies had reference to the destruction of Jerusalem, by Titus. "He who takes this properly into account, will in the first instance at least assume for his starting point the period of Domitian, as that which has so many solid grounds to support it, and will consider whether he may not thence gain an insight into the whole by unbiassed and earnest inquiry, and especially may find the passages in question brought into their true light. The result will then be gained, that these passages could not refer to the period before the destruction of Jerusalem, *far less that they must be referred*

to that early period. But," he adds, "it is one of the fundamental defects of the theology of the present day, that criticism is brought into play before exegesis has sufficiently done its part, and that the crudest thoughts are proclaimed with naive confidence as 'the result of the more exact and more perfect exegetical investigations for which the age is distinguished;' whence the path is at once taken to the region of criticism, and the most solid arguments, both of an external and internal nature, are unscrupulously set aside. This is certainly not the scientific mode of proceeding, however commonly it boasts of being so."—P. 36.

In his remarks on the Seven Epistles, which occupy more than a hundred pages, much will be found to repay the attention of one who is endeavouring to understand those interesting portions of this mysterious book. But when we arrive at the strictly prophetical parts, subsequent to the invitation, "Come up hither, and I will show thee things which must be hereafter," we meet with little else than disappointment.

There are two particulars, especially, in which the author differs from those interpreters who have always appeared to us to have made the nearest approaches to a satisfactory elucidation of the Apocalypse. In the first place he does not regard it as predicting events: there is no such thing as an event brought out; there is only a reiteration of general truths, as applicable to one era as to another. Every thing is vague and indefinite. Thus, with regard to the seven seals, the opening of which is recorded in the sixth chapter, they are made to present "an exhibition of the victory of Christ over the world." The book, it is remarked, justly, is primarily a book of consolation for the church. The first seal, then, teaches that "This in all its feebleness and tribulation shall be revived by

having the image of its heavenly King placed before its eyes, as he goes forth with invincible might to win a sure and glorious victory." The second teaches, that when wars and terrors overspread the earth, the Christian should see in them the dawn of the church's triumph. The third shows that bad crops and scarcity are in the hand of God, with which he chastises unbelief and enmity to Christ and his church through the whole course of centuries, and punishes and breaks the arrogance of an apostate and rebellious world, so as to prepare the way for Christ's dominion. The fourth indicates that pestilence, and other things that tend to produce a general desolation, are directed to the one point of chastening and breaking the pride and insolence of the world, restraining its persecuting zeal, and converting out of it what is to be converted. The substance of the fifth seal, we are told is, "such catastrophes as bring to view the final judgment on the world, and in connexion with that the glorification of the church." The sixth seal is a description of the feelings of mankind in anticipation of the final catastrophe which takes place under the seventh. But the interpretation of the seven trumpets is even more indefinite than that of the seven seals. The first indicates war—not any particular war, but war in general. The second indicates war—not any particular war, but war in general. The third indicates war—not any particular war, but war in general. Respecting the fourth, we are told, "Here we can only think of the alarming and distressing times of war." The fifth is a "frightful image of war, as the awful scourge with which God chastises the apostate world." Now we do *not deny* that wars generally have been *in every age made conducive to the divine purposes*; nor do we impugn *the correctness of the general observa-*

tions which our author draws from the seals; but we do deny that the church needed an Apocalypse to teach these things, which had been taught fully and convincingly in the Old Testament scriptures; and we do believe that the symbols were intended to foreshadow things much more specific, though our defective acquaintance with history and other causes may at present leave us in some degree of doubt respecting their precise meaning.

Another cause of our author's small success in the interpretation of this book is to be found in his rejection of what seems to us to be the well established opinion respecting its structure. By those whom we have deemed the best expositors of this book it has long been deemed indisputable that its structure is this:—There are seven seals which are opened successively; the last of them contains seven trumpets which are sounded successively; and the last of these introduces to view seven vials which are poured out successively. Independently of interpretation, strictly speaking, this seems to be the plan of the prophecy; and thus we have been led to suppose that we are furnished in it with intimations respecting things which should come to pass, affecting the interests of the church, from the time of the last of the apostles to the time of the general judgment. Hengstenberg, on the contrary, rejects the idea of a continuous series; he regards the visions as totally independent of each other in reference to time, and is constantly recurring to the same starting point.

The work is at present incomplete. When we see the second volume perhaps we shall form a more favourable opinion of the author's scheme than we can conscientiously express at present. One observation, however, we may make now. We are surprised at the ignorance of English theology which Hengsten-

berg, in common with other celebrated German writers, evinces. There are departments in which English scholars are as much superior to the Germans, as it may be conceded that in some other departments the Germans are superior to the English. There is no portion of the continent, we believe, in which so much independent and powerful thought has been given by men of docile heart

to the study of the scriptures as in Britain; and we beg those of our young brethren who are inclined to surrender themselves to the guidance of German literati, to remember that they are committing themselves to the direction of men profoundly ignorant of that mass of theological literature which for the last three centuries has been accumulating in our own highly favoured land.

BRIEF NOTICES.

A Popular Account of Discoveries at Nineveh. By AUSTEN HENRY LAYARD, Esq., D.C.L. *Abridged by him from his larger work. With numerous Woodcuts.* London: John Murray. Fcap. 8vo. Pp. xv., 360.

The discoverer of Nineveh having returned from his second visit to the site of "that great city," whose destruction was foretold by Jonah and Nahum, and being dissatisfied with inaccurate and incomplete accounts of his first researches which had obtained currency during his absence, has favoured us with an abridgment of his original work, with additions relating to his more recent investigations. He is confirmed in nearly all the opinions which he formerly expressed, believing that all the ruins explored are those of that ancient metropolis; and, "whilst still assigning the later monuments to the kings mentioned in scripture, Sennacherib, Sennacherib, and Esarhadon, convinced that a considerable period elapsed between their foundation and the erection of the older palaces of Nimroud." In this publication we have the history of the work he had to perform, with descriptive notices of what he saw—his difficulties, his adventures, and his successes, combined in a way that will interest general readers of every class; and at the same time laudable endeavours to show how these subterranean antiquities may be made to elucidate the language of those messengers of the great King who said, "He will make Nineveh a desolation, and dry like a wilderness, and flocks shall lie down in the midst of her."

Letters on the Church of Rome, addressed to the Rev. Emmanuel Feraut, D.D., and L.L.D., Chaplain to the King of Sardinia, and Italian Missionary to England, by BAPTIST WHIOTHELEY NOEL. *Letter II. The Hierarchy of the Church of Rome. Letter III. The Doctrine of the Church of Rome.* London: James Nisbet and Co.

Mr. Noel has now provided for us amusement as well as instruction, by prefixing to Letter II. "the Rev. Abbé Feraut's reply to the First

Letter." He endeavours to hold up Mr. Noel to ridicule, and the clumsy manner in which he does this can scarcely fail to produce an effect on the reader's risible muscles. He declines, however, "to meet Mr. Noel point by point," prudently confining himself to remarks on casual observations, and not attempting to refute his opponent's principal arguments. In the second Letter, Mr. Noel proves that "the pope, prelates, and priests, who compose the hierarchy of the church of Rome, are without a divine mission and are exercising unscriptural functions;" in his third Letter he describes the Roman method of justification, as expounded in the authoritative writings of the papal church, showing that it dishonours Christ, that it discourages sinners from turning to God, that it is injurious to the spirit and character of its recipient, and that it is fatal to his everlasting interests. "The Catholic who seeks justification by penance, not trusting exclusively to Christ, but trusting to his works, will perish; and he will perish because he chose to listen to a priest rather than to the word of God."

Jean Migault; or the Trials of a French Protestant Family, during the Period of the Revocation of the Edict of Nantes. Translated from the French, with a Historical Introduction, by WILLIAM ANDERSON, Professor in the Andersonian University, Glasgow. Edinburgh: Johnstone and Hunter. Pp. xviii., 129.

Migault, the writer of this narrative, was a schoolmaster in comfortable circumstances, the husband of an affectionate wife and the father of eleven beloved children, when the Bourbon government commenced one of those terrible crusades against its Protestant subjects by which it distinguished itself above all other persecuting dynasties. From 1681 to 1689, this worthy man and his family were despoiled of their property, hunted from place to place, and harassed in innumerable ways of which he who has not heard or read the tale can form no conception. In 1689 the father and many of

his children escaped to Amsterdam, where he wrote this account for their use. A few years ago, the manuscript was found in the possession of a Spitalfields weaver, a descendant of the author. It was subsequently published in Paris; and a copy having been picked up in London by Professor Anderson, he has translated and published it. For this service we thank him; and we hope that many of our readers will make themselves acquainted with its curious details, which do more to show the real condition of the oppressed thousands on whom dragoons were quartered, and every species of tyranny practised, than could be learned from volumes of declamation.

Blots on the Escutcheon of Rome: a Brief History of the Chief Papal Persecutions. By Six Protestant Ladies. Edited by Miss CHRISTMAS, Author of "Glendearg Cottage," &c. With an Introduction by the Rev. Hugh Stowell, M.A., Hon. Canon of Chester. London: Wertheim and Mackintosh. 12mo. pp. lii., 333.

One of the "Blots" pointed out is the treatment of Jean Migault, to whose case a chapter is devoted, which reflects very fairly his own interesting statement. The work is divided into three Parts, The History of the Inquisition in different countries from its establishment to our own times;—The Bohemian Persecution, the Marian Persecution, the Massacre of St. Bartholomew, and the Exiles of Zillertal;—and The Sufferings of the French Protestants under Louis XIV. The volume is generally well written, without exaggeration or harshness, and it is well adapted to family use. Delicacy, probably, has prevented these ladies from alluding to the atrocities of various kinds to which the Romish hierarchy has subjected their own sex, which constitute one of the foulest Blots on Rome's Escutcheon. We do not blame them; but we think it right to express an opinion that the interests of our families require that these things should not be kept completely out of sight; for there is no class of the British community so likely to become a prey to the emissaries of Rome as accomplished females. This volume is dedicated to the Earl of Shaftesbury, and embellished with a portrait of that nobleman.

The Results of Missionary Labour in India. Reprinted from the Calcutta Review of October, 1851. London: Dalton, 1852. 8vo. pp. 60.

This very valuable paper gives a condensed and epitomized view of the results of missionary labour in India and Ceylon during the sixty years of its exertions, by the agents of no less than twenty-two missionary societies. Those results are not merely gratifying, but for their value and extent perfectly startling. Few, perhaps, unconnected with missionary societies, can be aware of the facts which are here detailed, and we urge every friend of evangelical truth and of missionary operations, to make himself acquainted with them. The care with which they have been collected, and the source whence the paper emanates, give unquestionable authenticity to the whole. No Christian will

rise from the perusal of the pamphlet without the grateful expression of his wonder and delight, "What hath God wrought?" will involuntarily rise to his lips, and he will be constrained anew to gird himself to a work on which the divine approbation so manifestly rests.

Divine Mercy; or, The Riches of Pardoning and Paternal Love. By JOHN COX, Author of "Our Great High Priest," &c. Second Edition Enlarged. London: Ward and Co. 24mo. Pp. 150.

The author says, "The object and design of this little work is to draw some of the rays of divine mercy which radiate from the inspired volume into a focus; and to bring this concentrated light and heat to bear upon the hearts of sinners and saints, that the one be melted into flowing penitence, and the other into glowing love." With this view, he has described the Nature of Divine Mercy, and illustrated in successive chapters, its Glory, its Costliness, its Tenderness, its Sufficiency, and its Perpetuity. It is a book of excellent tendency, well conceived and well executed, adapted to the perusal of aged and young, of those who are reconciled to God and of those who are still labouring under fatal mistakes respecting his character and ways.

A Treatise on Various Subjects. By JOHN BRINE. With a Sketch of the Author's Life, and an Account of the Choice Experience of Mrs. Anne Brine. The Fourth Edition: carefully Revised, by J. A. JONES, the Editor of "Baptist Memorials," and the Author of numerous other Works. London: Paul. 12mo. Pp. 239.

An octavo edition of this work, edited by the late Mr. Upton of Church Street, and published in 1813, has been in our possession from that time to the present. It consists of thirteen chapters, one of the longest, and we have always thought by far the most valuable of which is that entitled, "Of the Defects which attended the Doctrine of Morality, as taught by Philosophers and Poets." In the present edition the whole of this chapter is omitted, and that without any notification that we can find that the work is not complete! How unfair this is both to the reputation of the author, and to the purchaser, it is not necessary to employ words to show. For such cases as this, how important it is to the public to be guarded by vigilant literary policemen!

Louis Napoleon: the Patriot, or the Conspirator? Including a Biography; a History of the Coup d'Etat; the Results and Prospects estimated; with Reflections on the Probable Chances of War. By TRUMAN SLATER, Esq. London: Partridge and Oakley. 16mo., pp. 156.

If any of our readers wish to see a sketch of the present ruler of France, perfectly free from adulation and cowardly silence respecting faults, we think that they will find here something to their taste.

The Relation between the Holy Scriptures and some parts of Geological Science. By JOHN FIVE SMITH, D.D., LL.D., F.R.S., and F.G.S. Fifth Edition. With a short Sketch of the Literary Life of the Author. By JOHN HAMILTON DAVIES, B.A., Minister of the Congregational Church at Sherborne. London: H. G. Bohn. Pp. lxxiii. 468.

This work has long enjoyed a high reputation among those who combine a love of revealed religion with a love of science; and many of our readers will unite with us in rejoicing that it will now obtain an increased circulation among the students of geology in consequence of its having become a part of Bohn's Scientific Library. This edition contains not only the original work, but also the copious Supplementary Notes which the author added in 1848.

Calmat's Dictionary of the Bible. Abridged, Modernized, and Re-edited according to the most recent Biblical Researches. By THEODORE ALOIS BUCKLEY, B.A., of Christ Church, Editor of Translations of the "Decrees of the Council of Trent," and of Homer, *Æschylus, Sophocles, Euripides, &c., &c., &c.* London: Routledge and Co. 16mo., pp. 711.

"Abridged, modernized, and re-edited," it can scarcely be called Calmet's. It gives, however, much valuable geographical, historical, and general information taken from his work, as well as much derived from other sources, and that at a very low price; but it is better adapted to the predilections of adherents of the episcopal church than to those of dissenters of our class.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature; to which are added, Two brief Dissertations:—I. Of Personal Identity. II. Of the Nature of Virtue. By JOSEPH BUTLER, LL.D., late Lord Bishop of Durham. A New Edition, with an Introductory Essay. (By Rev. ALBERT BARNES. And a complete Index. London: Bishop. 12mo., pp. 251.

The Infant Class in the Sunday School. An Essay; to which the Committee of the Sunday School Union adjudged the first prize. By CHARLES REED. London: S & U. 18mo., pp. 136.

The Sinner's Justification before God: its Nature and Means. A Scriptural Treatise. By CHARLES PETER McILVAINE, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. London: Seeley. 24mo., pp. 105.

The Foundation, Construction, and Eternity of Character. A Lecture delivered before the Young Men's Christian Association. By the Rev. JOHN ANGELL JAMES, in the Town Hall, Birmingham, January 9, 1852. The Right Honourable Lord Calthorpe in the Chair. Birmingham: 18mo., pp. 31. Price 3d.

The Elijah of South Africa; or, the Character and Spirit of the late Rev. John Philip, D.D., Unveiled and Vindicated. By ROBERT PHILIP, Maberly Chapel. London: Snow. 18mo., pp. 72.

Woman: her Mission and her Life. Two Discourses. By the Rev. ADOLPHUS MOWOP, of Paris. Translated from the Third Edition, by the Rev. W. G. BARRETT of Royston. Second edition, revised. London: Hall, Virtue, and Co. 18mo., pp. 122.

An Epitome of the Evidence given before the Select Committee of the House of Commons, on Church Rates, in the Session of 1851. By J. S. TRELAWNEY, Esq., M.P., Chairman of the Committee. With an Historical Sketch of Recent Proceedings on the same Subject. London: Theobald, 8vo., pp. 84.

Poems and Essays; or, A Book for the Times. By DALMOCCANO. London: Partridge and Oakley. 12mo., pp. 131.

Letters to a Romanist. No. V. The Worship of Saints, Images, and Relics. By a QUIET LOOKER-ON. Scarborough: 18mo., pp. 21.

Toleratio Intolerabilis; or, The Free Development of the Romish System, proved to be Inconsistent with the Welfare and Safety of the State. By the Rev. HENRY T. J. BAGGE, B.A. London: Seeley. 12mo., pp. 125.

Memoir of William Gordon, M.D., F.L.S., of Kingston-upon-Hull. Abridged from "The Christian Philosopher Triumphant over Death." By NEWMAN HALL, B.A. Fifth edition. London: Snow. 24mo., pp. 124.

Tract Society's Monthly Series. Volcanoes; their History, Phenomena, and Causes. London: R. T. S. 24mo., pp. 192. Price 6d.

Bible Fruit for Little Children. Gathered by the Rev. E. MANNERING. London: Snow. 24mo., pp. 164.

The Pictorial Family Bible, according to the Authorized Version; containing the Old and New Testaments. With Copious Original Notes. By J. KIRRO, D.D. London: W. S. Orr and Co., Paternoster Row. 4to. Parts XVI. and XVII.

The Eclectic Review. February, 1852. Contents: I. Railway to India. II. The Lives of the Saints. III. Military Memoirs of Colonel Skinner. IV. Maurice on the Old Testament. V. Sir John Richardson's Arctic Expedition. VI. D'Israeli's Lord George Bentinck. VII. Louis Napoleon and War. VIII. Humboldt's Cosmos. IX. The Projected Parliamentary Reform. Review of the Month. Literary Intelligence, &c. London: Ward and Co.

INTELLIGENCE.

AMERICA.

RATIO OF BAPTISTS TO THE POPULATION.

The New York Recorder of December 31st says, The following table shows the population of each of the United States according to the census of 1850, with the number of communicants in the baptist churches, taken from the latest available returns, and the ratio of such communicants to the population :—

STATES.	POPULATION.	COMMUNICANTS.	RATIO.
Maine	553,088	10,850	One in 29
New Hampshire	317,864	8,244	... 39
Vermont	313,466	6,964	... 45
Massachusetts	994,271	31,344	... 32
Rhode Island	147,555	7,519	... 20
Connecticut	370,604	16,222	... 23
New York	3,000,022	85,858	... 36
New Jersey	489,555	12,531	... 39
Pennsylvania	2,311,681	29,331	... 79
Delaware	91,535	332	... 260
Maryland	683,035	2,134	... 273
Virginia	1,421,081	86,219	... 16
North Carolina	868,903	37,231	... 23
South Carolina	668,469	41,794	... 16
Georgia	878,635	57,362	... 15
Florida	87,387	2,115	... 41
Alabama	771,659	38,126	... 20
Mississippi	692,853	24,277	... 24
Louisiana	500,763	3,749	... 134
Texas	187,403	1,897	... 99
Arkansas	209,640	3,752	... 56
Tennessee	1,002,625	36,731	... 27
Kentucky	1,001,496	64,017	... 16
Missouri	682,043	20,630	... 33
Ohio	1,977,031	24,325	... 81
Michigan	395,703	9,320	... 42
Indiana	988,734	22,636	... 44
Illinois	858,298	16,431	... 52
Wisconsin	304,226	3,361	... 91
Iowa	192,122	1,362	... 141
California	200,000	53	... 3,774
Ratio to whole population ...	23,081,747	715,737	One in 32

Without claiming entire accuracy for this table, it may be regarded as a close approximation to accuracy. It shows, taking the States enumerated as a whole, that the communicants of the baptist denomination are as one to every thirty-two of the population. But a similar table, including the statistics of all evangelical denominations, would show their communicants to be not less than as *one to six* of the whole population of all the States. We submit these statements as being in the highest degree worthy the consideration of those to whom Christ has committed the work of evangelizing the world. *Who can estimate the power of the personal effort which so many Christians might put*

forth in home evangelization? And from whom are heathen nations to receive the gospel, if Christians of a country so rich in all the resources of spiritual power are not forward in bestowing it?—*Macedonian.*

DEATH OF MOSES STUART.

An American paper says, "It becomes our painful duty to announce the death of the venerable Professor Stuart of Andover Theological Seminary. He died of influenza on Sunday, the 4th inst. [January], at the advanced age of seventy-one years. Professor Stuart was the oldest acting professor of the seminary. He may with truth be styled the Father of Biblical Philology in the United States."

VACATION ENGAGEMENTS.

During the past summer, several of the students of the Rochester University spent their vacation in colporteur labours, in connexion with the American Tract Society. They have borne uniform testimony as to the value of such labours, in furnishing them with opportunities for usefulness while students, as well as a most desirable and important preparation for the practical duties of the ministry. Two of these young men, who were engaged in Tioga county, Pa., thus sketch their labours :—

"Sent into the field formerly occupied by the lamented colporteur, Rev. Henry Ford, we observed at every step the effects of his hallowed influence. Every family residing there at the time of his labours, affectionately remembered 'the good old man,' his kind exhortation or fervent prayer. Often we found it our best introduction to remark that we were upon the same errand. 'Oh, what a prayer!' said an excellent lady, as she took down a copy of Flavel's Fountain of Life, 'did Father Ford offer to God, when he left me this book!' And she could repeat the substance of the petition that had touched her heart. But he has gone to his rest, and this region has long been languishing for want of faithful labourers and spiritual books. Though sensible of our inferiority, in every respect, to our venerated father, the thought of this destitution urged us on to diligence and prayer.

"We have had ample opportunity to observe that the American Tract Society, like

the gospel it is so effectually disseminating, is peculiarly adapted and acceptable to the poor. Approaching a mansion in a fine farming district, the first salutation of the owner was, 'Are you peddling chickens, sir, or eggs?' On being informed that the basket contained the publications of the American Tract Society, he very sneeringly referred them to his servant girls. But in this very neighbourhood, the earnest attention, the stifled sob, the trickling tear, the hearty expressions of gratitude from a poor woman, told most plainly that poverty is the state peculiarly adapted to the reception of the gospel.

"In general, our reception was cordial. Belonging to different denominations, we had a good opportunity to demonstrate the catholicity of the society. 'No, sir, I want none of your baptist books,' said a lady, with much indignation, to Mr. C. You may judge of her surprise, when she found she was talking to a presbyterian. 'Peddling presbyterian books, scattering presbyterianism through the country!' was the harsh greeting Mr. J. once received. 'But, sir, I am no more of a presbyterian than yourself,' replied the colporteur. The man's prejudices were overthrown, and he seemed much more friendly.

"In taking leave of you, for the present, allow us to express the deep and growing conviction of our minds, that the tract or little volume, united with the serious conversation they are almost sure to introduce—in short, colportage—is working a part in the evangelization of our country as efficient as it is indispensable. Our humble determination, if God shall employ us in his ministry, is, to use it, as far as practicable, in our pastoral duties."

WEST INDIES.

JAMAICA.

Mrs. Burchell, Montego Bay, addressing Mrs. Meredith, under date January 7th, 1852, writes as follows:—

I am thankful to acknowledge the arrival of the two boxes which with their contents were in good condition. Many, many thanks to each and all the kind friends who contributed. Will you kindly convey the same to them, which I am prevented doing as I would individually by the afflictive circumstances in which we still are. Both Mrs. and Mr. Hewett have been dangerously ill. The latter a week ago was seized with fever. We hope the virulence is past, yet he is still so weak as not to be able to leave his bed. Mr. Hewett had been poorly for some weeks, which we supposed arose from his incessant attention to cholera patients. This dreadful disease has for the last twelve weeks raged fearfully in our locality. *The mortality in our churches has been greater than last year, and our*

schools have been closed the last nine weeks. The small pox is now also making great havoc in Trelawney, and is now at Montego Bay. I cannot describe our own personal feelings during this period. The distress of the people is very great.

ASIA.

ASSAM.

An American Baptist Missionary at Now-gong says, "A Romish priest who has been about a year in the country, attempted to make a prize of some of our mission pupils. He 'succeeded in picking up only one "Christian," and this one was excluded from our church two years ago, and six months since was expelled from the school because perfectly incorrigible,—a fit subject for a Jesuit. But he had not been with the priest above four weeks, before he stole sixty rupees from his "holy father," and is now in jail,"

PALESTINE.

Mr. Manning, a missionary of the British Society for the Propagation of the Gospel among the Jews, has given the following interesting account in a letter dated Beyrout, January 1st, 1852:—

About eight months ago, I was called upon by a very interesting young man, apparently under depression of mind, by the name of Abraham, who said that he had heard of my kindness in giving instruction in the doctrines of Christianity, and expressed a desire to be admitted with those whom he knew attended me for that purpose. He said he was ashamed of the liberty he took, as he understood I took nothing for my trouble, but if I would accept of anything he was most willing to pay me, for he was in circumstances to enable him to do so. I told him I was not in need of anything; that all my necessary wants were supplied by the liberality of others, who would rejoice with me in the opportunity of doing him good, and which would be a sufficient reward for us both. Accordingly he attended, embracing other opportunities besides the appointed periods for our meeting, and he very soon evinced a spirit of inquiry which left it beyond a doubt that he was sincere. Our course of reading was, I remember, first one of the gospels, which I am always desirous that all should read at the beginning, that they may be acquainted with the history of our blessed Lord; which, though it may appear strange to you that such should be necessary there are I assure you many in this country who bear the Christian name, and even bishops and priests, who are entirely ignorant of. Afterwards we read the Acts of the Apostles, and some of the Epistles,

and the Revelation, and subsequently some of the prophets, as Daniel for instance, comparing it with the latter book of the New Testament, and it was delightful to see how wonderfully the light seemed to break forth. Thus we continued having various discussions on this subject and others until I took my journey, for which he was very sorry, and expressed his regret that his occupation prevented him accompanying me; but he frequently found means while I was away to communicate either by word or letter with my companions, the schoolmaster and the young man Joseph, whom I have mentioned before, entreating them to persuade me to hasten my return. At length when I came back he immediately came to me with a rejoicing heart, as the cheerfulness of his countenance indicated, and he told me he had, blessed be God, passed under a surprising change since I had been gone; that in his loneliness, and feeling deeply my absence, he had pursued the course I advised, viz. to read the scriptures with diligence and earnest prayer for illumination, believing the promise of the Saviour, that whatever we should ask the Father in his name, He would do it. He said he clearly saw now the whole plan of redemption, how that God could maintain his character for justice and holiness, and yet pardon the sinner however great, on account of the infinite sacrifice that he himself had provided; and he also said that he hoped that he had experienced something of that change which our Lord assured Nicodemus was indispensable for every one that would enter the kingdom of heaven; that is, if the hating of the things which he once loved, and a desire to give himself and all he had to him who had ransomed him with such a price was an evidence. And indeed his conduct bears striking testimony to the sincerity of his profession: for being engaged as a superintendent in a large factory in the neighbourhood, where there are about a hundred young men employed, all belonging to the different denominations of the so-called Christian churches in these parts, and they are confined to the premises during the working days of the week, that is from Monday morning till Saturday night, this opportunity my young friend avails himself of to labour for their conversion, and the evenings he especially devotes to reading the scriptures and tracts to them, and teaching such of them as are disposed to learn to read. This, as may well be supposed, has brought on him a host of persecutions from without, which he bears with the patience of an old and tried Christian, saying everything that is kind in return to his enemies. He also related to me a portion of his history which will show whence his bitterest revilings proceed. He told me that very early in life he became *anxiously concerned about religion, and tried many things and inquired into many systems*

without at all satisfying himself that he was right on the subject. At length, he said, he was struck with the austerity and apparent self-denial of a monkish life, and believing that the truth must be with them he entered one of their convents in which there was a school in which he learnt the French and Italian languages perfectly, and also received the rudiments of a good education. But on the subject that now more particularly weighed down his spirits, he could obtain no satisfaction, but was answered evasively, whenever he sought information or was told that it was sinful and even blasphemous to entertain scruples respecting the teaching of the church. Thus he continued for the space of two years when he was led to make another change, which was to enter a college of the Jesuits, and he became a candidate for their order. This was done, he said, in consequence of their great reputation for learning, which he fondly hoped and believed would certainly comprehend the object of his search; but he was destined again to be deceived, and to learn that the wisdom of God is not always to be found with the wise of this world. In short, he said that if he was disappointed before he had much more cause to be so now. Many of his former associates, though ignorant of the way of life, he believed to be sincere; but this his new fraternity, he observed, except when in public or in the presence of strangers, threw away every appearance of religion, and derided every thing sacred; and as to his own concern about his eternal safety, that became an object of much derision. Here, he said, he saw for the first time the works of Voltaire which were put into his hands with recommendation to read them, and which worked as was desired they should; for they left him a complete infidel, or rather an atheist, with every restraint removed to the indulgence of a corrupt and depraved nature, and he lived as he listed, and he even did worse, for he endeavoured to the uttermost of his power to make other disciples to this great apostle of the devil. This was his condition when he first came to me satiated as he says with sin, and tormented with fears at what might be the consequences. Now, he says, whenever he meets with any of the inmates of the convents, they reproach him for what they call his changes of religion, and tauntingly ask him when he intends to become a Turk; but he tells them with mildness that the reproach and shame is to them; that when he was ignorant of the truth, and ruining both his soul and body in the service of Satan, they reproved him not, but rather gave him countenance; now when he was endeavouring to serve the Lord according to his revealed will, they manifested their hatred, showing themselves to be the enemies of the Lord, and if they called the Master himself Beelzebub his servants certainly had no right to expect

better treatment. I am thankful to say that the school is prospering with a small addition to the last number mentioned, but I am unable to spend much of my time in it in consequence of the pilgrims arriving at this season more than commonly. The Austrian steamers come every other Saturday bringing large numbers both of Jews and Christians; and by way of assistance, and that no opportunity may be lost of supplying them all with the scriptures, or a portion of them, I have engaged a poor man, a native of Nazareth, who has renounced the errors of popery, and, until I assisted him, was in very great distress; and even now, when visiting the khans where the people put up, he is often exposed to insult. The other day he said he met in the street with a singular encounter with a Meronite bishop, who was attracted by the contents of his basket, and went up and took out an Arabic bible and read a little; he then returned it and fell down upon his knees and kissed the ground and prayed, because, as the man said, he had seen a bible. But I said if he was so pleased, how was it he did not buy one? He said he was not pleased with the bible but the contrary, and his prayer was to be forgiven for having touched one. This will give some idea of the gross hypocrisy practised upon the poor deluded people of this country by their spiritual heads, for this fanatical exhibition was performed with the view of infusing a terror into the poor fellow's mind at being employed in selling the word of God.

HOME.

SHIRLEY, NEAR SOUTHAMPTON.

This preaching station continues full of promise. The congregations are always good, and often larger than can be conveniently accommodated in the present place of meeting. Seven persons from Henel have lately been baptized at Southampton, and these, together with others from different Christian communions, were, on Tuesday evening, January 27th, publicly formed into a church of Christ, containing seventeen members. The interesting service was commenced by singing and prayer. Then the Rev. T. Morris explained the nature of a Christian church, and gave to the candidates for communion the right hand of fellowship. The Rev. W. Yarnold addressed them on the special claims they owed to Christ and to each other in their newly avowed relationship; and the Rev. A. McLaren urged on them, in a very solemn and impressive manner, the duties they owed to the neighbourhood in which they lived.

The pastorate of this church and congregation is reserved in the hands of the baptist

ministers of Southampton until a new chapel is built, and the cause shall be considered self-supporting. Mr. Yarnold purposes soon to enter on another journey of collecting for this infant cause.

WOLSTON.

On Tuesday, February 3rd, a meeting was held in the school-rooms belonging to the baptist chapel at Wolston, at which nearly two hundred friends took tea. The most numerous congregation ever seen in the place then assembled in the chapel, having come from towns and villages varying from two to twenty miles' distance, to show their attachment to and affection for the honoured pastor, the Rev. G. Jones, and to present him with a substantial expression of their esteem; he having for more than forty-five years laboured in this and the surrounding villages, preaching the gospel of Jesus Christ with untiring zeal and fidelity. By the blessing of God upon his efforts a flourishing Sunday-school was formed at Wolston on the first sabbath in January, 1806. In this school his beloved but now deceased partner, Mrs. Jones, laboured with undiminished ardour up to the last sabbath of her earthly existence, a period of forty-five years. During this period a neat and substantial chapel has been erected with vestries and school-rooms attached; and a quarter of an acre of land at a few yards' distance from the chapel has been purchased, fitted up, and fenced in for a cemetery, the cost of all which, amounting to more than eight hundred pounds, is paid. In 1814 a church composed of six members was formed, which has since increased to about one hundred.

On the evening referred to, the Rev. H. Angus of Rugby introduced the business by expressing the great pleasure he felt in meeting with so many highly respectable friends to do honour to one who richly deserved it. He then called upon one of the deacons of the church to present the testimonial, who in the most appropriate manner alluded to the very cordial attachment which had long and which did still exist between the beloved pastor and the people of his charge; reminding them of the event which must in the course of things soon dissolve those endearing ties; and handed to Mr. Jones a beautiful purse containing forty sovereigns, as a small token of the personal attachment and affection of his friends. The venerable pastor said in reply, that his feelings were entirely overcome, not only by the unexpected and noble present then made, but also by the handsome and affectionate manner in which it had been presented. He then, in giving a short account of his career and labours, alluded to the violent and disgraceful persecutions attending the introduction of the gospel

into Wolston more than fifty years ago. His statements were listened to with the deepest interest. Suitable addresses were then delivered by the Rev. Messrs. Harrison of Stretton, Nash of Warwick, Lewis of Lutterworth, Delf, Rosevear, and Lewit of Coventry.

COTTENHAM, CAMBRIDGESHIRE.

The Rev. M. W. Flanders has accepted a perfectly unanimous invitation to become the pastor of the first baptist church, Cottenham, Cambridgeshire, and enters upon the duties of his office with encouraging prospects of success.

BIRKENHEAD.

The Rev. John Metcalfe, late of the Wesleyan connexion, having received and accepted the unanimous invitation of the baptist church and congregation, Birkenhead, was on December 30th publicly recognized as the pastor of the church. The order of the services was as follows:—Rev. Thomas Dawson of Liverpool gave an interesting address on the character and constitution of a Christian church; the Rev. Joseph Harvey of Bury, Lancashire, delivered the address to the church on unity and brotherly love and co-operation; Rev. Hugh Stowell Brown of Liverpool delivered the charge to the newly appointed pastor of the church, pointing out the duties and responsibilities of the ministry. The service was felt to be deeply solemn and interesting, the friends on retiring saying it was good to be there. On new-year's day, Mr. Metcalfe baptized four persons on their profession of Christ crucified; one a sailor whose attention had been directed to the subject of baptism while at sea; after an examination by the ministers he put on Christ by baptism; the four were added to the church. A public meeting was held on Friday evening, February 6th, to take into consideration the erection of a new chapel, when it was resolved to open a fund forthwith to carry into effect the object; and we look forward to the erection of a baptist chapel in this place to accommodate from six to seven hundred persons.

RICKMANSWORTH.

We are requested to announce that the Rev. A. Weinberg, pastor of the baptist church at Rickmansworth, is recovering from his serious illness, from rupturing a blood vessel; and his congregation anticipates the pleasure of soon seeing him again discharging his pastoral and ministerial duties.

REGENT STREET, LAMBETH.

The Rev. T. C. Keen, Jun. of Cambridge, has accepted an invitation to the pastorate

from the baptist church Regent Street, Lambeth, and is expected to commence his stated labours there on the first Lord's day in April.

RECENT DEATHS.

REV. JOHN ALLISON.

Died on January 17th, 1852, aged sixty-five, the Rev. John Allison, baptist minister, Chapel Fold, near Dewsbury. His end was peaceful and tranquil, for "he knew whom he had believed, and was persuaded that he was able to keep that which he had committed unto him against that day." On the morning of his death he said he should soon be with sweet and happy spirits whom he had known on earth—with Steadman and Fuller, and Carey and Ward, and many others who have gone before, "having washed their robes and made them white in the blood of the Lamb."

REV. T. THOMAS.

Died, January 21st, 1852, the Rev. Thomas Thomas, Nantgwyn, in the eighty-second year of his age. He retired from the field like a sheaf of corn fully ripe, after a successful pastorate of upwards of half a century in the same place. Divine Providence highly favoured him in his life and death. His worldly circumstances were excellent, and his death triumphant.

MISS ELIZABETH HICKSON.

The subject of this notice, whose protracted course was closed on the 8th of January in the present year, will be remembered by many of the ministerial readers of this Magazine who have visited the city of Lincoln, as one whose hospitable house was open for their reception, and whose liberal hand was ready to aid any Christian enterprise presented to her notice.

The life of the deceased lady was not marked by great variety of incident, but there were features of character displayed by her, which may render a brief account both interesting and profitable to the reader.

It was not until her seventy-second year, that Miss Hickson publicly put on Christ in baptism, and united herself with the avowed followers of the Redeemer; though there is sufficient reason for believing that from comparatively early life she had been numbered amongst the secret disciples of Jesus. The natural timidity and reserve, which had so long deterred her from a public profession, were however at length overcome by the constraining power of the love of Christ, and in April, 1834, the aged disciple openly obeyed her Lord's command. The sincerity of the profession thus made was attested by the life

for though Miss Hickson was not accustomed to say much with respect to her spiritual experience, the life presented abundant evidence of the reality of her Christian discipleship.

For a period of about forty years before her decease, Miss Hickson had suffered from total deprivation of sight. This trying affliction was however borne by her with exemplary patience and cheerfulness; and though this might partly be traced to natural disposition, to the tender and unremitting attention of affectionate relatives, and to the many alleviations of the trial by which her lot was marked, there is no doubt that these dispositions were much strengthened, as assuredly they were sanctified, by grace reigning within her.

Blessed by divine Providence with ample resources, she gladly responded to the injunction, "to do good and to communicate forget not," and whilst she was a liberal contributor to many benevolent and religious societies, her acts of private charity were numerous and unostentatious, and caused many a sorrowing heart to leap for joy. To the very close of her extended life, Miss Hickson was a diligent and punctual attendant on the public means of grace; in fact she was ordinarily present at all the services of the church of which she was a member, and took a lively interest in its prosperity: and though the ability thus to attend the public means with but little interruption should justly be regarded as a signal privilege granted to her, the habit of filling up with regularity her accustomed place in the sanctuary may with no less propriety be marked as a signal excellency, and may well be instanced as one respect in which her example is worthy of imitation. Her aged form, bending beneath the weight of well nigh ninety years, was seen in the house of God on the last night of the old year, when, towards the moment of transition from one period of time to another, the congregation assembled to improve the solemn season. Again on the evening of the new year's day she was present at a tea-meeting of the members and friends, and though the meeting was long, she continued to its termination.

Her love to the people of God was as manifest as her love to the house of God, and afforded additional evidence of her Christian discipleship, because she loved them for their Master's sake. And although there was naturally a preference for retirement rather than society, she yet found much enjoyment in Christian intercourse, and especially in welcoming the ministers of Christ to her abode. Her house was indeed, as already intimated, the home for ministers visiting the city.

For some years before her decease, Miss Hickson had been accustomed to calculate on the extreme probability of her speedy removal, and was standing in a waiting pos-

ture for the coming of her Lord. Her departure however was scarcely looked for by others, and probably not even by herself, without longer premonition than was afforded.

As already stated, Miss Hickson was at chapel on the evening of new year's day, and it proved to be the last occasion of her meeting with the Lord's people on earth. The following evening she retired to rest at an hour somewhat earlier than her custom, in consequence of indisposition, and never rose again. That indisposition increased in intensity, until it terminated fatally on the morning of the 8th of January.

The last prayer which the aged saint was heard to utter was one which accorded well with the humility of her Christian character, "God be merciful to me a sinner;" a prayer which she had long before presented with acceptance, and which she still felt to be as appropriate to her case as at the beginning of her Christian life. Little was said by her during her illness, that illness being of such a nature as to deprive her for some time before death of the power of utterance; and during the early stage of the disease so little apprehension was entertained that the sickness was unto death, that no special effort was made with the view of eliciting her state of mind in the prospect of an exchange of worlds. Her dying testimony, however, was not needed to give satisfaction to relatives and friends as to her safety in Christ; this fact had long before been established by the testimony of her life. The event of her decease was improved by her pastor from the words, "The darkness is past, and the true light now shineth," and a large congregation assembled on the occasion to evince the respect and esteem in which the venerable deceased lady was held, both in the church of which she had been a member and in the city in which she had resided upwards of sixty years.

W. GOODMAN.

MR. JOHN BROWN.

The baptist church in Newbury has during the last few months been repeatedly subjected to the incursions of the "last enemy." The latter half of 1851 was saddened by the premature removal of three of their number, under circumstances of a very solemn and painful character. The first of these was Mrs. Mary Anne Hill, a lady distinguished by the most amiable temper and disposition as well as by an eminently consistent and faultless life. She died in her first confinement, after great and prolonged suffering. The next was a poor man of the name of Daniel Hobrough, a name worthy of record if only on account of this one fact, that in the course of about thirty years he walked no fewer than 11,000 or 12,000 miles on the Lord's day for the purpose of teaching in a village Sunday-school. His death resulted

from a melancholy accident, having been knocked down in the street by a man in pursuit of some horses that were running away, and received injuries from which he never recovered, but which, after several weeks of excruciating pain, occasioned his removal to the invisible state. The third was John Wakefield, who had been a member of the church upwards of thirty years, during which long period he was not only enabled to maintain an exemplary character, but succeeded in conciliating the esteem of the most thoughtless, as well as in gaining the warmest affections of his brethren of every name. It was frequently remarked of him after his decease that John Wakefield was a man of whom it was permitted to no one to speak ill. He was killed through the fright of a spirited horse which he was driving. The vehicle in which he was riding being brought into violent collision with a cart that happened to be passing at the time, he came to the ground with terrific force, and was too much injured ever again to speak, or to manifest the slightest indications of consciousness. After a few hours his gentle and renovated spirit took her flight to the regions of ceaseless rest and peace.

Thus closed 1851. We hoped the storm had by this time spent itself, and that the heavens were again about to smile. How little could we anticipate that the heaviest stroke had yet to fall! Yet so it was. And now we have to mourn over as great a loss as we were capable of receiving in the person of any one of our friends; a loss the full extent of which none of us has yet had time to estimate, and which only the rich mercy of our divine Father can ever completely repair.

Mr. Brown was born in very humble circumstances. His parents were members of the Wesleyan body, and were both truly pious persons: he was ever in the habit of speaking of his father in terms of the greatest affection and veneration. The early years of our friend were passed in arduous toil for bread. We cannot better depict his environment at that time than by stating a fact to which he often adverted, namely, that he attained his twenty-seventh year before he became acquainted with the English alphabet. This will be the more surprising to those who knew him in after life, and were aware of the facility with which he used his pen, the ability with which he conducted a large business, and the correctness with which he managed his multifarious accounts. In all these respects it would be difficult to select a better model than Mr. Brown. He was entirely self-taught; and what was denied by circumstances to his youth he, in a great measure, compensated by the diligence and energy of mature life; thus on the one hand *furnishing encouragement to those who deem themselves oppressed by fortune, and on the*

other reflecting reproach on such as throw their advantages away. It was with feelings of what might not inappropriately be termed honest pride that he was accustomed, when passing the place, to point out the spot where he received his first sixpence, and would observe with characteristic naïveté, "And I have never been without a sixpence since; but," he would add, "that has often been the only one I could boast of."

The whole of his youth was spent in contempt of the claims of religion. Nevertheless, such was his conviction of its truth and of his own obligations in reference to it, as well as of the intense criminality of his neglect, that he lived the greater part of thirty years under the most solemn daily impression that if he died in the state in which he was then daring to live he must inevitably go to hell. This circumstance he always referred to in after life as at once a proof of his own awful depravity, and of the surprising goodness and mercy of God, in not only continuing to spare him, but also and more especially in afterwards bringing him to a knowledge of the truth and revealing his Son in him.

Mr. Brown was considerably over thirty when this great change passed upon him. The circumstances which led to it are worthy of notice. Having finished the erection of the house in which he afterwards lived and died, and being about to remove into it, his father succeeded by a little artifice in exacting from him a promise that, instead of the usual "housewarming," he would call together a few friends, hold a prayer-meeting, and thus signalize the commencement of his residence there by seeking the blessing of Almighty God upon the future inmates of that dwelling. It was with some reluctance that our friend brought his mind to this arrangement; but having pledged his word he could not back out, and therefore invited Mr. Welsh, who was then the pastor of the baptist church in Newbury, and a few other friends to meet at his new house for prayer. They did so; and angels had to rejoice in consequence. The greater part of that night was spent by Mr. and Mrs. Brown in earnest conversation about the state and salvation of their souls. They too learned to pray, and were found amongst those who inquire the way to Zion, with their faces thitherward. They sought till they found divine life and peace; nor ever afterwards ceased to rejoice in the possession. The revolution which had thus taken place in our brother's thinking, feelings, and character was complete. From that time to the hour of his death he never once doubted the reality of his conversion or the certainty of his acceptance in the Beloved. That "full assurance of faith," which unhappily falls to the lot of but few in these times, was uniformly and uninterruptedly his; and only those who knew him intimately

could be aware of the profoundly humbling views of himself with which this assurance was connected, and which precluded all misgiving as to the ground on which it rested. He regarded himself as the vilest of sinners; but then he knew that it was for the recovery of such sinners that the Redeemer lived and died and rose again.

He was baptized and received into the fellowship of the church by Mr Welsh in 1823, and very soon afterwards was unanimously chosen to fill the office of deacon, the duties of which office he continued to discharge with great fidelity and efficiency till he was called to his reward. No feature of Mr. Brown's character, whether viewed as a private individual, or as an officer of the church to which he belonged, was more prominently marked than his love for the disciples and cause of Christ. His regular attendance on the means of grace was always a wholesome example and an encouraging stimulus to his brethren. During a period of twenty-nine years he was never absent from the table of the Lord in his own place of worship but twice; once through absence in London, when he communed with a church there, and the second time on account of the illness by which he was removed to a happier and holier communion on high. It was a rare thing on the most ordinary occasions to miss Mr. Brown from his place, and when we did miss him we always knew that it was on account of circumstances of which he was not master. He was likewise a liberal supporter of every local and general effort for the diffusion of the truth and the salvation of the world. In him the poor had a constant and warm friend. Not only was his purse ever open for their relief, but he was frequently in their dwellings and at their bedsides, comforting them in sorrow, and pointing them to that Saviour whom he had found so precious to himself; and several instances have come to light of lasting and, it is hoped, saving impressions having followed his honest, direct, and affectionate appeals. In this way he was "a preacher of righteousness" to many who were altogether beyond the influence of more official attempts. He also made use of his social position in the town for the purpose of serving needy persons whose character he knew to be good; and not a few are at this hour enjoying the comforts of our well-endowed local charities in consequence of the zeal and diligence with which he pleaded their cause. To the poor he was a friend ever accessible and never unkind; and we doubt not that the blessing of such as were ready to perish rested upon him and his to the close of his days.

Reference has been made to our friend's standing in the town. He was for many years a highly esteemed member of our municipal council, was successively elected to all our principal civic offices, and never failed

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to give the most entire satisfaction to his neighbours by his manner of fulfilling these multifarious duties. On two different occasions he was chosen to the mayoralty; but the unaffected modesty of his character induced him to decline the honour of serving. No other man in the town was more sincerely respected by all parties. He knew how to combine fidelity to principle with universal tolerance and love, and never permitted his zeal for a theory or a sect to out-run his good-will towards any man or class of men with whom he had to do. If he erred here it certainly was on the side of that charity which believes, hopes, and bears all things.

Mr. Brown's last illness was brief, but extremely violent. He was with us at our annual tea meeting on the last day in the year, and in the evening addressed the church in terms of unusual endearment and wisdom. His object was to point out the importance of the closest union between brethren, to show the causes which often disturb that union, and to discover some of the means by which it might be advanced. The next morning he was at the early prayer-meeting at half-past six o'clock, and, though not well, appeared to be in his usual state of health. On Friday he attended the monthly church meeting, which was the last time that he was ever in the house of God. On Saturday he was taken very ill with violent spasms, which continued to return after short intervals till nature succumbed to their attacks. During the early part of his illness he was not in possession of those bright views that usually distinguished his experience, although he was the subject of nothing approaching towards despondency or gloom. He prayed earnestly and long for clearer manifestations of the divine favour; his prayers were heard and were followed by even more than his ordinary rejoicing; nor was there ever again to be a cloud over his purified and gladdened spirit. He felt that his guilt was altogether removed, that the blood of Jesus Christ had cleansed him from all sin, that he had only to wait a short time for his release from suffering and for an abundant entrance into the everlasting kingdom of his Redeemer. So far was he from murmuring under his almost frightful agonies, that he regarded them all as necessary, repeatedly thanked his heavenly Father for them, and told his friends that he had no doubt but that there was some evil still left in him which the Lord thus designed mercifully to remove before admitting him to his presence. Between these fatal paroxysms it was delightful to be with him, and to witness the triumphs of a divine faith over the pangs of dissolving nature, over the timidity natural to man in such a crisis, and over the shocks of approaching death. His mind was wholly at peace, his lips were full of the praises of the Redeemer; and he as calmly awaited the

rival of the final struggle as if it had been the commonest event of life. We heard but one complaint from his lips, and that was, that he had done so little for God, while his debt of gratitude was so deep and boundless. Seldom has the power of real religion to support its friends under the heaviest afflictions been more signally displayed than in the conflict through which our beloved brother passed to his unfading, everlasting crown. Death was here the conquered, not the conqueror. His sting was gone, and with it all his power to awe. He appeared as a bright and smiling angel drawing aside the curtain of heaven, rather than as a grim spectre presiding over the carnival of the grave. Never did those beautiful lines of Mr. Tennyson appear more expressive than at the bedside of our dying friend:—

"I trust I have not wasted breath;
I think we are not wholly brain,
Magnetic mockeries; not in vain,
Like Paul with beasts I fought with death;

"Not only cunning cast in clay;
Let science prove we are, and then
What matters science unto men,
At least to me? I would not stay."

Mr. Brown expired on Monday the 19th of January, 1852, in the sixty-eighth year of his age.

On the evening of the first Lord's day in February the event was improved by a sermon in the chapel where he had worshipped so many years, when the place was densely crowded in every part, and numbers had to go away because there was no room within the walls to accommodate them. The discourse was listened to throughout with the most marked and solemn attention; and we have yet hope in God that what has so gloomy and mysterious an aspect towards us at present, may hereafter be found to have been fruitful in good to many survivors, as well as to the church of which he was so faithful a friend and so distinguished an ornament.

J. DREW.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

On the 27th of January the Proprietors of this Magazine held a meeting at which they had the pleasure of voting sums to twenty-nine widows of baptist ministers:—

Recommended by—

E. G.....	J. Sprigg.....	£3
P. T.....	S. Kent.....	3
M. E.....	W. Morgan.....	3
J. C.....	J. T. Wigner.....	3
A. D.....	S. Burton.....	3

Recommended by

J. F.....	H. W. Stambridge.....	3
O. B.....	J. P. Russell.....	2
E. C.....	.....	3
W.....	T. Swan.....	2
E. A.....	J. Trimming.....	3
H. T.....	C. Room.....	3
J. J.....	T. Swan.....	3
M. V.....	G. B. Phillips.....	3
S. W.....	A. Wayland.....	3
M. C.....	W. A. Salter.....	3
A. N.....	Robinson Pool.....	3
M. P.....	W. Brock.....	3
E. R.....	R. H. Marten.....	3
M. S.....	James Lyon.....	3
M. T.....	W. Payne.....	2
J. R.....	E. Thomas.....	2
D. J.....	J. Lloyd.....	2
A. M.....	.....	2
C. J.....	E. Howells.....	2
A. H.....	E. Thomas.....	1
S. W.....	Dr. Cox.....	1
A. P.....	Dr. Cox.....	1
J. G.....	J. Brown.....	1
E. H.....	J. Chappell.....	1

BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY.

A second meeting of ministers and gentlemen was held in connexion with the above society, at the Baptist Mission House on the 5th ultimo, S. M. Peto, Esq., M.P., in the chair; when the constitution and rules (which had been prepared by a committee appointed at the last meeting) were adopted; and the committee, trustees, and secretary, for the ensuing year were elected.

We are gratified in being able to state, that premises of support amounting to nearly £1000 per annum for the next three years, have already been received. The society has doubtless strong claims for prompt and liberal aid, upon all who desire the extension of the Redeemer's kingdom; and who, whilst providing increased chapel accommodation for the constantly increasing inhabitants of our vast metropolis, are also concerned for a more effective representation of our distinctive principles as baptists.

We understand that subscriptions and donations to the society will be received by the bankers, Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard Street, and at the Baptist Mission House, 33, Moorgate Street.

THE MAYNOOTH GRANT.

At a meeting of the Executive Committee of the British Anti-state-church Association, held on the 12th February, 1852, the following resolutions were unanimously adopted:—

I. That in the year 1845, the government of Sir Robert Peel brought forward a measure for increasing and placing on a permanent footing the annual grant to the Roman Catholic College of Maynooth, which measure, this committee regarding as an extension of the principle of state-endowments of religion, and as foreshadowing the intention of political parties to render the Roman Catholic priesthood of Ireland stipendiaries of the State, felt it their duty promptly, decidedly, and energetically to oppose.

II. That measure having received the sanction of the legislature, and recent events having led to a demand by a considerable party for its repeal, as well as for the withdrawal of the annual supplementary grant, this committee deem it expedient, under the circumstances, to repeat the sentiments in relation to the question at issue to which they have already, on several occasions, given public expression.

III. That at the first Anti-state-church Conference, held for the formation of the British Anti-state-church Association, a resolution, of which the following is a section, was unanimously adopted:—

That, in Ireland, these evils [namely, the distribution of state-honours and emoluments among the ministers of religion, from considerations of state-policy, and to the injury of the best interests of the people] are greatly aggravated by the Protestant Episcopal Church in that country being the accepted Church of only a very small minority of the population, and are further illustrated by the *Agrium Domus* and the Maynooth Grant, which, viewed in connexion, exhibit the government as pretending to sustain, with equal hand, protestant and Romanist dissenters, and the advocates of theological opinions diametrically opposed, while, in their distinct operation, they have conducted as little to the peace and good order of the country, as to the moral and religious benefit of the people.

That, on the 26th of March, 1845, upon the introduction of the Maynooth College Endowment Bill, this Committee passed a series of resolutions condemnatory of the measure, of which the following is one:—

That this Committee cordially admit the claim of their Roman catholic fellow countrymen, irrespective of their religious views, to the enjoyment of every right to which the citizens of a free country are entitled; and they protest with equal earnestness against the outrage done to the feelings of the Roman catholic population of Ireland by the establishment of the Protestant Episcopal Church, as they do against the wrong sought to be inflicted upon protestants by giving state support to the diffusion of Romanism.

IV. That this committee, continuing to entertain the views expressed in the above resolutions, earnestly trust that any effort put forth by the friends of the British Anti-state-church Association for the repeal of the

Maynooth College Endowment Act, will be in harmony with the spirit of all the former proceedings relating to the subject which the Association has felt it necessary to adopt.

MONTHLY SUMMARY.

CONVOCATION — EDUCATION — MANCHESTER CONFERENCE — MAYNOOTH — FOREIGN PERSECUTION.

SINCE our last number the two Houses of Convocation and the two Houses of Parliament have met:—the former of these, as usual, to go through the mere form of constituting themselves an assembly, and then separating without performing any functions of service either to their church or their country. Petitions were presented by divers of the bishops, and speeches made in favour of the convocation at once proceeding to business. A proposition was made to address the Queen, praying for her license for this church body to do what they said the interests of the church required; but the Archbishop of Canterbury assured them that very little good would be got by the petition, as her majesty was very unlikely in the present divided state of the church to grant its prayer, and cut the matter short, about an hour afterwards, to the surprise and disappointment of the reverend bishops and archdeacons, by proroguing the convocation to the 25th. The dignitaries of the church were thus left to sigh for those privileges which every Christian community, unburdened by state-pay, deems essential to its vitality.

In the House of Commons the only measure which has been introduced of peculiar interest to our readers—with the exception, of course, of the Reform Bill—is the Manchester and Salford Education Bill. This bill, the object of which is, as has been said, to compel every one to pay for every one else's religion, has been already brought before the House as a private measure, its promoters showing far more anxiety that the principle of the measure should be affirmed, than that it should be fairly discussed and understood. A debate took place upon it, when in spite of the zeal manifested in urging it forward, the second reading was eventually postponed till the 25th of February; partly to secure the presence of some of the ministry at the discussion, but chiefly to afford the corporation of Manchester an opportunity of speaking on the question. This they have since done, and in a decided manner; a majority of thirty-four to twenty-two having determined that the bill is unnecessary, and resolved to take all needful steps in opposing it. It would seem hardly likely that in spite of

this expression of opinion the bill will maintain its ground.

A Conference of the friends of Voluntary Education was held in Manchester, on February 2, which was attended by many of the most influential nonconformist ministers and laymen. Papers were read by Messrs. J. H. Hinton, H. Richards, J. E. Giles; and Mrs. Acworth and Halley, and Messrs. Sturge, Kelsall, Baines, Scales, and others took part in the proceedings. A large and enthusiastic public meeting was afterwards held in the Free Trade Hall, which was addressed by Revs. G. Smith, J. H. Hinton, J. E. Giles, B. Parsons, Dr. Acworth, and Dr. Halley, and by E. Baines, S. Morley, and G. W. Alexander, Esqs. We earnestly hope that these and other means may be successful in defeating both the compulsory schemes, and of diffusing so firm a trust in the voluntary principle, that whether in this session or in any future one, no Government may think of proposing a state-paid and controlled education.

The ANTI-MAYNOOTH agitation has, in some parts of the country, been carried on with vigour. Meetings have been held in Bristol, Edinburgh, Southampton, Leicester, and elsewhere, by the Protestant Alliance, at which petitions have been adopted, praying for the discontinuance of the grant on the ground of the errors of Popery; while in Islington, Perth, Norwich, and other places, resolutions condemnatory of all state endowments of religion, and of course of the Maynooth grant as one of them, have been enthusiastically adopted. The committee of the Anti-State Church Association have passed a series of resolutions on the subject, to which, as they will be found inserted above, we direct the attention of our readers.

At FLORENCE persecution is still carried on against protestantism. M. Madai and his wife, whose cases we mentioned some months since, are still in prison; she in the Bargello (the Newgate of Florence) and he in the Penitentiary of the Murate. We learn from the "Daily News" that a M. Bettini, who had married an English lady, was arrested in December for the crime of having taken his children to the Swiss church, out of respect to the protestant principles of his wife; and though the civil courts refused to proceed, he was notwithstanding condemned by the police commission to a year's labour at the galleys of Porto Ferrajo.

Our readers probably are aware that two missionaries of the Free Church of Scotland, labouring among the Jews in HUNGARY, were, about a month since, summarily expelled from Pesth by an order from the Court of

Vienna. A deputation from the Free Church, supported by deputations from the Protestant Alliance, and the Scottish Reformation Society had an interview on February 7th, with Lord Granville, when they represented the circumstances to the Foreign Secretary, by whom they were listened to with attention, and who had already instituted inquiries on the subject. He declined giving a definite answer to the deputation till the result of these inquiries should be known. P. G.

EDITORIAL POSTSCRIPT.

A correspondent is anxious to see a discussion of this question:—What is the nature and magnitude of sin for which a member ought to be excluded from a Christian church? Perhaps some of our friends to whom the subject is familiar will favour us with their thoughts upon it within two or three weeks.

The Committee of the Birmingham Town Mission have determined to pursue a course which we should be glad to know was imitated in every large town and city throughout the kingdom;—employing a native of Ireland to visit and instruct his countrymen who have recently settled in the vicinity. The number of Irish immigrants who are totally ignorant of the gospel is exceedingly large, and they are not at all likely to receive a knowledge of the truth unless such means are adopted.

A deacon of a baptist church in the vicinity of London who expresses much pleasure at the formation of the new Building Society, and gives some hints respecting the plans which should be adopted, concludes by promising a donation of £20, and £20 a year, adding, "If the Society will build a chapel within the radius of a mile of my dwelling-house, I will give much more." We have forwarded his letter to the secretary.

Mr. Alcock, of Parley, Hants, whose distressing case was mentioned in our number for December, having received in consequence some seasonable supplies, has requested, at the suggestion of some of the donors, permission to acknowledge their kindness. He says: "My most sincere and grateful thanks are due to dear, kind friends at Leicester, Bristol, Clifton, Bath, Portsea, Poole, Wincanton, Gillingham, Christchurch, Newport, Bradford, Hebden Bridge, Salendine Nook, Barnstaple, and Liverpool." He refers also to the interest taken in his case by many esteemed ministers, in language which it would be pleasing to them to peruse, but for which we have not space. We are sorry to have to add that his afflictions and those of his family still continue.

IRISH CHRONICLE.

HOW IS IT TO BE?

This month will contain thirty-one days. On the last of them our accounts for the year will close. The day of reckoning will then have arrived. Questions of great importance must immediately afterwards be decided. The treasurer, the secretary, the members of Committee, will have to consider what course to pursue collectively and individually. Much, very much respecting the future will depend upon the amount of contributions that shall be brought in during the current month of March.

When our financial year commenced, the reader is aware, there was a debt of £1828. With a view to the diminution of this heavy burden, which had been some time accumulating, the Committee of the previous year had determined on a reduction of the number of agents in Ireland, and made other arrangements tending to lessen the annual expenditure. It has been the painful duty of the present Committee to carry these reductions into effect. They have applied themselves to the task; and though time is necessary for such processes, the expenditure of the present quarter will be materially less than that of the quarter ending March 1851, and the expenditure of the quarter commencing on the first day of April next, will be much less than that of the present quarter.

Meanwhile, appeals have been made to our friends for pecuniary aid, many of which have been received very kindly. We cannot sufficiently express our sense of the noble character of the responses which we have obtained from many pastors of country churches—men whose incomes were exceedingly limited. They have undertaken readily to plead the cause of the Society among their own people, and their expressions of attachment to it have been warm. We did not suppose before, that we should find this feeling so ardent or so general as it is. Some of the wealthier members of the denomination also have contributed very handsome sums, and showed that they appreciated rightly the importance of efforts to evangelize Ireland.

Yet, we cannot help looking forward to the day of reckoning with anxiety, and putting the question to our friends, How is it to be?

At the annual meeting of April, 1851, a proposition was made to raise by a special contribution one thousand pounds, towards the liquidation of the debt. Several gentlemen came forward with one hundred pounds each; and many others have given smaller sums. Is this effort to prove a failure? We hope not; but, as yet, we have received only £744 towards the thousand.

If there were a surplus in the general fund at the end of the year, that of course would be available. But, at present we have not enough in hand to meet the demands that will be made before that day arrives. We have made calculations on the subject with every wish to arrive at a favourable result, but all that we can say is this: if we receive during the month of March *eight hundred pounds* the object at which we have been aiming will probably be attained; but if the contributions coming in during the month should fall short of that sum, if we meet our friends at the annual assembly in April, it will be with feelings of disappointment and gloom.

Considering the large proportion of the year's income which has come in sometimes during the month of March, the case is not hopeless; but it is very doubtful. Friends of Ireland! will you allow the Society to sink, or will you now make an effort sufficiently vigorous to relieve it from its embarrassments? Will you surrender this large adjacent island to Pio Nono and archbishop Cullen; or will you send forth your agents again disburdened, inspirited, and grateful, to labour in fields which are "white already to harvest?"

ANNUAL MEETING.

The Rev. B. C. YOUNG of CORK has engaged to preach the annual sermon for the society on Friday evening, April 23rd, 1852.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	s.	d.	
Beccles, by Rev. G. Wright, Collection	4	1	0
Brixton Hill, W. H. Millar, Esq.	5	0	0
Chard, by Rev. E. Edwards—			
Collection	2	11	4
Box, by Miss Jackson.....	0	5	10
Do., by Mr. S. Legg.....	0	12	2
	3	9	4
Collingham, Mr. E. Nichols, by Rev. G. Pope	1	0	0
Eye, Suffolk, by Mr. S. Gissing, Subscriptions	1	2	0
Ford Forge, Northumberland, by Rev. T. Black	4	0	0
Frome, Badcox Lane, by Rev. C. J. Middleditch; Collection	4	6	6
Allen, Mrs.	0	10	0
Biggs, Miss	0	10	0
Biggs, Mr. S.	0	5	0
Brittain, Mr.	0	10	0
Burgess, Mrs.	0	1	6
Coombs, Mr.	0	5	0
Cooper, Mr.	0	10	0
Haswell, Mrs.	0	2	6
Middleditch, Mrs.	0	5	0
Porter, Messrs. J. and T.	0	10	0
Porter, Miss	0	5	0
Porter, Mrs. James	0	5	0
Sage, Mr.	0	5	0
Stone, Mr. Joseph	0	7	0
	8	17	8
Hackleton, by Rev. W. Knowles—			
Cave, Mr. J.	0	10	0
Cave, Mr. T.	0	10	0
Higgins, Mr. R.	0	10	0
Knowles, Rev. W.	0	5	0
	1	15	0
Harlow, by Rev. T. Finch; Molest of Collection	2	11	0
Friends, by Mrs. Lodge.....	2	9	0
Friend, A.	0	5	0
	5	5	0
Ipawich, Stoke Green, by Rev. J. Webb; Collection	2	13	2
Cowell, Mr. S. H.	1	1	0
Daines, Mr.	0	10	0
Everett, Mr.	0	10	0
Gooding, Mr. J.	0	10	0
Hunt, Mr. S.	0	5	0
Lacey, Mr.	1	1	0
Neve, Mr.	0	10	0
Peck, Mr. J.	0	10	0
Pollard, Mr.	0	5	0
Skeet, Mr.	0	10	6
Smith, Mr. Robert	0	5	0
Thompson, Mr. R.	0	10	0
Webb, Rev. J.	0	10	0
Cards and Boxes—			
Adams, H.	0	16	0
Alderton, Miss	2	8	6
Bayles, Miss Ann.....	0	15	9
Bird, Master F.	0	10	0
Cooper, Master T.	0	8	6
Girling, Master.....	0	2	0
Goodchild, Master W.....	0	9	7
Fulcher, Miss J.	0	2	8
Skeet, Mr. E., jun.	1	3	0
Skeet, Miss	0	17	3
Ward, Mrs.	2	13	11
Deduct expenses	0	0	9
	19	17	2
Kington, by Rev. W. B. Bliss	1	13	2
Leicester, R.	1	0	0
Liverpool, Half yearly Vote from Weekly Collections at Pembroke Chapel, by			
J. Coward, Esq.	20	0	0
London, Blandford Street, by Rev. W. B. Bowes	10	0	0
Herlott, J. J., Esq., Subscription	1	1	0
C. F.	0	10	0
For the Debt, by A. T. Jay, Esq., Additional Produce of Card—			
Howell, Miss	0	5	0
Jay, Mr. and Mrs., sen.	0	15	0
Jay, G. H., Esq.	1	1	0
	2	1	0
For the Debt, by the Rev. J. George—			
Tucker, H., Esq.	5	0	0
For the Debt, Rev. F. Trestrail's Card, Second Instalment	10	0	0
Manchester, Mr. W. Coulter—			
Chennery, Rev. R.	0	10	0
Coulter, Mr.	0	10	0
Coulter, The Misses, Collected by	0	17	6
Culverwell, Miss	0	5	0
Dowler, Mr.	0	2	6

Contributions continued.

	£	s.	d.	£	s.	d.
Hallett, Mr.	0	2	6			
Homer, Mr.	0	2	6			
Hull, Mr. J. E.	0	2	6			
Jones, Mr. B.	0	2	6			
Jones, Mr. B., jun.	0	2	6			
Jones, Mr. Thomas	0	2	6			
Lindley, Mr.	0	2	6			
Lindsey, Mr.	0	2	6			
McHenry, Mr.	0	12	0			
Sykes, Mr. J.	0	2	6			
Whiteman, Mr.	0	1	6			
Wood, Mr.	0	6	0			
Wood, Mrs., <i>The Grange</i>	0	8	0			
Sargent, Mr.	0	5	0			
				4	15	0
Markyate Street, by Rev. T. W. Wake; Collection	1	0	0			
Cook, Mrs., <i>Woodend</i>	0	10	0			
				1	10	0
Newcastle-on-Tyne, Tuthill Stairs, by J. L. Angus, Esq.; Collection	5	10	0			
North Devon Auxiliary, Remitted by Rev. D. Thompson, March, 1851	10	0	0			
Prestelgn, T. Jones, Esq.	1	1	0			
Sabden, G. Foster, Esq., <i>Donation</i>	100	0	0			
Stourbridge, Mr. J. Dorricutt	0	10	6			
Tewkesbury, Collection, May, 1851	4	4	6			
Towcester, by Rev. J. P. Campbell, Collection	3	10	3			
Walton, by Rev. T. Hoddy	1	4	0			
Watford, Miss King, <i>Sch. £1. Don. £1</i>	2	0	0			
Wigan, by Rev. W. Ellison, Collection at Lord Street	4	15	0			
SCOTLAND.						
Allea, Baptist Church	0	10	0			
Arbroath, Collection, by Rev. D. Stewart	0	10	0			
Dumbarton, The Church, by Mr. A. S. Smith	1	0	0			
Elgin, Collection, by Mr. A. Urquhart	2	0	0			
Collected by Rev. W. F. Williams—						
Aberdeen—						
Collection, by Rev. J. McDonald	2	0	0			
Do., by Rev. J. Price	2	1	1			
Rowell, J., Esq.	1	0	0			
Stewart, J., Esq.	5	0	0			
				10	1	1
Cupar, Fife—						
Collection, by Rev. J. Davies	1	0	0			
Beveridge, Mr.	0	5	0			
Brown, Mr. T.	0	5	0			
Dowie, Mr. A.	0	5	0			
Duncan, Mr. D.	0	15	0			
Greig, Mr. T.	1	0	0			
Hogarth, G., Esq.	0	2	6			
Honeyman, Mr.	0	5	0			
Lees, C., Esq.	1	0	0			
Millar, Mr. J.	0	2	6			
Rigs, The Misses	0	5	0			
Taylor, A., Esq.	0	10	0			
Taylor, W. A., Esq.	0	5	0			
				6	0	0
Dundee—						
Collection, by Rev. J. Blair	6	0	0			
Do., at Meadowsdale	4	0	0			
Blair, Rev. J.	2	0	0			
Crichton, D., Esq.	0	10	6			
Lowe, Mrs. A.	1	0	0			
Nicoll, Mr. R.	0	5				
Watson, P., Esq.	1	0	0			
Wright, Mrs.	0	10	0			
				15	5	6
Dunfermline—						
Dewar, Mr. D.	2	0	0			
Dewar, Mrs.	0	10	0			
Ingila, Mrs.	0	10	0			
Robertson, R., Esq.	5	0	0			
Spittle, Mrs.	1	0	0			
				9	0	0
Edinburgh—						
Banks, Mr. G.	0	10	6			
May, Mr. W.	0	10	0			
Müner, The Misses	1	1	0			
Sinclair, Mr. F.	0	11	0			
Wemyss, Mrs.	3	0	0			
Wigham, John, Esq.	1	1	0			
Wilson, Peter, Esq.	1	1	0			
				7	14	

Contributions continued.

	£	s.	d.	£	s.	d.
Ferryport-on-Craig, Martin, Mr. W.	0	5	0			
Glasgow—						
Anderson, Sir James	1	0	0			
Anderson, Mr. Alexander	1	0	0			
Anderson, Messrs. D. and J.	1	1	0			
Anderson, John, Esq.	1	0	0			
Barr, John, Esq.	1	1	0			
Brown, Mr. H.	0	10	0			
Campbell, Messrs. J. and H.	1	1	0			
Crum, John, Esq.	1	0	0			
Ferguson, Mr. Daniel	0	5	0			
Liddell, Mr. Andrew ...	2	0	0			
Mitchell, J., Esq.	1	1	0			
Naismith, Mr. A.	0	10	0			
Oswald, Miss	5	0	0			
Smith, Mr. David	0	10	0			
Smith, Messrs. G. and Sons.....	3	3	0			
Wright, Mr. J.	1	0	0			
				21	3	0
Greenock—						
Collection at Westburn Street	4	5	0			
Do., at Free Middle Church	3	1	4			
Fairrie, Thomas, Esq.	2	0	0			
Forsyth, Mr. John.....	0	10	0			
McFie, W., Esq. ...	2	0	0			
McIlwraith, Miss.....	0	5	0			
Martin, W., Esq.	0	10	0			
Paterson, Mr. A.	0	5	0			
				12	16	4
Irvine, Collection.....				4	0	0
Paisley—						
Collection.....	4	11	0			
Coats, James, Esq.	1	1	0			
Coats, Messrs. J. and P.	2	2	0			
Friend, A.....	0	5	0			
				7	19	0
Perth—						
Collection.....	6	0	0			
Imrie, Mrs.	0	2	6			
Peacock, Mr. W.	0	5	0			
				6	7	6
St. Andrew's—						
Aikman, Mr.	0	5	0			
Brown, Mr. W.	0	2	6			
McCallum, Miss.....	0	5	0			
Mackenzie, Mr. A.	0	2	6			
Patterson, Mr.	0	2	6			
Smith, Mr. W.	0	5	0			
Stobie, Mr. W.	1	0	0			
Thompson, Miss.....	1	0	0			
				3	2	6
				163	13	5
Acknowledged in January Chronicle	47	8	7			
				56	4	10

Friends who have monies in hand for the Society are respectfully requested to forward them to the Treasurer or Secretary before the 31st instant, as on that day the accounts for the year are to be made up.

A parcel of clothing from young friends in connexion with Dr. Steane's church, Camberwell, per Mr. Dickes, has been received for Rev. W. Hamilton, of Ballina. Parcels of clothing and of books have been received from Mrs. Risdon of Perthore, Mrs. Carter of Canterbury, Mrs. Cozens of Clapton, and from Mr. H. Sutherland of Chelsea; all of which have been, or will shortly be, distributed among thankful recipients.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLAOOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



THE NATIVE TEACHER'S BURIAL.

THE MISSION FIELD.

Among the most significant indications of the decay of Hindooism, a very striking one is the decreasing popularity of some of the most important of the heathen festivals. The Indian journals all agree in saying that the festivities of the Durga Pujah have gone off this year with greater tameness than at any bygone period. It shows itself in the economy practised, where before all was recklessness and extravagance; feasting is less general, and the licentious nautches are neither so expensively got up nor so well attended. Writers indifferent to missions attribute this to the increase of knowledge among the people, and a growing conviction of the utter folly and vanity of idolatry. It must however be borne in mind that whatever there is of education in the country, either owes its origin to or is under the direction of, the missionary bodies, from whose presses continually issue works of a religious and scientific character, destructive of the mingled system of Hindoo mythology and philosophy.

Converted natives, instructed in the missionary institutions, are also stepping forward to assail with boldness and effect the idols of their countrymen, and to expound to the more cultivated Hindoos the authority of the gospel of Christ. There have been recently announced in Calcutta, courses of lectures on the Evidences of Christianity, the design of which has alone proceeded from the intelligent zeal of two or three well educated young men of the higher classes. Their connections, and their knowledge of the state of mind of the upper ranks of Hindoos in Calcutta give great interest to their object.

From our brother PARSONS' letter, it will be seen that discussions on Christian truth are not unfrequent among

the pundits, the servants of Shiva; that insensibly they are constrained to entertain it in their private intercourse, forcing the way into their private assemblies, and shedding its light on their errors. We cannot but commend to our readers the curious particulars our brother has forwarded of his visit to the Hajespore mela, as well as the striking fact relative to the tract of our excellent native brother Shujatale.

While our letters from Africa convey to us the intelligence of the lamented death of our native brother WILLIAMS, we are rejoiced to find that the work of God continues to make progress, and the health of our brethren to be mercifully sustained. Mr. and Mrs. SAKER are now we trust happily settled at Cameroons, and Mr. WHEELER has much to encourage him in his solitary work. The dawn of brighter days seems at hand for Africa. It would seem from late intelligence, that the English squadron has very nearly put an end to the slave trade. All its strongholds near Congo have recently been abandoned, and at the three or four remaining places it was expected the trade would cease by the close of last year—rooted out, we trust, never to be revived.

Jamaica still suffers. Small-pox and cholera seem to emulate each other in their destructive ravages. The people perish by hundreds. The little help our afflicted brethren can render is cheerfully afforded, and with readiness are their efforts seconded from our Cholera Fund. We rejoice that the tried band will speedily be reinforced by the presence of our brethren, DAY, J. E. HENDERSON, and CLAYDON, who sailed in the "Hopewell" for Jamaica on the 9th ult.

The mission at Port au Plat, St Domingo, has been recommenced and

very favourable auspices by our brother BYCROFT. His communication gives some interesting particulars of his preliminary visit. Suspended for four or five years, the labours of our brother seem now likely to meet with divine success. A small body of Christian people already exists in the town, composed of members of churches who have emigrated from the neighbouring islands of the Bahamas. In these will be found a nucleus of operation, from whose midst may go forth with effect the light of truth. We commend this mission to the earnest prayers of the churches of Christ.

One of the earliest stations of our society was Rangoon in Burmah. There Mr. FELIX CAREY planted the standard of the cross, and, in conjunction with the eminent JUDSON endeavoured to evangelize the land. It was left subsequently entire, in the hands of our American brethren. For many long years did they labour and suffer; but were unable to penetrate

beyond Maulmain, or to enter the Burman empire itself. The arrival at the throne of a new sovereign has, however, altered the whole face of affairs. Two missionaries have settled at Rangoon, and though at first molested by the governor, now enjoy perfect liberty to preach the gospel. This liberty is owing to a missive from the sovereign, directing their good treatment and inviting them to visit the capital in the spring. It is obvious that more enlightened counsels prevail at the seat of government; and that at last Burmah, so long closed, so long the object of prayer, will receive the messengers of Christ. The houses of the missionaries at Rangoon were constantly crowded with visitors; not fewer than 6000 in one month are calculated to have sought instruction, and among them a few who appear to be thoroughly in earnest. The day of salvation for Burmah, of which JUDSON so longed to see the dawn, has at length appeared.

INDIA.

MONGHIR.

Mr. PARSONS has favoured us with the following interesting communication, dated Nov. 27, 1851.

The death of the righteous.

I have to speak of increase and of decrease. On the one hand, two dear brethren have been summoned home, we trust, to glory. The one was called away by apoplexy, and was unable to give any expression of the state of his mind on his dying bed. The other, whom dear brother Leechman saw in a sick and enfeebled state during his pleasing visit to us, and who had previously served the church for about nineteen years by leading the singing in the English chapel, was brought down by slow degrees, and often suffered most severely from the effects of complicated disease. In his greatest afflictions, his spirit and conversation evinced the truth of what he often felt and said, that affliction was best for him. All his brethren

were much struck and delighted to see how, as his strength decreased and his outward man failed, and his iron constitution bowed to the violence of his complaints, his inward man was renewed; and the nearer his end drew on, the more humble he appeared, the more emphatic was his self-renunciation, and the more calm and cheerful was his hope in the Redeemer. In his last moments, his hope seemed unclouded, and the remarks of all at his death appeared to show that they had recognized in his dying experience a fresh illustration of the faithfulness and power of Jesus. Blessed be God for such confirmations of our hope in him.

Sovereign grace.

On the 16th ult. it was our privilege to receive by baptism an aged disciple, whose conversion has appeared to us all a surprising instance of sovereign grace. Though a member of a family where Christ is owned and served, her daughter, son-in-law, and

grand-daughter being members with us, she, till lately, exhibited much enmity to spiritual religion. She appeared to have no suitable concern to be prepared for an exchange of worlds, which, at her age, she cannot suppose to be far distant, and if she had any hope it was a delusive one based on self-righteousness. Not long ago, two of her grand-children were baptized in Calcutta, and a letter from one of them to her is believed to have produced a deep impression on her mind. The change produced in her by the Spirit of God through this and other instrumentality was very conspicuous; and it was with peculiar pleasure we welcomed as a sister in Christ this "brand plucked from the burning."

More grace.

Two other individuals are desirous of testifying, in the same way, their attachment to Christ. In one of them a pious parent's prayers appear to be answered long after his removal to a better world. His father was one of the leading baptists of Calcutta of the last generation. Our dear friend appears to have been awakened some time ago, after a visit to Monghir; and a tract by Shujatali, translated into English under the title of "The Saviour's Complaint," founded on Rev. iii. 20, was a main instrument in that awakening. He subsequently for a time enjoyed a measure of peace and hope in Christ, but being afterwards much tried with fears and perplexities, he sought the counsel and advice of your missionaries here, for which purpose he visited Monghir (for he is not resident here), and since that I have heard from him that he has found peace, and he expresses a wish to unite himself with this church, a step for which I feel encouraged to believe grace has prepared him, and I hope the Lord, in his providence, will soon give him an opportunity to take.

The fair.

I have been permitted, lately, to pay a missionary visit to the Hajeepore fair. I left home on the 22nd ult., and my beloved family accompanied me to Dinapore, where they were kindly entertained at our dear brother Brice's, while I went over to the mela. Brethren Soodeen and Bundhoo accompanied me. We had several opportunities of speaking of Christ on our way up, but without any circumstance requiring particular notice. Brethren Kalberer and McCumby from Patna, Brice from Dinapore, and Brandin and Ott from Mozufferpore, with Kasee and myself, and two brethren, made up the missionary staff of labourers. It was cheering to see so many labourers in the field, and yet, though we were all employed for several successive days to the full capabilities of our voices, we could scarcely feel that a tithe of the vast assemblage had

received from our lips the invitations of a Saviour's love. It has been found advisable to leave the office of distributing books chiefly in the hands of some one brother, as, without this, every speaker is liable to be interrupted continually by applicants, and the distraction occasioned in supplying them. The dear brother who undertook this part of the work had indeed a laborious task, but those who were engaged in preaching certainly felt very much the benefit of his exertions. It would certainly have been gratifying to the friends of missions to have witnessed the scene at our tents on the 7th and 8th inst. Through a great part of these days, especially, two separate congregations, often very numerous, were being instructed by the living voices of either a native or European brother, the void occasioned by those who retired being immediately supplied by new comers, while a third assemblage was eagerly crowding around the brother who undertook the distributions, to receive from him the same instructions in a written form. The Mozufferpore brethren were, besides, similarly employed in another part of the mela. Thus very much seed was sown; and it is hard to think that He who has declared that his "word shall not return unto him void," will suffer it all to fall into unfruitful soil.

The Pundit.

A Pundit, in conversation with some of us, much interested us by the account he gave of serious dissensions which had lately taken place in Benares between a number of Shaiva and Vaishnava Pundits, during which they had busied themselves in searching out from the Poorans verses,—the Shaiva Pundits against Vishnu, and the Vaishnavas against Shiv; and he also assured us, that the merits of the Christian doctrine had been much discussed during the controversy. Numerous fakeers, as usual, were present, of a great diversity of names and sects. A remarkably large number came, throughout the time of our stay, to our tents, to hear, converse, or discuss.

The holy book.

One day, our attention being arrested by a gaudy palanquin, preceded by a herald on horseback beating two small drums, and accompanied by a number of attendants, one holding a large scarlet umbrella, another waving a fly-driver, &c.: we found on inquiry, that it contained the Grunth, or sacred book of the Nanakshahee sect; and afterwards we saw the same, or a similar book, laid in state amongst an encampment of fakeers, covered with a scarlet cloth. Such homage to a book is really illustrative of the state of mind of a vast number of the people. The supreme object of their regard, whether they avow it or not, evidently is the particular theory of religious doctrine and duty to which the

have attached themselves. Indeed, I firmly believe, that one of the greatest hindrances to the conversion of the Hindoos, is the almost universal habit among them of speculating and theorizing on religion, in a way that blunts the moral sense, by drawing off the attention from the real state of their hearts, and their real character, the theories themselves being almost all of a nature calculated utterly to delude or stupefy the conscience. The result is, that those who will argue for hours about God and his government, will witness the most flagrant sins without disgust or alarm; and to produce a real concern for pardon and salvation in their minds is a thing far more difficult than the innate depravity of the human heart would even cause it to be.

Visitors.

It is a gratification to us when any of the heathen visit us at our houses, that we may have the opportunity of doing what brother Russell has noticed as important, namely, directly confronting, at leisure, their objections and arguments. I had several visits from two Pundits, one of them a relative of the first convert of Monghir, Hingun Abisser. A

Sepoy also came two days, on one of which he sat two hours reading the gospel, which I was glad to hear him say had been commended by the colonel of his regiment to him and his comrades. His approbation of the gospel, as being "very wise," is, alas, the furthest extent of the approval of multitudes, who acknowledge this without feeling the word of God binding on their consciences. A Mahomedan, also, of Behar, on his way to Mecca on pilgrimage, spent several hours at my house in warm discussion with Nainsookh, our friend the Afghanistan Gosall, and myself. Again and again have individuals stayed for a few days with Nainsookh; and on one occasion, a man going on pilgrimage to Juggernaut was so far convinced by our brother's conversation as to break off the symbols of his sect from his arm and neck, and return to his home. On such occasions, the envy and opposition of the Hindoos who pass the house are excited, and they do all they can to draw them away by false representations. They were but too successful in the cases of a Punjabee brahmin, and a fakeer, who seemed for a while well disposed. It resembles reprisals between the kingdoms of light and darkness.

AFRICA.

BIMBIA.

The letter of our young native brother Fuller gives an affecting account of the decease of his fellow labourer Williams, who, from the establishment of the mission, has been a consistent follower of Christ. He adds to this some account of the last days of one of the converts baptized by our lamented brother Merriek. The letter is dated Nov. 11th.

The melancholy circumstance under which I am again called to write you a few lines is one of deep sorrow, and one which calls for aid and attention. The afflictions of our mission for the last few years are such that one can't think of them without deep sorrow, and hope that the church will consider Africa's state.

The native preacher's death.

It has pleased our heavenly Father to cause us to feel the stroke of an unerring hand once more in the removal of our aged friend and brother Mr. Williams. He died at Clarence, and, therefore, we are unable to give any particulars of his death, but shall

just write as I receive the communication. Mr. Wheeler writes thus:—"It has pleased the Lord to call our dear brother Williams from his suffering to the rest that remaineth for the people of God. He had been getting much better, but the last few days suddenly got much worse. I saw him last on Wednesday afternoon, he was then lying down with his eyes shut, looking quite calm, as if waiting for his last call. His poor wife told him I had come, and roused him. He opened his eyes slowly, and could move his arms with much difficulty. He was unable to say more than a few words. He was sensible to the last, and just before he died asked for the Bible, and pointed out two passages of Scripture for his sons and children in Jamaica; Philippians i. 1-6, and the other in Matthew. (His wife writes to say he chose Psalm xxiii. for himself.) It is only a few weeks since I buried his little babe, and now the aged father has been called to follow; he died on Wednesday evening at eight o'clock."

Clara's death.

I know not if you have heard of the decease of one of our Isubu members, by name Clara, an aged woman, one of the

two baptized by Mr. Merrick before he left. She died on the 31st of July. A few days before her decease I visited her without any knowledge of her being ill, and found her very low. Mr. Saker being here, he administered some medicine which refreshed her a little so as to enable me to converse with her; on the following day, which was the 29th, on entering the room she was surrounded by the natives, and was presenting her petition to God that he would speedily put an end to her suffering and receive her spirit, in every sentence breathing the sweet name of Jesus Christ. I conversed with her of the happiness which awaits them that love the Lord, and at every pause she would say, "Through Jesus Christ." On the following day, after I had conversed with her for a little while, her country people said to her, "All our family never die without saying something to us, and are you going to die dumb! You are only talking with those God-men, you can't say anything to us." Her answer was this, "I am commanded by Christ to say nothing to you; you have heard enough, which is sufficient." Turning her eyes to the little ones she said to them, "What will ye do! I am going." Turning to Moindu, her sister in Christ, she said, "I go before. Hold fast. I leave you in a world of sin and trouble, but Jesus Christ is above." The day she died Mr. Saker and myself saw her, and on asking her of the state of her mind she said, "Well!" Her tongue then became heavy, and she could say but little until half past six o'clock, P.M., her spirit took its flight, leaving us to chant, "How bless'd the righteous when he dies."

Appeal for help.

And now, dear brethren, the melancholy event which has now taken place in the removal of our brother who has been the only company to me here, leads my mind to make another appeal to the church of Christ, but before this I shall just make three remarks at which it may cause some to shrink at the thought of Africa. 1st. It may enter some valuable young man's mind that sickness and death cover Africa's soil. 2nd. The little progress that the gospel makes may dull the spirit of the church; and a scanty means, separation from all enlightened privileges and comforts of home, may be another. But in answer to these I would ask, How many merchant vessels that have left the shores of England for Africa, and every man on board of them have died in the rivers? but to this day are there none that will come on merchandise! Are there no more ships in *Cameroons*, in *Bonney*, and in *Calabar*? Does *the mosquito* in *Benin* fright the sailors and

captains! No! they with undaunted vigour pursue their trade with all the loss of lives; and for an earthly gain there are men to be found who will come out to Africa; but for the gain of an immortal soul, are there none who will think of the profit of a soul? Think of this, and look around you. But it may be asked, where is the profit of all the lives lost at *Isabu*? Why there is a soul now in heaven which all the world could not purchase, and is not that sufficient compensation for the lives lost if we had not another? Think of the many ships of war that have come out on the coast for the purpose of suppressing the slave trade, the loss of lives, and the length of time they have been engaged in this business; but has that been accomplished as yet? No! But are there none at the command of an earthly sovereign to come out for that purpose? There are hundreds who would not shrink at such a command; but for the Sovereign of all the earth there are none capable to be found. But again, has our society never laboured with no success for a longer period than they have laboured in Africa, and yet have you not continued? And why should you shrink for Africa? Think of the South Seas, and remember Africa.

It may be, as I said, because there are scanty means, and a separation from the comforts of home; but our Lord says, "He that will not forsake home, land, father or mother, brother or sister, for my sake is not worthy of me; and whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it." You may say, how can we go without being sent? England has washed her hands from the abomination of slavery, and shall the evangelization of Africa fright you? Shall the blood of Africa be required at your hands? Think of this, and see if there are no young men who will be willing to spend and be spent for God. See if there are none who will think of Christ's love when he left the seat of glory to die for us; and are there none who will think of fallen men, to tell them the blessed message of redemption? The harvest truly is large, but the labourers are few; pray ye the Lord of the harvest that he would send forth labourers into his vineyard.

In regard to the progress of the gospel here, God is doing his work slowly and silently. I have among my inquirers three hopeful ones, who I trust shall be such as shall be saved. I have not been able to make any journey yet; my time is now employed in printing the remaining parts of Mr. Merrick's works, and the *Duala* scriptures.

WEST INDIES.

JAMAICA.

The letters following are from the Rev. E. HEWETT, of Mount Carey, and the Rev. B. B. DEXTER, of Stewart Town. They convey to our readers some idea of the afflictions which still try our brethren and the churches.

Under date January 24th, Mr. HEWETT writes:—

The sum which you have placed in my hands has been distributed amongst about 50 poor widows and widowers, and about 150 poor orphan children; also in the supply of warm clothing, brandy, arrow-root, and other articles of nourishment.

I could give you names and other particulars, but that would take up too much room, and is unnecessary; suffice it to say, that conscientiously, and to the best of my ability, I have distributed of your bounty to the most necessitous; and if the donors to the Cholera Fund could sometimes have been with me when distributing their gratuity, they would have been richly compensated, in witnessing the happiness that has resulted even from the bestowal of the smallest sum.

I assure you much, very much distress has been alleviated. Many a widow has dried up her tears, at the fact that there are still hearts to feel, and hands to help, in the time of need, and many poor orphans have been comforted with the thought that there is sympathy for them in the hearts of many that are far over the water. And I may further add, that life has been preserved, and health restored, which would have been lost for ever, had it not been for this timely aid.

But our tale of sorrow is not yet finished, our cup is not yet filled, the direful pestilence has again raged amongst us, quite as fearfully as last year. Another hundred of our members have been swept away, and their widows and orphan children have been left to mourn their absence.

The disease has this year visited those particular localities that were passed over last year, and in some measure also the previous places where it raged; at all our stations it broke out at once, and I speak within bounds when I state that two hundred persons have been taken away from our churches and congregations; that is to say, about one hundred members and one hundred inquirers, hearers, and sabbath-school children. *This year we had it in our house at Mount Carey; no fewer than six were lying sick, with this terrible disease at one time, three of*

whom died, and three recovered. Two that died were the wife and child of one of our deacons, who were visiting us in search of health; the other, the daughter of our infant-school mistress. Two of our deacons have been taken away, which make four with the two we lost in the beginning of this year.

Oh! the distress, pain, and sorrow I have witnessed; it cannot be described, and I do not think I could ever go through it again without falling a victim to the disease myself.

If I could have felt it my duty to leave I would gladly have left the neighbourhood entirely, but that was not to be thought of for a moment. Yet as a family we have all been preserved; surely we have cause to praise God. I have been however far from well for some time, being broken down with anxiety and fatigue, but I hope soon to be able to work as usual again. As you may suppose, the last affliction has affected us more than the first. Our resources have fallen off very much indeed, so that I am crippled now in a way that I have not been before.

Again, can you help those orphans and widows who have suffered latterly? there are many of them in the most painful circumstances of distress and poverty, and I feel deeply anxious to relieve them.

Under date December 8th, Mr. DEXTER writes:—

That there is a better disposition among the people to support the cause is plain, from the fact that the receipts this year are larger than in 1850, notwithstanding all the sickness; but you will most likely have heard from brother Clark that the small-pox has for some time been making fearful ravages throughout the whole of this neighbourhood. Hundreds have had it both here and at New Birmingham, and there have been many deaths. As we have no medical man within twelve miles a heavy responsibility rests upon us, and a great portion of our time is taken up in hearing of the progress of our patients, and preparing medicines. We have at present between thirty and forty under treatment, besides a large number who are beginning to get better, and many others who act for themselves. Its fatality appears to be confined principally to strong men and infants. As a consequence many of our female members are left widows, and in several cases with large families. God has however blessed our efforts, so that we have not had a larger proportion of deaths than in districts where there has been regular medical attendance.

Neither vaccination nor previous attacks of small-pox seem to prevent, as scores have had the latter disorder a second time. The willingness of the people to help the afflicted is beyond all praise, several of our deacons having given up almost all their time for weeks together to the work.

We have not yet been again visited by cholera, but are in continual fear of it, as it is raging all around us, and has recently proved fatal within three miles of this place. At Duncan's and Kettering it has been even worse than last year, thirty-one deaths having occurred in the first six days. Were it not for the kindness of Mrs. Knibb and Captain Milbourn, it is hard to say what the poor people would do.

In the church matters are much as when I last wrote. If spared till the 25th inst. I hope to baptize between thirty and forty, and there would have been a few more at New Birmingham, but for the sickness. They must now lie over till next year. Yesterday I preached a funeral sermon for four members who had died in the last few days. It is pleasing to add that they had all acted consistently from the time of their professing themselves on the Lord's side. One of them was a highly valued deacon of twenty-one years' standing, whom I shall miss at every meeting I attend. May God raise up many more to fill the vacant places.

To these we add a note from one of the native pastors, the Rev. E. FRAY,

of Refuge. The date is December 9th :

In the midst of anxiety and distress I have just time to send you a few lines.

I informed you in September of the appearance of the small-pox in this neighbourhood; since then it has continued to rage to a fearful extent, and God only knows when it will leave us.

It is now my painful duty to inform you of the re-appearance of the cholera, so that we are now surrounded by the small-pox and the cholera. The small-pox has not been very virulent; but the cholera has been, and is still, making sad havoc; within the short space of two weeks we have had seventy-one deaths in this district. There are now ninety-two cases of cholera under treatment. The scenes that I have witnessed are enough to sicken the heart; some of the people actually died from want.

We are passing through a great commercial and agricultural crisis, and what the end will be it is hard for us to divine, but, turn wherever you will at present, poverty and distress stare you in the face. Under all these calamities our stay is, "The Lord reigneth."

My object in writing now is to beg a grant out of your Cholera Fund, for the many widows and orphans thrown upon the charity of the church by this awful dispensation of divine Providence. I feel certain my plea for them will not be in vain.

ST. DOMINGO.

In the following communication, dated Grand Cay, December 14th, 1851, our brother Mr. Rycroft details the particulars of his recent visit.

Since I last had the pleasure of writing you I have visited St. Domingo, and now sit down to write you a few lines of information concerning our prospects there. Our old friend and brother, Mr. Vincent, I found still at his post, attempting all in his power for the maintenance of our principles, or the interests of the Saviour. This old and interesting disciple appeared very happy to see us, and willing to enter into our object. The few people connected with us who remained in the country after the revolution of 1843 have had his attention to the extent of his ability. This has at least given us a name in the place.

Puerto Plata.

Having arrived in the town of Puerto Plata on the Friday, it was thought I should be invited to occupy the pulpit of the pro-

testant body already in the place, who have a small chapel, and a limited congregation, for the population. In consequence of this I made preparation for an exclusive service on the Lord's day. No invitation, however having been given on the morning of the Lord's day, I held service at the little canoe of friend Vincent, some distance from the ville where our baptist friends are accustomed to keep worship. We were few in number, but felt the presence of our Lord, and found it good to be there on every account. I thought, among other things, at this meeting, of the disciples at Jerusalem, in an upper room, and of what followed, in answer to their prayers. I thought of the little meeting at your beloved Kettering, and of its great and blessed results.

State of religion.

The whole scene being new, and its difficulties very apparent, tended to give illustrations and power to such statements of an ordinary character. I felt now the need of that presence which gave success to the preacher on the memorable day of Pentecost.

All is beauty in the scenes of this country, only man, alas! only man is distorted. Here is the cross, it is true, but there is no Christ. Here is a kind of religion, but no spirituality; a form, but no power; there is literally death in the pot. On Sunday last, being the fête of St. Andrew, men and women were to be seen at noon bespattering each other on the beach with mud, and then plunging themselves in the sea, in remembrance, I suppose, of the swine into which the devil entered, when the Master drove them out of the possessed. The scene was ridiculous enough, and fraught with painful instruction. It said how much the country needs our presence, and God's truth. At night I held service in the town, when a good gathering, under the circumstances of the time, took place. We preached the crucified One, and afterwards sat and conversed with all for some time. The acceptability of our mission appeared in the presence of a good congregation, for the place, on Monday evening. The protestant minister now invited my acceptance of his pulpit; this however I declined politely, being about to start for this station.

A missionary field.

Puerto Plata promises to become a large and an important place, after a while. At present it may contain three thousand souls. Here are merchants of the French, German, and English nations, while a disposition exists in many persons to make it their home as soon as its political health is established. The fear of war, of which there are sundry reports, deters many persons from residing on the island, but I think that war is very distant. In this confidence merchants are building on a large plan, and strangers coming in. Merchants of liberal and religious views, or their agents, would be blessings here, and the country is very open for their operations.

I rejoice to find another missionary is sent to Jacmel. We should have two on this side of the island. I am totally separated from my missionary brethren at Jacmel by the political state of the country, as well as the distance. The city and its vicinity are open to us.

Our church order is appreciated as far as known, and our baptism acknowledged to a good extent. Even the good brother at

Puerto Plata has in our absence been the administrator of baptism by immersion, although a Wesleyan minister. Sometimes he sprinkles, or pours, and it appears sometimes does it just as it was anciently administered. The catholics say it is the right way. So far all is on our side of this question. This personal dedication to God gives us every advantage over the catholic church; we are severed from her, and from all her traditions. She sees none of her drapery about us. We are not an off-shoot in our worship. She cannot claim us in any respect as once in her connection. We stand before her on the foundation of the apostles, knowing but "that same Jesus," and walking in his steps.

There is some probability of my obtaining a very small dwelling by January, but such a dwelling as this will neither be for our health or accommodation, it is a mere make-shift, with high rental. Houses are scarce, and not to let; people have to build their own houses. A house like Grand Cay Mission would command perhaps £60 or £80 at Puerto Plata. I find a dwelling and several acres of land to it, in a healthy spot, only a few years old, and with suitable conveniences attached, to be disposed of for 2,800 dollars, it might perhaps be purchased for 2,000 dollars (£416), if the sum were offered. This would be our cheapest plan.

I have, through the kindness of brother Treadwell, obtained a room, open to the street and very commanding, for a preaching place. I can be heard some distance out of the house, and if I please, at a great distance. This room is no small consideration; the rental is not however yet fixed.

I expect, either in January or very early in February, to sail for St. Domingo. I am only now arrived home after two weeks' absence, a day. We were a week on a passage of some thirty hours. The weather was awful. We could not make a port out of the storm, and were obliged to submit to contrary gales of wind, and to be tossed on the great deep. The sea broke down into our cabin, and otherwise made its way over us. The vessel, unlike most we sail in, was strong, otherwise we might have been at home above. Thanks to our God we got safe to land at last.

HOME PROCEEDINGS.

The departure of Mr. and Mrs. MAKEPEACE for India has awakened great interest in Birmingham, and valedictory services were held at Broad Street chapel, on Monday and Tuesday, February 2nd and 3rd. From the account

which has been forwarded to us, we learn that on the former evening the chapel was most densely crowded, it being the occasion on which the public valedictory services had been announced to take place. Amongst the ministe

present were the Rev. Messrs. J. MAKEPEACE, I. NEW, J. A. JAMES, T. SWAN, T. JONES, — CHEADLE, J. BAKER, W. LANDELS, P. SIBREE, J. TAYLOR, E. THOMAS, and C. M. BIRRELL, of Liverpool. Mr. EVANS, secretary of the Birmingham Town Mission, commenced the services by giving out the hymn; after prayer by the Rev. J. BAKER, the Rev. C. M. BIRRELL, of Liverpool, founded his observations in support of the missionary enterprise from the last charge of Christ to his disciples, to "go into all the world and preach the gospel to every creature." After a lucid review of the history of Christianity in its missionary character, from the days of the apostles down to the time of Constantine, when Christianity became the path to the highest civil honours, with its desolating effects on the piety of the church, he came to the period of the Reformation, and then to the present century, when the idea was originated that it was the duty of the church to proclaim the gospel to the heathen. The Rev. P. SIBREE gave out the next hymn, and the Rev. T. SWAN prayed. This was followed by a special address to Mr. MAKEPEACE from the Rev. J. A. JAMES, in language of sympathy and congratulation on his return to India. This address, which was of considerable length, was characterized by peculiar impressiveness and touching pathos, and will doubtless long be remembered by those who heard it. The Rev. I. NEW, pastor of the Bond-street chapel, gave out the closing hymn, and the services terminated with prayer by the Rev. W. LANDELS.

On the following day, at half-past five, about 400 persons took tea together in the body of the chapel, and the number *present was considerably increased as the evening advanced.* The chair was *taken by the Rev. I. NEW*, and amongst *those on the platform* were Alderman WILSON, G. EDMONDS, Esq., clerk of the

peace, A. LAWREN, Esq., Mr. EVANS, and the Revs. J. MAKEPEACE, T. SWAN, C. M. BIRRELL, BREWIN GRANT, E. THOMAS, J. BAKER, W. LANDELS, J. TAYLOR, &c. Addresses were delivered by most of these gentlemen, and it was moved by the Rev. T. SWAN, seconded by the Rev. C. M. BIRRELL, and carried with great cordiality—"That this meeting devoutly acknowledges the Divine goodness in rendering the return of the Rev. J. MAKEPEACE to his native land the means of restoring him to health, and congratulates him on the success with which God has crowned his advocacy of the missionary cause during his residence in this country; and also expresses its cordial affection and warmest sympathy towards him, and earnestly prays that he and his family may be safely guarded and conducted amidst the perils of the deep, to the scene of his future labours." Mr. MAKEPEACE acknowledged the vote in a lengthened and powerful speech on behalf of the missionary cause. Thanks were also voted to the committee of management for the tea, to the Rev. C. M. BIRRELL, and to the ladies' sewing committee for their services. During the day a valuable and extensive display of needlework, papier maché, cutlery, and other presents, for Mr. MAKEPEACE to take out to India for sale on behalf of the missions, was exhibited in the school-room.

On Sunday evening, Feb. 8th, Mr. MAKEPEACE preached a farewell discourse to an overflowing audience, from Rev. xxi. 1, "There shall be no more sea." Notwithstanding the extreme wetness of the evening, numbers went away unable to gain admittance. Thus terminated a series of most interesting services, the impression of which will not soon pass away.

Mr. MAKEPEACE desires us to state that he has received articles from Birmingham, Sheffield, Manchester, Chis-

ping Norton, Bootle, and Norwich, to the value of about £200. These gifts are indeed creditable to the zeal and liberality of the friends of the mission. If the value of such gifts, sent year by year to various brethren in the field, could be always ascertained, they would form a very considerable addition to the annual income of the society.

During the past month, meetings in behalf of the society have been held at Batterssea, Dunstable, Tottenham, Brentford, and Canterbury, attended by the Secretaries and Rev. J. CLARK. Mr. ROBINSON of Kettering, was prevented visiting Dunstable by the dangerous illness of his eldest son; but the Rev. J. TOLLER kindly, and at the shortest notice, undertook to supply his place. The Rev. J. E. HENDERSON has attended meetings at Banbury, Hook-Norton, Bloxham, and Middleton; and Mr. CAREY at Kingston, in company with Mr. LEECHMAN of Hammersmith. Mr. TRESTRAIL has left for Scotland, where he will be joined by Dr. HOBY, in a visit to most of the churches there.

We have great pleasure in announcing, and particularly for the information of our brethren abroad, that the School for Sons of Missionaries was opened the last week in January. The committee have taken a commodious house, No. 1, Mornington Crescent. The domestic arrangements are under the care of Mrs. FLOWER, a missionary's widow, and the pupils are educated by a competent master, who appears eminently qualified for his work. It is chiefly owing to the indefatigable energy and zeal of the ladies' committee that the institution has been opened so soon, and under such prosperous circumstances. It is proposed to charge the missionaries £15 per annum; the expenses beyond the amount arising from such payment to be met by public subscription. Here, too, the children will have a home during the vacations, when they have no

friends in England to receive them. At present there are fourteen pupils in the house; but several more have been accepted.

Professor GODWIN of New College presided at the opening. The secretaries, Revs. Dr. TIDMAN and F. TRESTRAIL, detailed the proceedings which had been adopted and the objects proposed to be accomplished; addresses were also given by Messrs. HENDERSON, DAY, CLAYDEN, of Jamaica, and others. The ladies and gentlemen present appeared highly gratified with the appearance of the establishment, and the prospects of maintaining a useful institution, which will prove a great boon to our missionary brethren.

THE DEBT.

We beg to call especial attention to the enclosed letter. Thanks are due to the pastor and church at Pershore, not only for the truly handsome contribution towards the object mentioned, but especially for the effort they have made to induce one hundred other churches to imitate their example. We trust the idea thrown out by Mr. OVERBURY of reducing the debt by two or three thousand pounds will be realized; and we hope to see it effected at the next meeting in Exeter Hall. And it will be, if those churches appealed to by a sister church imitate the example and make the effort; and then, perhaps, a closing effort at the public meeting may extinguish the debt altogether. But the letter speaks for itself:—

Pershore, Feb. 10, 1852.

MY DEAR SIR,—Enclosed I send you a bill for £100, the result of our special effort for the debt on the Baptist Mission, to the liquidation of which we request it may be strictly appropriated. We have written about one hundred letters to different churches and individuals, urging them to unite in the effort. Will you let the subjoined list appear in the next number of the *Herald*? and can you not found upon it a special appeal, in the hope that we may reduce the debt at least

one or two thousand pounds! Wishing you
success in the great work, believe me,

Yours truly,
F. OVERBURY.

	£	s.	d.
Mr. E. Andrews.....	5	0	0
Mr. James Andrews.....	5	0	0
Miss Cawkwell.....	2	0	0
Mr. Joseph Coombs.....	1	0	0
Mr. W. Duffy.....	1	0	0
Mr. Edwards.....	5	0	0

	£	s.	d.
Mr. Fletcher	0	10	0
A Friend.....	0	5	0
Lieut. Mogridge.....	5	0	0
Miss Page.....	5	0	0
Mrs. Perkins.....	3	1	0
Mr. Overbury.....	2	0	0
Mr. Stone.....	1	0	0
Mr. Steele.....	0	10	0
Mr. Warner.....	0	10	0
Mrs. Risdon.....	63	4	0
	£100	0	0

POSTSCRIPT.

We beg to remind our friends that this month is the *last* of the financial year. The sooner all remittances can be made the better. Officers of auxiliaries are respectfully requested to send up their accounts, and what sums

they may have in hand, as soon as possible. The accounts will be closed on the 31st instant, and unless remittances are made on or before that date, the contributions cannot appear in the Report.

EXTRACT FROM FAREWELL ADDRESS OF REV. J. MAKEPEACE,

AT BIRMINGHAM, FEB. 3, 1852.

It is now about twenty months since my return from the burning plains of Hindostan. Serious thoughts were then entertained, that my shattered frame could never again brave that fiery clime, yet through God's abounding goodness, I am now, with recruited health, about to return thither. During my brief sojourn in England, it has been my privilege to plead the interests of our Indian mission, from one extremity of the land to the other; and I much regret that I did not enter upon this duty with the enlarged experience I have since acquired of the state of the churches, and the urgent necessity there exists of pressing upon them with tenfold force the claims of the myriads of our heathen fellow subjects in the east.

As it regards the success of my visits in replenishing the Mission treasury by increased systematic contributions, I feel that in the main I had been as a man beating the air. It has however been affirmed, that, notwithstanding the apparent unsatisfactoriness of present results, an interest has been excited, which, under the Divine blessing, will be productive of future substantial benefit. This slow but sure advance is preferable to any spasmodic effort; which, as experience testifies, too often ends in failure and disgrace. But there is one source of satisfaction, that I return not alone to my overwrought brethren, but that I am to have a colleague in the Rev. John Jackson, late of Falmouth. May your prayers unite with mine, that we may long be spared to labour harmoniously and successfully in hastening on the period of India's evangelization.

During the past year, seven brethren have been enrolled as agents of the society, some of whom are now actively engaged in different parts of the world. But it must not be concluded that there has been a corresponding increase of means. The newly-employed brethren are barely adequate to fill up vacancies, so that after all you have a diminished agency as compared with previous years, and consequently a diminished expenditure for carrying on your evangelistic operations. In Western Africa Mr. Wheeler has joined Mr. Saker, but not long ago there were five European labourers where now there are only two. In Ceylon, Mr. Davis has just arrived to supply the place of two valued and efficient missionaries, recently deceased. In Jamaica, Mr. East occupies the post of the lamented Tinson. In India, two German brethren have been engaged at Dacca, the scene of the labours of the late Mr. Leonard, and our almost superannuated brother Mr. Robinson. And though Mr. Jackson accompanies me as a missionary minister to Agra, yet the important station of Delhi is still destitute, and Saugor must be abandoned. I and a native preacher were the only missionaries of our own or any other society amongst nearly two millions of people, and these scattered over 30,000 square miles. Even this feeble agency must now be withdrawn, and the entire territory left a prey to a rampant idolatry.

Now that I have travelled through the length and breadth of the land, my opinion may be asked as to the state of religion amongst us as a body, and, consequently,

to the prospect of additional pecuniary help to the Mission! On such a subject it is right that I should speak with diffidence, but I fear that our denomination is lacking in moral power, and that unless there be a more rapid growth and development of vital godliness, there will be no enlarged effort to meet the necessities of our home and foreign population. The low state of piety is mainly attributable to the backwardness of the churches adequately to discharge their great evangelistic function. Their prosperity and power will ever be in exact proportion to their efforts for the propagation of the gospel at home and abroad.

There may be much misapprehension as to the amount of sympathy with the missionary enterprise. It is surely no evidence of an earnest missionary spirit when, as is very frequently the case, the Society's representatives are called upon to address empty pews and half filled chapels; nor even when they are filled to overflowing, if multitudes come to gaze on the missionary as though he were a rare specimen from the ecclesiastical menagerie, or listen to the thrilling recital of hair-breadth escapes and strange adventures among barbarous and savage tribes. Interest in our work must not be measured by the eager aspect or applause of excited assemblies, but by subsequent deeds of self-sacrifice for the welfare of the human race.

I fear that the missionary cause is not generally regarded as an object of paramount importance, but rather as incidental and secondary. But this is an unwarrantable breach of the trust reposed in the churches by their ascending Lord, and is, moreover, a suicidal act. Their grand and primary obligation is to preach the gospel to every creature, and their well-being mainly depends on the proper discharge of this duty. It cannot, therefore, be accounted strange, if we become lukewarm and indifferent to the due fulfilment of this solemn trust, that we should be smitten by a spiritual paralysis and rendered comparatively powerless in the presence of a scoffing and infidel world. It cannot be accounted strange if we partially close up the channel through which the water of life should be conveyed to distant barren wastes, that the heavens above us should become as brass, and no copious showers descend to refresh and gladden the city of God. The saying of Luther, "that the steadfast maintenance of the doctrine of justification by faith is the surest test of a standing or falling church," may be accommodated to this subject; and we think that the earnest recognition, on the part of any community, of the imperative duty to

send the gospel to the heathen is a sure test of its stability or decline.

One who tarries as a stranger among you, may, from his previous residence in the midst of myriads of idolaters, be supposed to be more than ordinarily sensitive to the spiritual condition of the church of Christ in this land. I am not a timorous alarmist, but is there not reason to fear lest the church should be mastered and overborne by the dominant worldliness of the age?

If we can but discern the signs of the times, then now, if ever, must that memorable saying, uttered long ago from the banks of the Ganges be literally fulfilled, "The spirit of missions must evangelize the church before the church can evangelize the world." Now, if ever, must we set ourselves to arrest the march of infidelity, to counteract the tendencies of those Pantheistic dogmas which are being resuscitated from the charnel-house of Hinduism, and to pour a tide of purifying influences through the alleys and by-lanes of humanity which are filled with the poisonous elements of death.

Would that my fathers and brethren in the ministry would take these things seriously to heart, and resolve, with the energy of a determined will to stir up the churches until their flagging zeal be quickened after the pattern of primitive times. Some, however, there may be, who are suffering from stinted incomes, and who regard any extra contribution to the mission as so much deducted from themselves. And what wonder, if with such narrow means the well-spring of their affections be well nigh dried up!

Now as a remedial measure, let them see to it that their people are imbued with the spirit of missions; and it will be found, that those who are most forward to make sacrifices for the propagation of the gospel in distant climes, will be the readiest to provide for the adequate maintenance of devoted pastors at home. It is a mistake to discourage missionary efforts among the members of our churches, lest their gifts should involve a diminution of personal support. Let the pastor of a niggardly people, instead of looking at their contributions to the foreign fund as so much wrung from his scanty pittance, labour with tenfold earnestness, night and day, to stir up their minds to a sense of their great mercies and their obligations to their Lord, until they were melted by a view of the divine compassion and inflamed by the fire of divine love. Such an enlargement of heart could not co-exist with any penurious dealings towards a zealous and godly pastor.

To be continued.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	November 11.
	CLARENCE	Wheeler, J. A.	Sept. 15, Nov. 21.
	OLD CALABAR	Waddell, H. M.	October 24.
ASIA	CALCUTTA	Leslie, A.	November 5.
		Thomas, J.	December 8.
	COLOMBO	Allen, J.	December 15.
		Davis, J.	December 15.
	CUTWA	Carey, W.	November 20.
	INTALLY	Pearce, G.	December 6.
	MONCHIE	Parsons, J.	November 27.
	SERAMPORE	Denham, W. H.	December 20.
	SEWRY	Williamson, J.	December 2.
BARBADOES	GRAND CAY	Rycroft, W. K.	Nov. 19, Dec. 14.
		Wymes, A. G. & ors.	Dec. 27.
	NASSAU	Littlewood, W.	November 27.
BRITTANY	MORLAIX	Jenkins, J.	February 5.
HAITI	JACMEL	Webley, W. H.	December 28.
		Webley, D.	January 5.
JAMAICA	ANNATTO BAY	Jones, S.	January 8.
	BELLE CASTLE	Gibson, J.	December 23.
	KINGSTON	Oughton, S.	January 2.
	MOUNT CAREY	Hewett, E.	December 24.
	ST. ANN'S BAY	Millard, B.	January 7.
	STEWART TOWN	Dexter, B. B.	January 7.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Dartnall, for a parcel of magazines;
 Mrs. Walteson, for a parcel of magazines;
 The Young Men's Missionary Association, for a parcel of prints, for *Rev. J. Smith, Chitoura*;
 Vernon Chapel Sunday School, first class of girls, by Mrs. Clarke, for a case of clothing, books, &c., for *Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1852.

£ s. d.	£ s. d.	£ s. d.				
Annual Subscriptions.						
Allen, J. H., Esq.	2 2 0	Peto, S. M., Esq., M.P., towards expenses of Deputation to India.....	500 0 0	BEDFORDSHIRE.		
Anderson, W. W., Esq., and Mrs. A.	2 2 0	Symes, Mr.....	0 10 0		Biggleswade—	
Christian, Mr.	1 1 0			Contributions, by Mas- ter A. J. Foster, for Native Preachers		0 16 4
Gurney, W. B., Esq.	100 0 0	LONDON AND MIDDLESEX AUXILIARIES.			Luton, Old Meeting	5 14 0
Gurney, Joseph, Esq.	15 15 0	Bloomsbury Chapel, on account			BREKESHIRE.	
Gurney, Thomas, Esq.	6 6 0	Hammersmith, on ac- count			Wallingford—	
Gurney, Henry, Esq.	5 5 0	Highgate, by Miss Hatch			Collections	9 17 6
Miller, W. H., Esq.....	5 0 0	John Street—			Do, Dorchester ...	0 5 0
Moore, Mrs. Homerton	2 2 0	Sunday School Bible Class, for Demeta- godie School, Ceylon			Do, Roke	0 5 6
Do, for Africa	1 0 0	Staines—			Do, Warboro'	0 9 7
Sherwin, Mr.	1 1 0	Collection			Contributions	15 3 4
Trotman, Miss	0 10 0	Contributions			Do, for Africa	1 0 0
		Less expenses			Do, Juvenile So- ciety	8 4 10
Donations.				BUCKINGHAMSHIRE.		
Alexander, J. W., Esq.	5 0 0	Collection			Cheam—	
Branter, Miss	5 0 0	Contributions			Contributions, for Native Preachers...	1 2
Butts, Mrs.	0 7 0	Less expenses				
Edwards, Mrs. George ...	0 10 0					
G. C.	0 5 0					
Griffiths, Mr. John	5 0 0					
Wyes, G. T., Esq.	20 0 0					

FOR MARCH, 1852.

105

	£	s.	d.
Cainbrook—			
Collection	2	18	0
Crendon, Long—			
Collection	2	0	0
Do., Ickford	0	7	0
Contributions	1	5	0
Stony Strafford—			
Contributions	11	5	6
Do., Juvenile	0	14	6
Wraybury—			
Collection	2	0	0
Contributions	1	3	0

CAMBRIDGESHIRE.

Cambridge—			
Johnson, Mrs. for			
Miss Hulchins ...	5	0	0
Nutter, James, Jan.,			
Esq.	10	0	0
Contributions, for			
Native Preachers...	0	6	0

CORNWALL.

Millbrook—			
Sunday School	0	12	10
Redruth—			
Anon.	1	4	6
Saltaish—			
Contributions, by Miss			
Westcott	1	1	0

DERBYSHIRE.

Biddings—			
Sunday School, for			
Native Preachers ...	0	7	3

DEVONSHIRE.

Brixham—			
Collection	1	14	3
Contributions	2	10	6
Newton Abbott—			
Collections	3	8	1
Contribution	1	1	0
	4	9	1
Less expenses	0	13	7
	3	15	6

DORSETSHIRE.

Sherborne—			
Chandler, B., Esq. ...	3	3	0

ESSEX.

Ilford—			
Collection (molety,			
less expenses)	1	12	0

GLOUCESTERSHIRE.

Kingswood—			
Contributions, for			
Native Preachers ...	1	0	0
Shortwood—			
Bible Class box	0	16	0
Uley—			
Collection	2	2	10
Do., Cambridge	0	14	0
Do., Slimbridge	0	14	6
Contributions	0	3	4
Do., Sunday School	0	2	2
	3	16	10
Less expenses ...	0	3	10
	3	13	0

Wotton under Edge—			
Rogers, Mr. John	1	0	0

HAMPSHIRE.

A Poor Minister of			
Christ	1	1	3
Wellow, I. W.—			
Contributions, by Mas-			
ter D. H. Payn, Lee,			
for Native Preachers	1	6	6

HERTFORDSHIRE.

Ware—			
Contributions, by Mr.			
B. Medcalf	1	11	6
Do., for Native			
Preachers	0	8	0

HUNTINGDONSHIRE.

Spaldwick—			
Contributions, for			
Native Preachers ...	1	2	3

KENT.

Chatham, Zion Chapel,			
on account	11	10	0
Lewisham Road—			
Contributions, Juve-			
nile	4	13	0

LANCASHIRE.

Blackburn—			
Contributions, for			
Native Preachers ...	0	16	1
Inskip—			
Catterall, Mr. C.	1	0	0
Liverpool, Myrtle Street—			
Contributions, Juve-			
nile, for Rev. W. K.			
Rycroft's School,			
Bahamas	10	0	0
Oldham—			
Contributions, for			
Native Preachers ...	0	13	1
Preston—			
Collections	23	11	4
Less expenses	3	4	3
	20	7	1

Sabden—			
Contributions, for			
Native Preachers ...	1	7	6

LEICESTERSHIRE.

Leicester—			
R.	20	0	0

LINCOLNSHIRE.

Brockslesby—			
Contributions, for			
Native Preachers ...	0	14	0

NORTHUMBERLAND.

North Shields—			
Sunday School, for			
Native Preachers ...	3	0	0

NOTTINGHAMSHIRE.

Woodborough	4	3	10
Less expenses	1	2	6
	3	1	4

Workshop—			
Contributions, for			
Native Preachers ...	0	8	10

OXFORDSHIRE.

Milton—			
Collections	2	13	6
Contributions	2	9	4
	5	2	10
Less expenses	0	2	4
	5	0	6

SHERIFFSHIRE.

Oswestry—			
Collection	1	6	0
Less expenses	0	5	3
	1	0	9

SOMERSETSHIRE.

Wells—			
Contributions, for			
Native Preachers ...	0	10	0

STAFFORDSHIRE.

Coseley, Darkhouse	1	10	3
Tipton, Princes End,			
Zion	10	5	6
West Bromwich, Provi-			
dence	0	10	0

SUFFOLK.

Halesworth—			
A few friends	0	10	0

WILTSHIRE.

Downton—			
Collections	10	4	1
Contributions	12	17	3
Do., Juvenile	2	3	6
Do., Sunday School			
Girls'	0	7	0
Do., Infant Class,			
in farthings	1	0	0
	26	11	10
Less expenses	0	8	3
	26	3	7

Salisbury—			
Collections	15	12	0
Do., Stratford	0	9	9
Do., Bodenham	1	5	3
Contributions	12	17	10
Do., Sunday Schools	6	13	0
	36	17	10
Less expenses	3	8	9
	33	9	1

Trowbridge—			
Collections—			
Back Street	8	8	8
Do., Public Meet-			
ing	6	19	8
Bethesda	3	1	0
Contributions	76	18	3
Do., Sunday School			
Girls, Back Street	0	12	4
	95	19	9

Acknowledged before			
and expenses	94	19	9

1 0 0

£ s. d.		£ s. d.		£ s. d.	
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THE
BAPTIST MAGAZINE.

APRIL, 1852.

MEMOIR OF THE REV. JAMES HARRINGTON EVANS, M.A.

LATE MINISTER OF JOHN STREET CHAPEL.

THE late Mr. Evans was born at Salisbury, on the 15th of April, 1785. He was the only child of the Rev. Dr. Evans, priest-vicar of the cathedral in the city, and who was at that time master of the endowed Grammar school, in the Close. Concerning his early childhood there remains scarcely sufficient material for his biographer to be able to record very much more than that he received the rudiments of his education under the tuition of his father, and that a remarkable precocity distinguished him from almost the commencement of his life. At three years of age, he exhibited so much forwardness of mind, that he was placed in his father's school with boys far older than himself; and pushed on rapidly, till in a few years he attained the honour of being head boy. Placed thus above many, far his superiors in age, he occupied a post gratifying alike to his own youthful ambition, and the fond vanity of his father, who loved tenderly his

child of so much promise, and promoted his welfare in every possible way. From his birth he was destined for the church; inasmuch as the eldest sons of his family for many generations had in succession entered holy orders, and no other profession was ever thought of for him.

At eleven years of age he had advanced so far in his studies as to make a change desirable. His father's school consisted for the most part of boys below him in attainment and ability, and his remaining longer at Salisbury was deemed unadvisable. Accordingly, he was placed under the care of the Rev. Isaac Hodgson, his uncle, with whom he remained until he went to Oxford.

His uncle was a clever man, a good scholar, and endowed with talents the most likely to attract the admiration and tone the mind of a sensible boy. He possessed, moreover, a happy art of conveying knowledge, and brought on his pupil with great success. From a child, never so happy as when he was

book in hand, there was no need of spur or of remonstrance to urge him to the accomplishment of the appointed task. When the set time came the lesson was invariably ready, and the work allotted completed. Knowing well his love of reading, it was one of Mr. Hodgson's plans, not to fasten him down to a desk, or to confine him to the walls of a school-room; he allowed him to prepare his lessons where he pleased, and the consequence was, his favourite place for preparation was a seat in a laurel tree.

At the age of fourteen, a scholarship at Wadham College, Oxford, being vacant, the subject of this memoir was induced to compete for it, and gained the prize. Wadham was at that time rather notorious in the university as a gay college, and it is not wonderful that the early part of a lad's college-life there was spent chiefly on the river by day, and at the wine party by night. Boating was his favourite occupation. This he followed with a recklessness of peril, that for him to have escaped the fatal consequences of his ardour, shows the superintending hand of God watching over his safety. It was when the gunwale of the boat was under water that he thoroughly enjoyed the excitement; and his college companions on the landing-place have greeted his arrival with, "We knew it was Evans's boat in the distance, for no other but he would have ventured such a day." With a disposition so eager, and a sensitiveness so keen, surrounded too by no ordinary temptations, as he was, the dangers to which he was exposed were extreme; but God left him not to himself in this hour of need. Conscience, though not savingly enlightened by the Holy Spirit, was not altogether silent. In the midst of the most hilarious scenes it told him this was not happiness; there was an *aching void*, which loud laughter and *boisterous merriment* could not fill; and referring in after-life to these col-

lege days, he has sometimes said that when the last lingerer of the large and jovial party which had revelled in his rooms had left, he has often looked round on the vacant seats and empty glasses, laid his head upon the table, and wept abundantly.

Although the set of men with whom he was intimate in the first terms of his residence at Oxford belonged to the less serious and thoughtful members of the university, yet God did not leave him altogether without those who would give him better counsel; and the word of admonition, spoken in kindness, addressed to one sensitive as he was would not be spoken in vain. The pencil mark placed in the open volume left upon the table, "Novels, Evans! novels, always novels!" for a time turned his thoughts into a soberer channel. Nor can his son forget the impression which he has told him the following incident made upon him. It was no uncommon thing in the university for a student who wished to escape chapels and lectures to have his name entered on the "Æger" list, though his health was good, and he had no shadow of title to the indulgence. This list properly contained the names of such as had a fair claim to exemption from duties on the plea of illness, and was kept by the bible-clerk of the college. The youth had been really suffering from indisposition when his name was, of course, rightly entered on the roll. I do not now remember whether he was, strictly speaking, convalescent, when he asked the proper officer to continue his name upon the paper. His reply was, "Mr. Evans, I saw you out on horseback yesterday, and I scarcely think I should be justified in returning you as æger to-day." In vain he replied that horse exercise was recommended to him. "Mr. Evans, you will pardon me, I know you were out at dinner last evening; late hours are not

good for invalids, I *cannot* report you as *seger*." The frank honesty of the man struck him much. There was an integrity in the objection, and an upright candour in the explanation, which my father respected instantly. In after days he loved him; he was the late William Howels, of Long Acre chapel.

The first event in his life, which really led him to think seriously concerning his own state and condition, was the death of his mother. To her he was most tenderly attached. The many hours of trembling anxiety through which he had often passed before he could reach her apparently dying bed, kept open continually the springs of his tenderest affection; and during the later years of her waning life, much of his vacation time had been spent in her chamber, rendering to her those grateful attentions, which tend at once to cheer the heart of the sufferer, and to endear the object of solicitude.

It is not surprising that when at the last she was delivered from the burden of the flesh, her death should seriously affect his health. Great fears were entertained by his dearest relatives that the mother's disease had fastened itself upon the son. Forty years afterwards he has been heard to say, referring to this period of his life, "You see in me the beneficial effects of preaching. Shortly after my mother's death I had pains in the chest, profuse perspiration at night, a thin spare body, and all the symptoms of incipient consumption." Who that looked at Mr. Evans's stout athletic frame, and heard his rich, powerful voice in the pulpit of John Street chapel, could have thought that, as a young man, he was considered consumptive! He returned to Oxford, however, after some months' residence in the Isle of Wight, restored in body, but with a spirit saddened and subdued.

It must have been shortly after this that the first ray of light entered his

mind, direct from Him who said, "Let there be light, and there was light." In bed, in the quiet stillness of the night, his sins came before him for judgment, and he said inwardly to himself, "If I pray, will God hear such a wretch as I am?" Like many another sinner whom Christ has afterwards drawn to himself, he cast his soul on the venture, he began to pray, and found soon that God heard and answered prayer. He had no human instructor,—no Ananias to tell him what the will of the Lord was. Amongst his college friends there were none who could aid his imperfect sight or direct his uncertain feet. The Great Teacher taught him; the Guide into all truth himself instructed him in the way that he should go. He led him to search the scriptures, and there comparing his own heart and life with the perfect standard of the law of God, he was compelled to acknowledge himself a sinner, while the way of salvation he knew not. Thus did the Spirit of God commence his work by convincing of sin.

"You have not broken the commandments; you have kept them one and all, my son," was the vain comfort with which his father sought to cheer his wounded and agitated spirit, when, in bitterness of soul on his return home at the following vacation, he made known the discoveries that he had made. His fond parent knew nothing of feelings such as those which now were distracting the peace of his beloved child, and the calling back to his recollection an unbroken course of past dutiful conduct and affectionate obedience availed but little. The wounds which sin had made were too deep for treatment such as this. No mention of popularity amongst his friends, or the high character that he bore amongst his large circle of acquaintances, could administer balm to his broken and con-

trite heart. Seeking peace and finding none he sorrowed on, and life became a weariness: till at length his father, unable to imagine what sin his son could have committed which was thus harassing his conscience, was not without inward fears (as he afterwards expressed) that the child whom he loved was becoming deranged.

The great desire now of all who loved him was to divert his mind and to charm away his melancholy by a round of ceaseless amusements. He often spent his vacations with his uncle and aunt, and many a round did they form of joyous recreations for his especial benefit. At one time visiting London for three weeks by himself he went eighteen times to the theatre. His great aim appeared to be to drown reflection and drive all seriousness of mind into banishment. When brought within the vortex of amusement, so willingly was he swallowed up in it, that, coming sooner than he had calculated upon to the end of his resources and still thirsting for the world's pleasures, he parted with his watch to replenish his purse. But the Lord had taken him in hand, a good work had been commenced in his heart, and the imperishable seed there sown was not to be choked.

Entrance into holy orders was, alas! in that day obtained without much difficulty; and although, in all probability, he was better qualified than the most of those examined with him for taking the ordination vow, the fact of his being a Fellow was considered abundant proof of his scholarship, and little evidence of any other kind was required. Often since has he mourned over, what was then so common, the lax and easy admission into the sacred duties of a minister of Christ; and even at the period of his taking orders, he felt that more was needed than a *knowledge of Greek and Latin*, and a college

testimonial. "Mr. Evans, it is almost a matter of form to put a Fellow of a college upon his examination; there can be little question as to his being well qualified for orders," showed scarcely the spirit which even then he could believe to be suitable in an examining chaplain; and he has spoken of the fact of his ordination as being another instrument in the hands of God in bringing him to greater seriousness of mind, and a more real consideration of holy things. His first sermon was preached the Sunday following the ordination, at the small church of Worldham, in Hampshire, belonging to his uncle.

In May, 1809, he was at Worplesdon, in Surrey, near Guildford; but here he did not remain long, for he soon after entered upon the curacy of Enville, in Staffordshire. His rector was resident, and unwittingly was made the instrument of great good to him. Their custom was to divide the duty between them, the one taking the prayers, while the other took the sermon. Shortly after Mr. Evans commenced his labours, his rector, anxious to give a younger man than himself the benefit of his longer experience, said he thought he took much unnecessary trouble in composing and preaching his own discourses, and told him that he always read his sermon from a printed book, adding that his library was at his service. "I usually preach Blair's Sermons, Mr. Evans, but from what I have heard of your preaching I should say that Cooper would suit you best." He was a kind-hearted man (little competent, as he showed himself to be, to advise a young minister), and fully meant that his counsel should be followed. Accordingly he sent him "*Doctrinal Sermons, by the Rev. Edward Cooper,*" and it was the perusal of this book which led his mind to comprehend and embrace the blessed and fundamental doctrine of justification by faith alone.

In the same year, 1809, he formed an engagement with Caroline Joyce, younger daughter of Thomas Joyce, Esq., of Freshford House, near Bath. He had now an additional reason for obtaining a field of labour in the south of England. And Staffordshire was too far removed both from his own relatives and hers, to make it any longer a desirable position. His father's purpose was to buy him an advowson, and many negotiations were entered into at this time in consequence. None, however, seemed likely to be brought to a successful termination, and it being determined that the marriage should take place without waiting for an advowson, he undertook the curacy of Milford, a retired village on the coast of Hampshire, and the marriage was solemnized in April, 1810.

On first settling at Milford, Mr. Evans found himself without any religious society. All the persons who showed attention and kindness to him and Mrs. Evans were completely worldly in their tastes and habits. Dinner-parties they declined, as consuming too much time and unsuitable to their pursuits; but in the evening parties, where music and singing were the attraction, they soon became favourites, as they both had fine taste in these. Songs, both English and Italian, occupied the part of the evening during which they were present, but, as they retired early, the card-table was not introduced till they had left.

In the following year their happiness was much increased by the birth of a son; but the infant, after languishing for some time, died before the expiration of its first twelvemonth. The distress of the parents on this occasion was great; and, to the bitterness arising from the loss of their firstborn, many misgivings were added, doubtless brought to their minds by the Spirit of truth, as to whether the line of conduct they had adopted had been sufficiently decided,

and likely, therefore, to effect that which had been their aim,—the glorifying of God and bringing souls to Christ.

During this season of trouble his attention was directed to a volume of sermons by the Rev. John Hill. As he studied it, the Spirit of God poured in a flood of light upon his mind, and he was led to see the glorious doctrines of grace for the first time. His soul was quieted, comforted, and strengthened; he embraced these truths with a delight which could only be felt by one who had gone through his previous exercises of mind. No sooner did he receive them than he began to preach them; and this change in the character of his ministry was not long in producing a marked effect. An awakening in the parish commenced, which, though small in its beginning, was the precursor of a large blessing.

So many were converted that Satan was alarmed at all these results of the preaching of the cross, and he soon stirred up at Milford a bitter spirit of opposition to Mr. Evans personally, and also to those who had received the gospel which he declared. The former was manifested by some of the principal gentry leaving the church as soon as the prayers were over, before the commencement of the sermon, or by ceasing altogether to attend, and placing a padlock on the pew they had occupied; and the latter, by some of the farmers refusing to employ the labourers who went to the services at the vicarage, while servants were discharged for the same cause. In the principal family of the parish, nine servants were turned off in one day for their religion's sake. It ought to be borne in mind, however, that there was not at this time the effort to conciliate, or the humble and loving spirit, for which in after life Mr. Evans was so remarkable. He was then young and ardent, and his unflinching and uncompromising spirit in the cause of truth led him forward, and induced

errors which he afterwards saw and regretted.

His rector, whose sentiments were entirely opposed to those held by Mr. Evans, being much annoyed by the representations made to him gave him notice to quit the curacy in six months; but before that period had elapsed, that great change took place in Mr. Evans's views upon the subject of a national establishment which led to his withdrawal from its communion. He always looked back upon this time as one of the deepest trial and struggle to his mind. He did not take the step lightly, but after much thought, consideration, and prayer; and seeking advice from elder brethren in the ministry, who might, he hoped, be able to resolve his doubts, and lead him to view the subjects on which he was distressed in some different aspect, that would permit him to remain in a communion, on the side of which all his earliest feelings and strongest predilections lay. But it was in vain; the baptism of infants, the union of the Church with the State, and what he considered to be the consequent absence of holy discipline in that Church, were the points on which his judgment was convinced, and his conscience pressed, and which constrained him, with some few other clergymen, to secede. In those days this was far less common than afterwards, and the sensation produced by it was great. The world suspected their motives, the minds of the Evangelical clergy were deeply pained; they were accused of schism, and shunned by many with whom they had formerly walked as friends; and, as might be expected, both Mr. Evans's relations and those of his wife were greatly displeased and wounded. All this was extremely painful to his sensitive and retiring mind: he loved the shade, and did not willingly come forward into notice; *but it was a step which he never*

regretted having taken. Whatever changes may have occurred in his views in the course of his after-life, he never wavered upon this; and it becomes the more important that this statement should be distinctly made, as it was very generally believed, some years since, that he was desirous of returning to the establishment, and that it was only the three years' silence which had been imposed upon other clergymen who had seceded and desired to return which deterred him. Some circumstances in his domestic life may have given rise to the idea, as also the love and confidence that existed between him and very many in the established church; for wherever he saw the image of Christ, whether in churchman or dissenter, he loved it. He frequently was heard to declare that he was not conscious of the smallest increase of love towards those who held the views that he did, over others who saw differently. All his connexions, and most of his personal friends, were in the Church of England, but he was a conscientious nonconformist to the close of his life.

In January, 1816, Mr. and Mrs. Evans, with two infant children, quitted Milford, which had been the scene of such marked events in their lives, and went to Walford House, near Taunton, then occupied by the Rev. G. B——, one of those who had seceded with them. Here they were baptized by immersion, and remained on a visit of some months, Mr. Evans preaching in the neighbouring towns and villages, conferring with those who had left the church with him, and seeking to form plans for the future, for they had seceded upon the impulse of conscience, without having any pre-determined mode of operation. He, however, did not leave the little flock at Milford unprovided for; and we may state here, though it carries us on some years forward in his history, that he built a chapel, partly at his own cost,

and partly by contributions from his friends, formed a church, and sought out a pastor who might feed and watch over it.

Towards the close of the year 1816, Mr. Evans, with his family, removed to London, as his friends urged him strongly to exercise his ministry in the metropolis. Here he preached for some months in l'Eglise Suisse, St. Giles's, which was soon crowded to excess. His doctrine and pulpit talents attracted many, while others were drawn by curiosity and the novelty of his position; but his health gave way, which compelled him to discontinue public engagements for a time, and visit Malvern, Brighton, and other places, for restoration.

On his return to London, he engaged the chapel in Cross Street, Hatton Garden, where he first formed a church. Meanwhile, Mr. Henry Drummond, M.P., was seeking a site on which to build a chapel for him, in which, after some effort, he succeeded, and the spacious building in John Street, Gray's Inn Lane, was erected solely by Mr. Drummond's liberality, and given to Mr. Evans for his life. In October, 1818, it was sufficiently advanced towards completion to allow of his preaching in it, and a congregation soon gathered.

Soon after leaving the establishment and coming to London, circumstances occurred which led him to oppose certain statements, which went to assert that Jesus the man was God *by the indwelling of the Father*, and it was not till after he was engaged in this controversy that he began to discover that the doctrine of the trinity was one to which he had never really devoted his attention. He had simply received it, together with the other truths of the gospel, and preached them as he found them. But disputable questions concerning the niceties of any point in

divinity had little occupied his thoughts, nor was his transparent and ingenuous mind at this time subject to the discipline, in the absence of which controversies on abstruse subjects are full of danger. He embraced the views known by the name of Sabellianism, and published a book advocating them, under the title of "Dialogues on Important Subjects." The sentiments contained in that book he subsequently discovered and declared to be subversive of the real deity of the Son of God, and infinitely derogatory to his true dignity and majesty; and that the Holy Spirit, being denied to be a divine person, is denied as to all his own personal deity and glory. Becoming, however, convinced of the unscriptural and pernicious character of these opinions, he published, in 1826, a work entitled "Letters to a Friend," the object of which was, distinctly and explicitly to disavow the opinions advanced in his "Dialogues," which he did most unreservedly, retracing the steps which led to such deviation from truth, giving his reasons for his subsequent change, proving from the word of God the fallacy of his former sentiments, with deep abasement of soul, and confessing his error before God and man. He bought up all the copies of his former work which were at the booksellers'; and, from that time both his friends and others were instructed to purchase for him every copy, new or old, which they could meet with, and he invariably committed them to the flames, often with expressions of the deepest self-loathing and penitence before God.

The year 1831 was marked by the heaviest affliction that could have befallen him,—the loss of his beloved wife, after a union of nearly twenty-one years. The blow was as sudden and unexpected as it was severe. She arose apparently in perfect health on Sunday, the 27th of February, was taken

ill at the Sunday-school about ten o'clock, and conveyed to the private rooms at the chapel, whence she could never be removed, and expired in nine days. She was a woman in every way worthy of him, and had proved herself a most valuable help and coadjutor, in all the varying circumstances of his life.

From the time of the church in John Street being formed, Mr. Evans laboured intensely after its purity. He was not contented to walk by the light which was held up by others, or simply to follow in the path which had been trodden by those who had gone before him. He sought his original in the word of God, not as expecting to find there the *specific model* of a church of Christ, but the truths, principles, and discipline by which it is to be moulded and influenced. He was deeply conscious of deficiencies in carrying out what was his constant effort for twenty-six years to effect, yet he faithfully did, according to his opportunities, what he could to accomplish that which he believed to be the design of the Lord Jesus Christ, in the gathering and pastoral care of a church; and it was precisely in this aspect that he rejoiced in his position as a Nonconformist. All who were familiar with his inmost heart knew what tender regard he cherished for many holy men who were ministers in the Church of England, and how absolute was the freedom of his mind from prejudice on the subject of establishments; but he saw clearly, and felt strongly, that the scriptural idea of a New Testament church was impossible of accomplishment in the Establishment itself.

He long cherished the desire, founded on what he strongly believed to be scriptural authority, that the church should place around him a few gifted and spiritually-minded brethren from among themselves, to sustain the office of elders, to labour co-ordinately with,

or subordinately to him in the spiritual oversight of the church, as distinct from, but in entire co-operation with, the deacons. Various causes combined to delay the accomplishment of this desire; among others, the long disuse of the practice in the churches, and the dread on the part of the church of being suspected of a desire for innovation. In the meantime the service required was to some extent, rendered by the deacons, whose sympathy with him in his anxiety for the welfare of the church, and whose harmonious co-operation awakened and sustained in him the warmest brotherly affection for them, and often drew from him the remark, that they were "a band of brothers." The affection was on their part cordially and with the most tender veneration reciprocated.

The various associations by which the church of Christ maintains an aggressive warfare with Satan and the world all claimed and had a portion of his regard. Schools, the society for visiting and relieving the sick poor at their own habitations, the Christian Instruction Society, the London City Mission Society, Foreign Missions,—in all these he took a lively interest, though the demonstration of it was principally limited to his own congregation; his natural temperament leading him to withdraw from public meetings, and all his powers being fully occupied in his weekly routine of engagements.

In preparing for the pulpit Mr. Evans spared no pains. He wrote a complete and copious sketch of his sermon, with all the principal heads and leading ideas fully arranged, and more or less filled up, according to circumstances. He did not, however, use these notes in the pulpit, and never had any assistance of the kind, always preaching from memory and the help given at the time. This was sought in earnest prayer; in-

deed, he may be said to have studied and prepared his discourses in prayer, and to have delivered them in prayer, and here, no doubt, was one cause of the blessing which attended them.

In January, 1847, Mr. Evans sustained a severe shock by an alarming attack of bronchitis, which was followed in the spring and autumn by repeated illness, so that he was laid aside for months. After a visit to Scarborough, he returned in October in a state of health which allowed him to preach on Lord's day mornings and on Tuesday evenings; Mr. Shepherd, now of Henrietta Street, taking the other services. As the summer of 1848 advanced, it became increasingly evident that he had overtasked his powers; and perfect rest for some months was prescribed as the most likely means of restoring his lost energy. In the following summer it was thought advisable for him to visit Scotland, and he made a tour through some parts of the magnificent scenery of the Highlands, and from thence repaired to Stonehaven, a small place on the sea-coast, fifteen miles south of Aberdeen.

On the 5th of September, while driving his wife and a friend in a hired phaeton, the horse became alarmed and ran away with fearful rapidity, going down a steep hill, and the carriage coming in contact with a wall at the bottom of it, Mr. Evans was thrown out with great violence. The injuries received were very extensive; he was deeply bruised and cut; but no bones were broken, nor was his head seriously hurt; so that, although the sufferings and disfigurement were great, and it was evident the nervous system had sustained a considerable shock, his recovery was confidently anticipated for the first few days afterwards, and his friends were filled with joy and thankfulness at his wonderful preservation. In a week's time, however, an abscess unexpectedly formed in

the limb which had received the greatest injury, accompanied by fever, which, in a few days, assumed an alarming character; the danger became extreme, and his children were summoned. He rallied, however, from this attack, under the able and judicious medical treatment that was within reach, and hope concerning him again revived,—again to be disappointed; for repeated attacks came on, and three months of suffering and distress were allotted to him, and to those who nursed him during the gradual bringing down of his earthly tabernacle. For the last six weeks, when his sufferings were the most severe, his exhaustion was so great that he was unable to make the slightest exertion, and never even had his bed made during the whole of that period.

On the last sabbath of his life, November 25th, he sent a message to his people, that he felt his sins and his deservings more than ever, but that he stood accepted in the Beloved notwithstanding all. "In Jesus I stand: Jesus is a panacea." On his wife inquiring if he had any directions for her, his reply instantly was, "Beware of antinomianism;" and on being asked, if he meant by that, the resting on the doctrines of grace, without watchfulness of the walk before God, he answered, "I do; all that religion is a fallacy."

Much scripture was read to him during his last days and nights, but he heard it in silence, though he testified how welcome it was to him. His latest expression of consciousness, about two hours before his departure, was that of opening his eyes and raising them to heaven, as the text was repeated, "I shall be satisfied when I awake with thy likeness;" after which, life gradually ebbed away, till he did awake in the presence of his Lord, at half-past six in the morning of December the first, 1849.

ON THE PASTORSHIP OF NATIVE CHURCHES IN INDIA.

BY THE REV. GEORGE PEARCE OF CALCUTTA.

THE pastorship of the native churches in this country is, almost without exception, in the hands of Europeans and East Indians. If proof of this were necessary we have only to refer to the lists of the churches which are annually given in our "Mission Reports," and "Circular Letters" of the "Baptist Association." This is a state of things which is coeval with the planting of the first church in the country. The missionary who was the instrument of its formation took at once the oversight of it, and he or his colleagues continued to hold it while they lived.

The history of every other native church in this respect has been the same; the example then set has been universally imitated; the removal of pastors whether by death or otherwise has made no change in the system. When a vacancy has occurred, it has always been filled up by the missionary who succeeded to the station. The appointment of any one else to the care of the native church where a missionary is located, seems never yet to have been thought desirable or practicable; and hence at every station it still devolves upon the missionary to conduct the sabbath services, to receive and exclude members, to administer the Lord's supper, to marry, and to bury. Perhaps one or two cases will be thought of, as exceptions, but they are really not so; an independent native pastor within the baptist denomination is nowhere to be found.

We do not know that this state of things has hitherto excited any general uneasiness, or even attention. We think, however, that whenever attention may be seriously directed to it, it *will strike the mind as being in itself somewhat anomalous*—that the ele-

ments of such a union are not congenial—that such a pastorate must for many reasons be inefficient—that if churches multiply much in this country it cannot be co-extensive with their number—and that it interferes with other important duties which missionaries owe to this country. We confess, indeed, to some participation in such feelings, and we happen to know that similar misgivings are entertained by others at a distance from the mission field. We have good authority for saying that some of the warmest friends of our mission in India, who are well acquainted with its history and watch closely its operations, are beginning to feel strongly that the present pastorate of the native churches is not satisfactory. They are impatient that English missionaries should be confined so long to such narrow spheres of action; they question whether there is much good derived to the churches thereby; and they think that after so great a lapse of time since the commencement of the mission, the churches ought to supply brethren from their midst qualified to relieve missionaries of this department of labour.

We do not intend to intimate by the preceding remarks, that the subject of a native pastorate has not occupied the attention of missionaries. We cannot but know that it has often been presented in our monthly periodicals—that it is the ostensible object in the foundation of colleges, and that it has also occupied on several occasions the attention of the missionary conference. Still we think that we are right in saying that it has not been presented in the light in which we are now presenting it, namely, the *undesirableness of a European pastorate for native members*.

If we mistake not, attention has not concentrated on this point. The desirableness of obtaining native pastors is indeed acknowledged, but the converse—the undesirableness of English pastors, is not generally felt. With the few that we have spoken to on the subject, the impression was, that the missionary-pastorate is necessary, and cannot be dispensed with,—suitable native pastors are not to be had, it was said, and therefore missionaries have no alternative, if they care for their flocks, but to retain charge of them, and keep on as heretofore; and this is, we have reason to believe, the general feeling abroad. Nor are we at all cognizant that this is a state of things that is lamented; on the contrary, it is supposed that the native churches are greatly benefited thereby. If missionaries are hindered to some extent in other work by pastoral labours, yet the loss is counterbalanced, it is thought, by the advantages which the churches must derive from the superior intelligence, tact, and piety of missionaries; hence the case is viewed, it is probable, with more of complacency than uneasiness, and as a necessity that must be yielded to, but which need occasion no particular concern. Hence also it is, that with one or two exceptions, no serious trial of a native pastorate has hitherto been attempted; the present system has become, in fact, stereotyped, and whatever may be said of the desirableness of a native pastorate, there is little hope of its being witnessed, so long as present opinions and feelings predominate. We feel it our duty therefore to disturb this equanimity of feeling. Its universality we do not deem sufficient proof of its correctness. The sequel of this article will show, we think, that there are strong reasons for coming to an opposite opinion. Be this as it may, it is time the subject was *carefully considered; and nothing but*

good can proceed from drawing attention to it.

Looking at this subject in the light of the New Testament, be it observed then, that the apostles and their coadjutors the evangelists, were the first Christian missionaries to the heathen world; and although they had qualifications, as witnesses of the resurrection of Christ from the dead, and of the truth of their message generally, which ordinary missionaries have not, yet as it regards the spiritual conversion of sinners and the means of its accomplishment, their work and ours are identical. Their object was to induce men to receive, promulgate, and practise the truth as it is in Jesus. They were the founders of the Christian church, and we may justly conclude that in the means by which they effected the accomplishment of that great work, they have left an example which is altogether worthy of our study, and, as far as circumstances will admit, of imitation. In connection with our subject then, it is a remarkable fact in their history, and worthy of much consideration, that no one of the apostles or their coadjutors the evangelists, such as Timothy, Titus, Barnabas, Silas, &c., undertook the permanent care of a Christian church. Many large and flourishing churches were indeed raised, by the blessing of God upon their labours; churches that both from their own importance, and from the importance of their positions, might well seem to demand the care of an apostle, or at least of an evangelist; and yet with none of them could an apostle, or any of his coadjutors, be induced to remain permanently. Impressed paramountly with the duty set forth in the terms of their original commission, and being specially guided by the Holy Spirit, they went forth from country to country, and from city to city, preaching the gospel of the kingdom to the unconverted, and ceased

not to do so, while life and opportunity lasted.

We are aware that the case of the apostle James may be thought of, as an exception to the above statement. To the latter part of it, it is so perhaps; for he does not appear to have travelled so much as others. We often find him at Jerusalem, and even down to a late period in the apostolic history. Still there is no certain evidence that he became the pastor of the church at that place, indeed there is much to render the idea improbable. Our view of the matter is, that he was detained there in the providence of God to fulfil the special work of the apostleship, i. e. to bear a standing testimony to the guilty people of that city, and to the Jews who visited it, of the resurrection, and consequently, the Messiahship of Jesus of Nazareth.*

In the prosecution of their object, however, we find that the apostle Paul and his companions (whose labours chiefly are narrated in the Acts of the Apostles) made a lengthened residence in several places—lengthened in comparison with their stay at other places. In Iconium it is recorded of them that “they abode a long time;” at Corinth also, they continued for about two years; and at Ephesus for upwards of three. At each of these places a large number of converts was gathered into the fold of Christ. Now it is remarkable, in connexion with this subject (the Pastorate of Churches), that the reason assigned by the inspired historian for their lengthened stay at these several places (the reason is given in

each case) is not the edification of the churches there, not the care of the large bodies of converts that had been gathered by their ministrations, but the further extension of the kingdom of the Redeemer, in the conversion of the unconverted. Concerning their stay at Iconium, Luke says, “Long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.” Acts xiv. 3. Again it is said of their stay at Corinth: “Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.” Acts xviii. 9—11. Of his residence at Ephesus, we have the following account, “And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” Acts xix. 8—10. Seeing then that the long detention of the apostle and his companions in these places, was with a view rather to preach the word to sinners, than to build up the disciples in the faith, and as we know that his stay in other places was but short, with the exception of his residence at Rome, which was compulsory, we are justified in concluding that his work, together with that of the other evangelists, was especially to plant, rather than to water,—to lay a

* The apocryphal sentences attached to the second epistle to Timothy and the epistle to Titus, in which those two evangelists are said to have been respectively first bishops of Ephesus and Crete, are of no value. There is abundant evidence from the epistles themselves, and from other parts of the New Testament, that their work at those places was only temporary; and also that they were employed subsequently, in places far distant.

foundation, rather than to raise the superstructure. So long as the preaching of the word took effect in winning souls to Christ, they remained where they were; when conversions ceased, they took their departure for some other place. Hence the holy boast of Paul was, that he had fully preached the gospel from Jerusalem round about even to Illyricum.

But let it not be supposed that we would convey the idea, that the spiritual welfare of their converts was a matter of little importance to the apostle and his associates, or that they treated them with neglect: far be such a thought: on the contrary, we feel that they loved them intensely—even as their own souls, they were “their joy and crown;” yea, and as their very lives also; “For now,” said they, “we live, if ye stand fast in the Lord.” Much indeed as the apostles were devoted to the preaching of the gospel to the unconverted, they found time to devote to the welfare of the converts during their stay with them. It is indeed most affecting and instructive to read the apostle’s address to the elders of the church at Ephesus, when standing with him on the shore at Miletus. It may well explain how at least the members of that church might safely be left to stand alone, when the time came for the apostle to leave them. In this address we have doubtless a faithful picture, not of his conduct only, but of the evangelists’ also, towards the disciples in all other places. “He said to them, Ye know, from the first day that I came into Asia, *after what manner I have been with you at all seasons*, and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, . . . wherefore I take you to record, that I am pure from the blood of all men. For I have not shunned to declare unto

you the whole counsel of God Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” What an intense love to souls, what ceaseless effort for their welfare, what wonderful conscientiousness and sense of ministerial responsibility does this appeal discover; and what a model does it present for all modern missionaries!

Moreover we find too, that when the apostle could no longer remain with an infant church, he would, in his anxiety for its welfare, sometimes leave behind him for a time, one of his companions—as Timothy was left at Ephesus and Titus at Crete—to carry on the work that had been begun, and to watch over its interests. After such brethren had remained a few months, they followed the apostle, and rejoined him in his evangelistic labours. Whenever practicable he also re-visited the churches he had planted. A proposal of this kind which he made to a fellow labourer is thus recorded; “Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.”

The large churches at Corinth and Ephesus he visited again and again; and when he could not go himself, where the welfare of the disciples seemed to demand his presence, he selected and sent suitable brethren to abide with them for a time and attend to their affairs. Besides all this, as is well-known, he wrote epistles to several churches, which might be to them and the others instead of his personal presence,—epistles that had also an ulterior object in view, even the instruction of the universal church of Christ, to the end of time.

Nor must we omit to add as worthy of special notice, that from a very early period of his apostolic career he made

it a point, as it would seem, wherever it was practicable, to ordain elders in the churches before he took his leave of them. Thus he gave them an independent standing, and left them with an organization adapted to their preservation and prosperity. Some of these churches must have had elders chosen from among themselves and appointed over them within a very few months of their first calling and establishment. It is to the churches that were planted during the first journey of Paul and Barnabas that the following words refer. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." They did not wait for a lengthened probation, but having appointed to the pastorate the most suitable brethren which the churches could supply, they devolved upon them their future care and nourishment; not doubting, but that from the faithfulness of the pastors, the efficacy of the preached word, the assistance which they, the apostles, could for a time occasionally render, but, above all, from the care and blessing of Christ, the chief shepherd, they would do well.

From the preceding review then, we think it is clear, that in the prosecution of missionary work in this country, missionaries have departed in two important particulars from the course adopted by the apostles and their coadjutors: namely, by having adopted permanent locations, and in having undertaken the pastoral care of churches. The apostles we have seen spent their lives in itinerating. Missionaries are for the most part fixtures; occupying generally a very limited sphere of labour, and seldom going beyond it. Apostles made the preaching of the *gospel to the unconverted* their chief business; missionaries who have con-

verts, encumber themselves with a permanent pastoral charge of them.

The former point of difference in the procedure of missionaries, namely, fixed residence, we will leave, being apart from our design at present; and now proceed to inquire, whether missionaries have not erred much, in not having followed the apostolic course more closely in respect to native churches.

1. By the adoption and retention of the pastoral office, missionaries have confined themselves to a narrow sphere of labour, and so seem to come short of their duty to the heathen world around them. The apostles having been put in trust with the gospel, and having been honoured of God to be its first messengers to the world, felt it to be their one great duty as well as their highest glory and joy, to endeavour to spread the knowledge of it as far and as wide as possible. This they exhibited in the great extent of their travels, in the haste with which they went from place to place; in their endless, untiring labours, and in the privations and sufferings they endured, and the risks to which they exposed their lives. "We are debtors," said they, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Their ambition was to make all men see and enjoy the fellowship of the mystery unfolded in the gospel. It did not comport with their sense of duty, or with the feelings of their enlarged hearts, to spend their days in administering to the spiritual wants of the members of a church, numerous as they might be, or within the precincts of a single city or even a province; their capacious desires embraced whole nations; their bowels of mercy yearned over the countless masses of mankind which had for ages lain in sin and ruin, and must still lie, unless they could convey to them the gospel. "We have the words of eternal life," said they,

"shall we administer them to a few, and withhold them from the many? The Christian few have them already. Let them live upon them as they ought. We must proceed and impart them to the destitute many." Hence we see that they suffered nothing to interfere with the fulfilment of their great duty—the evangelization of the world.

Now, missionaries to this country undoubtedly occupy a position similar to that of the apostles. They are the first messengers of the Lord and of the Christian church, to these nations, to preach to them the gospel. The field to which they have come is vast, beyond imagination. They are the special depositories of divine truth in this land of darkness. The people are perishing everywhere for lack of the gospel; and how shall they hear it or come to know it, unless its appointed messengers make all possible effort to convey it to them? Fifty years have elapsed, and how very small a portion of the people of this country have as yet been visited! Within a radius of two hundred miles from Calcutta, where the largest number of missionaries have always been located, there are probably hundreds of towns and villages where the feet of missionaries have never trod. Missionaries then are still largely their debtors; and how shall they discharge their vast and solemn obligations to this people, unless they become disengaged from some of their present pursuits and reserve to themselves more liberty of action? With the evangelical office they have undertaken, is it seemly? is it satisfactory? can they be in the way of duty, to serve the few to the neglect of the masses, albeit those few are Christians? Much less ought they to be tied down continually by engagements of various kinds (as many are) which have little direct connexion with the spread of the gospel among the heathen.

Much we know may be said in favour of various means that are adopted for the evangelization and improvement of this country, and we are very far from wishing to speak depreciatingly of them, and especially of labours that aim at the spiritual improvement of the native Christian community; still, whatever has a tendency to abate concern for the salvation of the people at large, and hinder direct effort in that direction, ought to be regarded with much jealousy, and guarded against with unremitting watchfulness. Particularly should it be our care that that season of the year which admits of journeying should be left free for the extensive proclamation of the gospel, *viva voce*, in as many districts, towns, and villages as can possibly be reached.

We are, however, not disposed to take so discouraging a view of the character of the native churches generally, but hope better things of them. We submit whether the system that prevails, and whether much of the feeling that is abroad, of the practical incapacity of native brethren, is not in a great measure owing to the standard that has been adopted, in respect to qualifications for the pastoral charge of our churches. We think much of it is owing to that standard: which is nothing less than the European missionary character. Brethren may not be conscious of it, but there are several unmistakeable proofs abroad, that such is the case. It is not indeed avowed, but the sentiment prevails in this way. A missionary feels that *his* personal knowledge, piety, and authority are inadequate to produce prosperity in his church, and scarcely, it may be, to keep it from sinking: how then would it be, he reasons, if the charge were relinquished to a native brother? He must see some one succeed him, he thinks, equal in qualifications to himself, or he cannot hope that the church will stand.

Apply this case generally, as it undoubtedly will apply, and we have at once the principal reason of a European pastorate of the churches existing till now. Let it be supposed that the apostles had acted in this way, and had made themselves the standard of the qualifications for the pastorship of the primitive churches: it is plain that such pastors could not have been found; and that if the safety of the churches depended upon such qualifications, they must have gone to ruin after the apostles left them. No: the apostles were content with a much lower scale of qualification; and so must we, otherwise there is little hope of a native pastorate for many long years to come.

3. There is reason to conclude that the importance of the missionary pastorate is unduly estimated.

Our position is one that may naturally induce such an error; nay, it is almost impossible from the circumstances in which a missionary is placed in this country that he should wholly escape it. His superior station and acquirements to those about him, unconsciously impel him to the conclusion of his superior capacity for pastoral work. The difference in most cases is so wide between him and every member of his flock, that he can scarcely avoid thinking otherwise: and yet for all this it may be a false conclusion. The value of labour is correctly tested by its effects. Judging then by this rule, the result of the European pastorate of native churches is any thing but flattering. What the apostles were enabled to effect within a few months, missionaries have not realized in a single case after many years' labour. This then does not speak well for the importance of the European pastorate. It may well suggest doubts as to its superior efficiency. Let us not say *that the soil is sterile and ungrateful,*

rather let us fear that the labour bestowed is not well adapted to bring out its virtue. Missionary labour, in respect to scriptural knowledge, piety, and devotedness, is doubtless often of a high order; but it is to be remembered that it is not indigenous, it is the labour of foreigners; which circumstance, without doubt, is a great hindrance to its efficiency, and more so probably in the pastorate, than in labour among the heathen. The missionary's sabbath discourses to the church may in themselves be excellent; yet from the dissimilarity in the European and native mind they often fail in reaching the comprehension of the people, or in suitableness to their character and circumstances; hence they are like arrows which fall above or beside the mark.

The ministry, we are sure, is generally exercised in great affection for the people and desire for their good. Still we have an impression that it fails much in exciting their love, without which a pastor labours but in vain. The causes of this are many. A principal cause is, the pastor's national distance of position from his people, and the very limited social intercourse which subsists between him and them in consequence. Another, is the interference with native habits which missionaries not unfrequently feel it their duty to exert; this causes great heartburnings. Again, the sentiments which Europeans so commonly entertain disparaging to native character, and which they often give vent to, do much to quench affection, and especially, when incautious words of this nature fall from the pastor himself. Again, the dependent condition of many of the people upon their minister for employment is another sore evil, begetting obsequiousness, deceit, dissatisfaction, &c. Now these things, with others that might be mentioned, militate constantly against the growth of unfeigned and ardent affection among

the members towards their European pastor.

Under the present system also, church power or influence is very much lost, since most of the power in church matters is necessarily in the hands of the pastor. He it is who virtually manages its affairs, and the people in consequence take but little interest in what is done. In cases of discipline, however, the church often sympathises more with the offender than with the pastor—a consequence we think of its dependent condition; hence the little salutary effect which discipline produces in our native churches. But we cannot enlarge here. We would only add that as pastors of native churches, there is reason to fear that we are more isolated from the people, and far less influential, than we suspect ourselves to be.

4. The alleged immature character of the members of our native churches is not a valid reason in defence of the present system. The apostles we think did not proceed to form their converts into organized churches, and to ordain elders over them chosen from their midst, on the ground of the maturity of their character, but for reasons altogether different. We readily concede, that the first Christian inhabitants of Asia Minor and Greece—whether originally Jews or Gentiles, were far superior in social circumstances, in physical and mental energy, and in piety also, to the Christian converts of this country. Still it is patent to all, that for the most part when they were left by the apostles to stand alone, they were very young Christians indeed. We know also from the epistles addressed to them, that they were very far from being perfect, whether in respect to knowledge or practice—of some of them it must be confessed that they were very imperfect. Besides this, it is to be remembered that they lived everywhere among people and under governments that were decidedly

hostile to them; from whom they suffered much, and were constantly in danger of suffering. Their stated means too, of obtaining evangelical knowledge, were far more scanty than what our people possess; for at the time to which we refer scarcely any part of the New Testament was written. The apostles knew also, that false teachers like grievous wolves would, soon after their departure, enter in, not sparing the flock. Still, knowing as they did their imperfections and weaknesses, and the dangers to which they would inevitably be exposed, they did not hesitate to leave them alone. Nor did they doubt that they would do well. The truth is, that, in the case of genuine converts, the apostles thought little of human weakness, but feeling themselves in the path of duty, they had strong faith in the faithfulness of God as well as in the vitality and energy of the Christian principle; hence on taking leave they commended them to God, in all confidence, and to the word of his grace. If our people then are generally sincere in their profession of the gospel, they ought not to be regarded so much inferior in character to the primitive disciples, as to require so very different a mode of treatment as that which has been adopted towards them.

But the conduct of the apostles we think is marked with great wisdom. In their treatment of their converts they acted on the principle that men, whether in religion or secular business, become strong by exercise, and wise and practical by practice. Having carefully imparted to their people the great principles of the gospel, and showed them their duty in all things, they left them to carry them out. Having duly established them as Christian communities, they felt it was better for them, that they themselves should be absent, rather than present with them. Thus they were thrown upon

their own resources, and with what success let the history of the apostolic age testify.

A friend writing to us on this subject recently from England makes the following remarks. He says, "We must look forward to the time, when the work will necessarily devolve on the natives themselves. It would seem therefore, the wise course immediately to employ them in every line of Christian duty and responsibility.—Not to wait till they are stronger, and so forth; since they can only become strong by exercise, and stable by trial. You will have failures doubtless, but failures are inevitable under any circumstances; and my impression is, they will not be numerous; indeed, not so great by immediate effort to employ them, as by delaying it to a future time. Let them be made responsible, and they will feel their responsibility,—let an independence of character be cultivated, and they will become independent, and so able of themselves to sustain the cause of God. We ensure feebleness by treating them as feeble, and childhood by regarding them as children." In these sentiments we have the principles of apostolic practice, and we cannot help feeling them to be of universal application. Had they been adopted here long ago, well had it been for the churches and the mission.

But we are disposed to more cheerful sentiments respecting the character and capabilities of native brethren than the regimen which has been adopted towards them would seem to indicate. We demur to the idea that men cannot be found among them competent (humanly speaking) to take pastoral charge of the native churches, at least of those that have been longest established. We have known several individuals among the members of our churches, *who, for stability of character, natural good sense, general education, and*

knowledge of the scriptures, might have been confidently recommended for this office. Had missionaries been more generally impressed with the importance of taking such action, and had they directed more attention to the training of persons for pastoral duties, there would be no lack of brethren confessedly suited to such work. If we look abroad we shall find no want of talent in the native mind for acquiring knowledge, how much soever you choose to impart; on the contrary, their acquirements astonish every one. Numerous instances of excellent out-door preachers of the gospel from among the Christian converts from the beginning are familiar to us all; and if native brethren have not so generally excelled in the sabbath pulpit, it is wholly to be attributed to the want of special instruction and exercise. It has been felt that the pastorate was not to be their sphere of action, they have therefore not been trained for it; for the same reason they themselves have not sought particularly its qualifications. Let them receive due instruction for the ministry to Christian people, and why should they not succeed in the latter as well as in the former?

As it respects, too, the capability of pastors and people to conduct the affairs of the churches successfully if left to themselves, we have but little doubt. Make them properly acquainted with their responsibilities; give them also the due order of church government; cause them to feel that they are fairly launched upon their own independent career; and then why should we fear the result? their new position we might expect would deeply interest them and awaken their dormant energies to a successful course. Besides, many of our people are not unacquainted with communal government. Among the social institutions of the Hindus, especially of the village communities in this country,

there are some not much unlike the constitution of Christian churches. Every village has its *mandal*, and every division of caste its head. These act in public deliberative assemblies of the people, in which all have a voice: at such times the law is set forth, its transgressions are considered, and judgment is pronounced. Now these things have gone on from age to age, and with surprising efficiency. Be that as it may, our people are by no means ignorant of the theory at least of church government. Let the pastors and people, then, as we have said, be but well acquainted with the leading doctrines of the gospel; let them be made to understand the chief marks of Christian character, together with the great objects of church association: let them also be encouraged to enter on this new and independent career with spirit and confidence; let them be solemnly commended to God by prayer and in faith as [the apostles did the primitive churches: and we shall have done our duty, and the churches, we will not fear, will, by the help of God, do theirs. We have modern example to encourage us. Such measures are not untried in this part of the great mission field. Our American brethren in Arrakan and Tenasserim, whose nation are going ahead of us in many things, and not the least in religion, have long since carried out the system of a native pastorate with most encouraging results.

In writing thus upon the pastorate of native churches, we would not be understood as objecting to the missionary superintendence of a circle of churches, the latter we deem to a certain extent both needful and legitimate. The apostles, after surrendering the immediate charge of the churches to their own elders, retained a certain degree of superintendence over them. Paul speaks of having the care of all the churches upon him. He continued

to care much for their welfare. He kept himself acquainted with the state of their affairs. When they erred in doctrine or practice, he exercised authority to set them right. When they fell into trouble he sympathized with them and adopted means for their help. Nor to the end did he cease his fatherly care for them, although his connection with them became gradually less and less intimate. Thus it must be here, and from the peculiar circumstances of the people, doubtless, a greater degree of personal inspection and control will be required for a time, beyond that which the apostles were called to exercise. It will vary of course according to the standing of the churches; the younger ones will demand more attention than those that have been longer established. But still the superintendence of the churches of a district cannot be contemplated as a permanent arrangement. We are not to plant diocesan episcopacy. When churches have for a time enjoyed the benefits of missionary superintendence, it will be proper to relax gradually the degree of it, with the view of its cessation altogether. How desirable this is in a pecuniary point of view, there can be but one opinion. Large sums of money have been long appropriated monthly on behalf of several of our village churches. It cannot be contemplated that these appropriations should be permanent; already do these periodical payments cause much uneasiness and grief. One cannot help asking, When are these to cease? Surely it is time that this money should be employed in another direction, and that present incumbents were able to help themselves.

From the preceding remarks, the question will naturally arise, what then are the special duties of European missionaries in this country? To this, we can only answer now, that their chief duty as we regard it, is (as has been

sufficiently indicated in this paper) to promote both by their own personal exertions, and the direction of the labours of others, the promulgation of the gospel as widely as possible among the masses of this heathen land. When this has been secured, Christian communities, we venture to submit, claim the rest of their care and effort. Particularly in this latter department of labour, does it seem to be their duty to train pastors and teachers for the benefit of the churches? To missionaries also must the native brethren look for a Christian literature, for a considerable time to come. The direction of educational efforts on behalf of Christian youth will necessarily devolve also upon missionaries, but upon these things we cannot enlarge farther; if need be we may return to them again.

Having thus disclosed thoughts which have been long upon our mind, we ask for them, with all respect and deference, a candid and serious consideration. They will probably excite in some quarters surprise, and in others be regarded as counselling changes that are impracticable; but the question should be, we think, are the representations here made in accordance with scripture and the state of things about

us? if so they are worthy of attention, and something more. That the changes here proposed are impracticable, we cannot admit: that in carrying them out, great difficulties will present themselves, is quite probable; but difficulties in such a cause must be courageously met and overcome. The changes proposed here must sooner or later come; and under present circumstances, the sooner they are commenced upon the better. The welfare of the churches requires a new regimen; the duty we owe to ourselves as missionaries, requires it. The work to be done abroad demands it, and the present condition of the mission calls for it. Such indeed is the state of things at home, that any material augmentation of missionary strength from thence is not to be expected. It is incumbent on us then, to husband well our small forces, and make the most of them. This we must do by teaching all to work, appropriating to each one his proper department; by not wasting our time and strength upon what may be done by others of inferior station; by doing that with all diligence which Providence marks out as our special work; and finally and chiefly, by looking constantly to Him, whose word is our guide, whose grace is our support, and whose blessing is our success.

SCENES FROM THE PUBLIC LIFE OF JESUS OF NAZARETH.

BY THE REV. W. WALTERS.

NO. II. JESUS TEMPTED BY THE DEVIL.

THREE evangelists out of the four have recorded the event in our Lord's history which is the subject of this paper. With such slight variations as we might expect from the separate narratives of three persons, all the statements substantially agree. The time when this temptation commenced was immediately after the baptism of our Lord, the descent of the Holy Spirit, and the testified approval of the Father. "And so it often is, that after sweet communion with God in his ordinances, after large discoveries of his love and

interest in him, follow sore temptations, trials, and exercises. There is a very great resemblance and conformity between Christ and his people in these things."*

All the circumstances must have been communicated by our Lord himself, inasmuch as there was no witness of the scene. Who does not wish he had heard the account from his own lips, his exposition of the whole trial, and the practical and consolatory lessons which no doubt he took occasion to inculcate?

The event is just such as we might have expected. "For this purpose the Son of God was manifested that he might destroy the works of the devil." It was, therefore, not strange that Satan should assault him, immediately he entered upon his work. It was not to be supposed the serpent would allow the seed of the woman to bruise his head without vigorous resistance. Our Lord's whole life was a struggle with the powers of darkness—a struggle without a parallel; but the commencement and the close of his ministry seem to have been the two periods when he had to contend with the full force of hell.

Jesus, under the power of the Holy Spirit, immediately after his baptism, went up into the solitude of the wilderness, there to meditate on his great mission. Retirement (as we observed in our last paper) prior to important public engagements seems appropriate and has generally been sought. Moses was in Midian with his father-in-law's flock, before he came forth as the leader of Israel. John, as we have seen, dwelt in the desert until he commenced his appointed work. Paul went for three years into Arabia, after he had seen the Lord, prior to his entrance on the apostleship. Our Lord's retirement

into the wilderness is therefore only what might have been expected from one who was about to discharge so important a mission. He fasted in the wilderness forty days. This entire abstinence from food for a long period has its parallels in the history of the ancient prophets. Moses fasted forty days when in the mount. And so did Elijah as he journeyed to Horeb. It was at the close of this forty days' fast that the temptations commenced which are recorded by the evangelists. Probably through the whole time our Lord had been variously and sorely assailed; not till its close, however, did the attempts of Satan reach their culminating point.

We purpose considering these temptations in succession (following the order in which they are recorded by Matthew.)

The *first* is recorded thus, "And when he had fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him, he said, If thou be the Son of God command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan desired Jesus to work a miracle for his preservation. He intimated that there was no necessity for him to suffer hunger for a moment, inasmuch as it was in his power to change the very stones that lay around into bread, and satisfy all his necessities. The temptation was to distrust the divine power and faithfulness. Hence the force of our Lord's reply. To perceive fully the power of this reply, it is necessary to consider the circumstances under which the language was originally spoken. Moses intended to remind the Israelites that they were fed by manna from heaven during their journey through the wilderness, when other supplies were totally cut off; that therefore they

* Dr. Gill on Matt. iv, 1

were not to distrust God, inasmuch as he could sustain them by extraordinary means when ordinary ones failed. Man lives not only by bread. Everything which God's word appoints may be rendered contributory to his support. Our Lord quoted the language having in mind its original connexion. "It is not necessary," he says, "neither would it be right for me to work the miracle you dictate. I do not so limit the power of my Father as to imagine I can be sustained in no other than the ordinary way. He can support me without bread. It is not for me to prescribe to him the manner in which my hunger is to be satisfied; or to cherish such distrust as the working of that miracle would imply. God can sustain me by any method he pleases: at the right time and in the best way he will send supplies. I wait his will." The reply of Jesus is pregnant with instruction. It teaches his followers how they are to repel the adversary when similarly assailed. It encourages us to repose with an undisturbed confidence on the power, and wisdom, and faithfulness of our God. It has led many a holy man with steady step through the thorny paths of this world's trial. And when all around him seemed darkness, and the heavens above were as brass, and the enemy has taken advantage of his woe to fill with a deeper darkness his soul, the remembrance of this victory has caused him quietly to wait until through the opening sky the sunshine of divine deliverance has beamed. Remember then, brother! in all times of thy distress, that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

The account of the *second* temptation is thus given: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God cast thyself down: for it is written,

He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." This second temptation was in its very nature the opposite of the first. The first was to *distrust* God's care. This was to *presume* on that care. In the former case Satan wilfully excludes the possibility of God's working a miracle on behalf of his Son. Here he brings forward the high probability of his doing so. Thus does the enemy vary his attacks that he may, if possible, touch some part of our nature that shall be susceptible. To give his temptation the air of truth, and invest it as he thought with an irresistible power, he cited scripture in its support. The passage cited is from the ninety-first psalm. "The psalm contains," says Hengstenberg, "in representation of the truth, if God be for me every thing else may be against me, the expression of joyful confidence in the protection and help of God in all troubles and dangers. The whole object is to bring to a right trust in God." The same writer, speaking of the passage Satan quotes, well observes:—"The language in both of the two verses does not apply to dangers which one seeks, but only to such dangers as meet the righteous man unsought, in his course through life. The artifice of the tempter in Matt. iv. 6, consisted in keeping this out of view." Satan wished our Lord falsely to apply the scripture quoted. In effect he says, "You are sure of divine protection. It can be afforded. Here is a passage of God's word in which it is actually promised. Why then fear to cast yourself down? How admirable again is the Saviour's reply! How complete Satan's discomfiture! By another portion of divine truth our Lord expounds the one already quoted—teaches its correct ap-

plication—and justifies himself in abstaining from the act dictated by the tempter. “It is written, ‘Thou shalt not tempt the Lord thy God.’” Moses in his use of this language taught the children of Israel that they were not to presume on the Lord’s mercy, nor expect his care to protect them, if they disobeyed his commands and thus departed from the way of safety. So said Christ, “It is written, you are not to tempt the Lord. He has, it is true, promised to protect his children when they are *called to pass through danger*; but not when they wilfully *seek* danger. He will not work a miracle, simply for your gratification or mine, or deliver me because I put him to the test. There is an ordinary and a safe way of descent from this pinnacle; if I pursue that, I may expect and shall experience his care. If I madly leap to the base, I am not warranted to expect safety at all.”

Here again we have a large lesson that demands our devout attention. The watchful care of divine Providence covers us all. The loving eye of our Father is ever open upon his children. If in the path of duty, on the omnipotent arm we may continually trust. But on miraculous interferences we must never presume. If we are called to face danger in the exercise of obedience, then is God nigh unto us. Yet nowhere are we taught to hope he will interfere for us in an extraordinary manner, when by attention to ordinary means we may secure ourselves. The captain of a ship has no right to put to sea while he knows the ship’s timbers are rotten, or a dangerous leak is unstoppped, cherishing the expectation that God will prevent that ship from sinking. No man is required to rush needlessly into the midst of a neighbourhood pregnant with the pestiferous influences of some infectious and deadly malady, believing that his system will be rendered proof against the power of dis-

ease; and that for him the physical laws of God will be set aside. No man should dare to leap from the Monument hoping to alight in the street unharmed. The providence of God is a heart-sustaining and a heart-cheering truth. Trust in God is a delightful and profitable exercise. But to throw ourselves into danger with a view of testing the divine power or faithfulness, or with the idea that God will mercifully help us, is folly, madness, sin. It is written, “He will give his angels charge concerning thee.” It is also written, “Thou shalt not tempt the Lord thy God.”

The *third* temptation is recorded as follows:—“Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” In the other two assaults the wickedness lurked in concealment. Here it appears on the surface. Satan seems to have gained strength by resistance, or peradventure our Lord’s patience made him bold, or rather perhaps we should attribute his daring to the energy of despair. He hoped to overthrow by the promise of dominion and glory. His temptation may thus be paraphrased:—“You have come to be the Messiah, the promised deliverer. You purpose seeking dominion. Here is an easy and a speedy path to conquest and renown. All these kingdoms have been placed at my disposal. I own and rule them, and give them to whomsoever I will. You have only to fall down and render me worship, and they are yours.” Thus did he tempt Jesus to idolatry in its most revolting form. This was the boldest stroke of the three. It was

tempting the Messiah too in the character of his great work. The monstrous impiety of this proposal was not for a moment to be endured. We are struck not only with the wisdom and point of our Lord's third reply; but also with its decision—its tone of authority—its "Get thee hence, Satan." "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Here is quoted in substance the first commandment in the decalogue. It meets the case. Without paraphrase or comment its application is clear. Worship must be given to none but God. This admits of no exception. From this there can be no departure. We dare not violate a divine command. How the two adversaries seem to close as the conflict nears its end! Fiercer grows the fight. It was a terrible blow which Satan last dealt: but he receives in return a thrust so deadly that he first staggered and then flees. All the holy energies of Immanuel are roused. They unite in one invincible power. Their undivided utterance, like a voice of thunder, terrifies the prince of hell. Now the ancient promise sees the dawn of its fulfilment. The seed of the woman asserts his power: and, discomfited, abashed, covered with confusion and dishonour, "The devil leaveth him."

Let us not forget the lesson of this last victory. Many things may say, "This, and this, will we give thee, if thou wilt but fall down and worship us." Many objects may claim the heart's supreme love and the life's best service. Idolatry, brethren, is a sin that lurks in the near neighbourhood of every man's heart. It behoves us well to watch him; for he is a wily foe. If you hear but the softest whisper escape his lips, be prompt and decisive with your reply, "It is written, *Thou shalt worship the Lord thy*

God, and him only shalt thou serve."

After our Lord's victory, angels ministered to him. What kind of aid they imparted, who can tell? There may be something more than poetry in the words of Milton, where he represents them as setting

"Before him spread

A table of celestial food; divine,
Ambrosial fruits, fetched from the tree of life;
And from the fount of life ambrosial drink,
That soon refresh'd him wearied, and repair'd
What hunger, if aught, hunger had impair'd;
Or thirst; and as he fed, angelic quires
Sung heavenly anthems of his victory
Over temptation and the tempter proud."

Thus ended our Lord's temptation. On its issue depended the result of his advent. A failure here would have been fatal. Success here was the pledge of success to the close. Oftentimes the outset of a course decides its character to the end. So here. This triumph was the earnest of a long series of illustrious conquests until on the cross Jesus exclaimed, "It is finished," and trampled Satan under his feet. Then there was a glorious display of his divine power—a repetition before many witnesses of the scenes which first transpired in the solitude of the desert. Satan still walks the world, but, like Samson shorn of his locks, his strength has gone from him. He is still to be watched and feared; but his power is limited within the compass of our Saviour's control. The feeblest saint relying on Jesus is secure from harm.

With two or three practical lessons from the whole subject we bring our reflections to a close.

1. *Be not ignorant of Satan's devices.*

How manifold are his arts! how well he suits his temptations to our circumstances! how he perseveres in his endeavours! how he varies his modes of attack! how he clothes his temptations in the dress of piety! There are two enemies it fits us well to know—Satan

and our own heart. Most men stumble because they are ignorant of the deceitfulness of the one, and the devices of the other. Satan knows far more of their hearts than they know themselves; and hence they are easily overcome. Brethren! ponder that expression, "*The wiles of the devil.*"

2. *See the best mode of meeting temptation.*

Resist at once, and resist with the right weapon. Wield "the sword of the Spirit which is the word of God." It will always serve your purpose; you will find it mighty through God. At all times be ready with, "It is written."

3. *You are tempted and often condemn yourself, confounding temptation with sin.*

Jesus was tempted, and yet he knew no sin. Temptation does not become sin till you yield to its power. It may sometimes be very difficult to discriminate between temptation and inward depravity. An intimate acquaintance with your own nature will greatly help you to decide; but do not write bitter things against yourself. Suppose not that every time you are tempted you sin; your holiest seasons are frequently those when the fiery darts of the enemy in thick showers fall.

4. *You are tempted and filled with distress; you want sympathy and succour.*
New Park Street, London.

"He knows what sore temptations mean,
For he has felt the same."

"For in that he himself hath suffered being tempted, he is able"—able not simply by *power*, but also by *sympathy*; able in a sense in which he would *not* have been able had he not been tempted himself—"he is able to succour them that are tempted." "For we have not an high priest who cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

5. *You are tempted, and often fear you will fall.*

Jesus was tempted and triumphed; his triumph is the certain pledge of yours; you are one with himself; fear not, victory awaits you. Cheer up, tempted brother! abandon not all hope; lift up thy head, for thy redemption draweth nigh. It looks not seemly in thee thus to weep and fold thine arms in despair; be strong in the Lord and in the power of his might. Your Leader beckons you onward to himself, and lo! a voice from the excellent glory speaks, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

CIRCULATION OF THE SCRIPTURES IN FRANCE.

THIS last year, a Christian man, on a journey of business, came, on a Saturday evening, to a country village. The inn people were unwilling to listen to him, when, on the sabbath morning, he began to speak to them of the gospel. Disheartened by their coldness, he walked out to seek some retired spot, where he might

meditate and pray alone. His path led him to an orchard, near the door of a farm-house, and as he approached it he heard a voice reading. The door of the house—as often happens in summer—was open, and, placing himself not far from it, he heard a chapter of the scriptures read in an audible voice. When the reading terminated, a general

conversation ensued upon the contents of the chapter. He then presented himself to their view. The master of the house sat at the top of the table; a great bible, printed by the Bible Society, was before him, and about fifteen persons, to whom he had been reading, were around him. When the stranger declared that he was a friend of the bible, and a disciple of Christ, he was at once received by these Roman Catholics with affection. Confidence was at once established between them, and they told him that the bible had been bought about two years ago, from

a stranger who came into that neighbourhood; and that, since that time, that party had met every sabbath to read it. And when this stranger asked the master of the house, "Did no one direct you thus to meet?" he said, "Oh, yes; I was directed by these words, 'Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you.' This made me call my neighbours together; and since that time we have been knocking at the door of heaven." Now, this was where no protestant had ever been.—*Noel's Lecture on the Progress of the Gospel in France.*

THE BETTER DISPENSATION.

BY MR. J. H. CUZNER.

THANKS! thanks be to the Highest, we no more
Wait in the outer court, before
The temple's brodered veil;
We watch not now the stately priest
Bearing on his anointed breast
The dazzling pectoral.

We enter not that temple now,
Nor look from proud Moriah's brow
On fair Jerusalem.
Altar and priest have passed away,
The daily shewbread, brazen sea,
The mercy-seat of Delty,
And the Shekinah's beam.

That glory shines no more along
The sacred fane, no more the song
Of joy and triumph falls
On the rapt ear, but silence there
Has built her mansion of despair
Within those ruined walls.

And Judah mourns—a captive maid
Despised, insulted, and betrayed,
A scorn and a derision made,
The gentile's scoff and jest,
Wandering the toilsome track of life,
With path of thorns and bread of strife,
The grave her only rest.

For she has known not Him, whose power
Even in her last and darkest hour
Was mighty still to save;
Whose sovereign mandate, Peace, be still,
Could calm the winds and hush the swell
Of ocean's wildest wave.

Rockney.

But, thanks to Israel's God, even we,
By faith's discerning eye, can see,
Shrouded in frail humanity,
The majesty of Heaven;
The brightness of the Father's grace,
The glorious image of his face,
For man's transgression given.

And we can mark how brightly shine
In all their lineaments divine,
The mercy, truth, and love,
The sympathy with human woe,
Which led him for a cross below
To quit his throne above.

And we can mark that brow serene,
The gentle, lowly, lofty mien,
When at the judgment seat
No lightnings blazed, or thunders roared,
Nor eager angel's flaming sword
Flew to protect that form adored,
And render vengeance meet.

And we can track that dolorous road
Where He, the spotless Lamb of God,
The perfect sacrifice,
Atoned for sin—abolished death,
And opened, broad and fair, the path
To life and paradise.

That last great day is past, and He
Who died hath torn from death the prey,
Ascending up on high;
Entering the heavenly temple now,
A crown of glory on his brow,
The Monarch of the sky.

REVIEWS.

A Review of the Moral and Religious Condition of the Irish People, from the Conquest under Henry II. until the Present Times. By RICHARD FITZRALPH. Dublin: S. B. Oldham. London: Seeleys, 12mo., pp. viii., 59.

RICHARD FITZRALPH is a name assumed for the occasion by a gentleman whose opportunities for observation and right-heartedness render his testimony valuable, but whose position in society makes it inconvenient to avow himself as the author. He is neither an adherent of the church of Rome nor of the Protestant establishment; he is neither a minister of religion nor an agent of any of the societies which are aiming at the improvement of the Irish people; but he is an upright, devout, and conscientious observer of the religious condition of his countrymen, and a student of Irish history. He is just such a man, therefore, as impartial inquirers would wish to hear as a witness; and it is as the voluntary deposition of a respectable witness that we bring his work before the reader's attention. Abstaining pretty much from the expression of our own opinions, we shall simply adduce some of his.

It is well known that in the year 1156, Pope Adrian, being *ex officio* proprietor of the whole earth, granted Ireland to Henry II. of England, by a Bull in which he said, "You promise to pay us out of every house a yearly acknowledgment of one penny, and to maintain the rights of the church without the least infringement or diminution. Upon these conditions we consent and allow that you make a descent upon that island, to enlarge the bounds of the church, to check the progress of

immorality, and to promote the growth of virtue and of the Christian religion." For some centuries Ireland had been celebrated for learning and piety, and at this time the customs of its churches were more in accordance with those of the east than with those of Rome. "They still retained something of the primitive order of pure Christianity in their ecclesiastical polity; though there is too much ground to believe that they retained but little, if any thing more, of the purity of the first Irish churches. But even at this degenerate period of their church history, it would appear that they had not altogether adopted the titles and gradations of Rome—titles which are more characteristic of, and congenial with, feudal times and dignities, than with the scriptural model of the churches of the first Christians. They did not as yet avowedly admit the supremacy of the pope; Ireland was the last country in Europe to do so; but the ready and facile subjection of the Irish at this time to the see of Rome gives painful indications of their decay in piety and in the pure faith of the gospel of Jesus."

The princes of Ireland submitted themselves to Henry, and the clergy acknowledged the supremacy of the Pope; but the people, whose condition was bad enough before under their native petty sovereigns, gained nothing but disadvantage from the change. "Mutual conveniences are, as jurists say, the foundation of all contracts and bargains; so it was with Henry and Adrian; they had each his own wishes and objects with respect to Ireland, but miserable was the result to the poor inhabitants. They, though the persons most interested, were the least con-

sulted in the transaction—their green fields, their toil and labour, their minds and their bodies, were parcelled out for merchandize between Henry and Adrian, and between their respective followers and votaries, as if they were the subjects of legitimate traffic, just as if the bargain had been about cows and horses, or other articles of barter, and not their fellow men, having heads and hearts, souls and bodies, like themselves. These poor people were henceforth doomed for centuries to be hewers of wood and drawers of water in the bondage and servitude of lords temporal and lords spiritual.”

At the time of the Reformation the condition of the Irish people was truly deplorable. “They were counted as aliens and enemies by the English; it was often adjudged to be no felony or murder to kill a ‘mere Irishman;’ even in times of peace it was a good plea to an action, and was often so decided, that the plaintiff in the suit was an ‘Hibernicus’ or Irishman, or what was equivalent, that the complainant was not one of the ‘*Quinque Sanguinibus*,’ that is, one of the five septs or clans that were made denizens, or enfranchised by special grace. The English were forbidden by divers heavy penal laws to marry, to foster, or to make gossipred with the Irish, or to have any trade or commerce in fairs or markets with the Irish. So late as the 28th Henry VIII., the English were forbidden to marry a person of Irish blood, though the person had gotten a charter of denization, unless he had done homage to the king in chancery, and given sureties by recognizance for his loyalty. Sir John Davis says that for three hundred and fifty years after the conquest, the laws of England were forbidden to the Irish.” p. 22.

The attempts that were subsequently made to introduce the Reformation aggravated existing evils. “Its professed

friends were its worst enemies; they did not use moral means to produce moral results—they did not use the scriptures, the Irish language, prayer, faith, reason, and arguments, to enlighten and convert the Irish—these were not the means generally employed; had such been used there is every reason to believe that, under the divine blessing, there would have been abundant success. There were the same materials to work on in Ireland as in other countries. The people were not more attached to popery in Ireland than in other parts. The exactions, insolence, and profligacy of the Romish hierarchy were the subject of complaint in Ireland as in other places; the only difference was that their extortions in Ireland were but an item in the catalogue of many grievances, whilst in other countries they were the most prominent evils. The faith too which triumphed in other parts of Europe would have had equal success in Ireland, if the same means were adopted to propagate it; there was the same Lord, rich in his mercies and goodness to all, to bless his own truth to the poor Irish, as he did to the Germans, the Swiss, the English, and Scotch. These nations heard the word preached in their own language; they understood what was said to them; they felt its power; they were convinced, and many were converted, and lived and died rejoicing in the faith of Jesus. How different was the mode adopted in Ireland. Church promotions were only given to those who could perform the reformed service in the English tongue, and if the latter could not be had, then in Latin. These languages the people did not understand. Even in a great portion of the pale, the Irish was the only language then spoken. It might be well asked, ‘Were men ever converted by preaching addressed to them in an unknown tongue? Hath any nation changed its

gods or its old customs, at the bidding of strangers entirely ignorant of its language? Yet these were the men and the means employed for converting the Irish from their idolatry and superstition. They never heard the mercies of redemption—a Saviour's love or his power to save—preached in the endearing language of their country and affections. But this was not the only cause of its failure. The Reformation was presented to the Irish people not as a friend and a deliverer, but as an enemy and oppressor—not as the harbinger of love and mercy, but as the cause of new distinctions and divisions." pp. 39, 40.

Changes in the law, which have taken place in our own times, and in the policy pursued by the government, the author regards as beneficial in their operation. "All distinctions and restrictions are now removed; the Roman Catholics are no longer bound together as a disqualified and distrusted faction and party; their understandings are no longer closed by prejudices and disabilities against the appeals of reason, sense, and fact; their pursuits and business, now unfettered by penal enactments, lead them into more constant and repeated intercourse with persons of opposite creeds and opinions; they have thereby opportunities of hearing questions of religion, commerce, and science, discussed with freedom, and without fear or control. There is also the great influence and circulation of an unfettered press in which similar questions are discussed and examined with ability and without control. These combined agencies cannot fail to produce the most beneficial results on the minds of the Roman Catholic people. The late famine has been signally overruled for good in this respect—the people of England generously contributed out of their abundance, but the *protestants of Ireland of every class,*

with their respective clergy, though sufferers themselves, were actively engaged in relieving with money, food, and clothing, the painful wants, hunger, and nakedness of their Roman Catholic countrymen and neighbours. Past strife and differences were forgotten in a high and elevated Christian sympathy and benevolence. Protestants heroically, and in a spirit of self-devotion, scaled the partition wall that hitherto divided them from their Roman Catholic countrymen, and shared in their sufferings and alleviated their wants. By these humane and self-denying efforts, thousands were saved who otherwise must have sunk under daily want and a lingering starvation. The writer has frequently, during the famine, heard Roman Catholics say, that 'only the protestants stood to them; they must have all perished—that they (the protestants) were their best friends, and the best sort of people—that the priests only cared for money, and that unless you had money to give them you might die like a dog.' There are grounds to hope that whilst their bodily wants were supplied, there are instances not few where their spiritual maladies were not overlooked or forgotten, and that some at least partook of that bread of which 'if a man eat he shall never die.' The roughest stones, when long rolled and jostled together, gradually lose their sharp edges and corners. So it is with the Roman Catholic and opposite sects; the genial influence of a free and unrestricted intercourse has softened down, and is still softening, the roughness and asperities of ignorance and bigotry. Roman Catholics now discover that these men whom their church and priesthood still brand as 'heretics,' are neither monsters in form nor demons in disposition; they see with their own eyes and know from their own actual observations, that these heretics have all the sympathies

and feel all the wants and desires of other men—that like themselves they must eat, drink, and sleep—that they are like all the other children of Adam, and are besides in many instances kind fathers, husbands, and neighbours—men of benevolence and virtue. These salutary lessons, derived from real life and actual observations, stand out in prominent relief, in contradiction to the teachings of their church and priesthood, and must tend to weaken their reliance on instructions so contradictory to their personal knowledge and experience.

“It is admitted that this knowledge will not of itself make Romanists Christians or even professing protestants; but we believe that great social and moral advantages are gained thereby. These men of whom we write may nominally continue in communion with the church of Rome, but we believe that they are so far civilized, if not protestantized, in principle and habit, as to cease to be the blind votaries of the priesthood of Rome. No consideration or persuasion would, we conceive, induce these men to participate in the massacre of a St. Bartholomew; in atrocities like to those of the rebellions of 1641 or 1798, or to countenance the detestable tortures of the inquisition. But we rejoice to know that there are still greater and more pleasing indications of good than even these—that not only in this respect is there a breaking up of the fallow ground, and a gradual preparation, by the removal of prejudice and bigotry, for the reception of the truth, but that throughout the south and west of Ireland, persons are to be found anxious and earnest to read and examine the scriptures, in defiance of priestly authority and denunciations. The labours of these silent and noiseless messengers of mercy, who have for years past gone *from house to house, and cabin to cabin,*

reading the scriptures and announcing pardon through a Saviour's blood, are now, under the divine blessing, telling on the Irish-speaking population in these long neglected and benighted districts. These humble men, however, had to bear the toil and heat of the conflict, the railing and pelting of Romish mobs, and not unfrequently the cudgel and whip of the Romish priests; yet amidst all this outward opposition, the Lord has been blessing his word to the souls of sinners. They have had often to go forth in sorrow and discouragement, sowing the seed of the kingdom in faith and patience. But the Lord that seeth in secret has been with them, and is now rewarding them openly. Several religious societies have had agencies of this kind employed for several years past in the Roman Catholic districts of Ireland; we believe they all date the origin of their labours within the last forty years. We have been kindly furnished from accredited quarters with their respective Reports of recent date. Our limits forbid giving extracts from them as we had at first intended; but the perusal of the Reports of the Irish Society's Missions, of the Presbyterian Home Missions, of the Irish Evangelical Society, and the Irish Chronicle of the Baptist Irish Society, will be found highly interesting, as confirmatory of the facts now stated, and enabling the reader to judge for himself of the great and pleasing changes that are passing over the minds of the Roman Catholic people.” pp. 53—55.

The author gives at some length his reasons for believing that the time for Ireland's improvement is fully come, and that the present state of the population affords more of hope and promise than any which has existed for many centuries. He concludes his pamphlet thus:—“The Irish mind, so long sluggish, inert, and patient of impos-

ture and deception, shows manifest signs of inquiry; the masses may be truly said to be heaving with great and important changes; the phases they exhibit are auspicious; they are not indicative of infidelity or scepticism; persons are constantly emerging from those masses who evince a practical independence of thought and action, and a self-sacrificing devotion to truth and conviction, in many instances decided conversions to piety and godliness; nor are these instances few or unfrequent, but numerous and real throughout the Roman Catholic districts of Ireland. The writer has not long since been favoured with a list of over two hundred converts from Romanism, twenty-nine of whom were formerly Roman Catholic priests, several of whom were known to him personally, and by name. Never before, we believe, was there so general an awakening, or so favourable an opportunity of sowing broadcast the principles of true religion in the minds of the Irish people; and never did it behove the friends of Christian benevolence and protestantism to make like corresponding efforts to meet the awakening and increasing desires for the bread of life eternal, and to send forth heralds of mercy to direct their fellow men to 'the way, the truth, and the life,' and to point them to Jesus, 'whose blood cleanseeth from all sin.' "

The Analytical Greek Lexicon: consisting of an Alphabetical Arrangement of every occurring Inflection of every Word contained in the Greek New Testament Scriptures, with a Grammatical Analysis of each Word, and Lexicographical Illustration of the Meanings, a Complete Series of Paradigms, with Grammatical Remarks and Explanations. London: S. Bagster and Sons. 1852. Quarto, pp. xlii., 444.

IN July, 1848, we had the pleasure of introducing to the attention of our

readers, the Analytical Hebrew and Chaldee Lexicon, a work admirably adapted to remove the difficulties which impede solitary students of that language in which the Old Testament oracles were recorded. It is with much satisfaction that we now announce the publication of a work on the same plan, of the same size, prepared for the use of those who have but little knowledge of Greek, and who yet are intent on the perusal of the original writings of Christ's inspired messengers. The publication of these works has a direct tendency to promote religious knowledge of the most valuable kind, and to remove some of the evils under which dissenting churches have suffered. An illiterate ministry is greatly to be deprecated; but it is by no means desirable that the supply of pastors should be derived exclusively from those who have passed through college training and college temptations. We rejoice to know that many acceptable preachers of the gospel who had but few literary advantages in their youth, have applied themselves with success to the study of the original languages of scripture, and that they are in fact far better scholars than they have credit for being. We hope that the time is not very distant when it will be a customary thing for young men who have had but a common education at school, as soon as they become partakers of genuine religious principle, to determine that they will not be dependent on any fallible men for their knowledge of the revelation which was given not merely to "bishops and deacons," but "to all the saints in Christ Jesus." What obstacles would this remove, which pastors who have been intent on teaching the true meaning of scripture and nothing else have had for some years to encounter! What facilities would this give for the diffusion of divine truth in our own country and in the colonies! Books which

tend to make easy to all classes the acquisition of ability to read the Greek New Testament, are among those which we hail with the greatest complacency, not merely for the sake of the personal advantage of those who avail themselves of them, but for the sake of their usefulness in the church and in the world.

This is exactly a work of the kind. The Tables of Paradigms are very lucid and well planned. The analytical portion is more scientific and complete than Dawson's volume, which nevertheless has been useful to many; and the Lexicographical Illustrations of the meanings are exceedingly well executed.

BRIEF NOTICES.

Memoir and Remains of the Rev. James Harrington Evans, late Minister of John Street Chapel. Edited by the Rev. JAMES JOYCE EVANS, M.A., Trin. Coll. Cantab., Chaplain to the Home and Colonial Training Schools. London: 8vo. pp. xxviii. 666. Price 12s.

To this volume we are indebted for that biographical sketch with which our present number commences. It is edited by the son of our late respected friend, who, if we may judge from the work, in spirit at least, bears a strong resemblance to his father. He has felt the delicacy of his position, as "the son writing the Memoir of his father—a Churchman editing the Remains of a Dissenter," but he has fulfilled the duties he had undertaken in a manner that will be satisfactory, we should think, to all his father's friends; and among that portion of them with whom we should rank ourselves the publication will rectify some misapprehensions and raise his father's reputation. The Memoir extends to above ninety pages. The "Remains" consist of a Memoir by the late Mr. Evans of his first Wife, an excellent woman; General Correspondence, arranged in chronological order, including a great number of letters, addressed principally to his family and to very intimate friends; Pastoral Letters, addressed to the Church in John Street, which will assist pastors to solve two difficult problems,—how to acquire, and how to retain, the affection of their flocks; Ministerial Letters; Original Thoughts on Scripture, extracted from common-place books; Sketches of Sermons; and the commencement of a Commentary on the Ephesians. Mr. Evans was evidently a man who habitually enjoyed much intimate communion with his unseen Redeemer, and the tendency of the whole book is to promote holy obedience and devout habits. We have marked many passages as suitable to be transferred to our own pages, as soon as space can be found for their admission.

On the Religious Character of our Public Schools; a Paper read at the Conferences of the Voluntary School Association, holden at London, on the 9th of December, 1851, and at Manchester on the 2nd and 3rd of February, 1852; and containing an Examination of the Scheme of Secular Instruction proposed by the National Public School Associ-

ation. By JOHN HOWARD HINTON, M.A. London: C. Gilpin. pp. 23.

A keen exposure of the fallacious character and mischievous tendencies of the scheme for obtaining compulsory support of schools for secular instruction alone, advocated by gentlemen at Manchester. Mr. Hinton shows that "the education imparted will not only be non-religious, but anti-religious; and the race of youth so trained will grow up, not only practically 'without God in the world,' but eminently prepared to fall into the wiles, and to follow the steps of the atheist and the infidel."

Memorials of the Life and Trials of a Youthful Christian, as developed in the Biography of Nathaniel Cheever, M.D. By the Rev. HENRY T. CHEEVER, Author of "The Island World of the Pacific," "Life in the Sandwich Isles," &c. With an Introduction by the Rev. George B. Cheever, D.D. London: Routledge and Co. Fcap. 8vo. pp. 375.

In this volume we are presented with the mental history, drawn chiefly from his own letters and journals, of one whose life from the age of twelve was one long and painful struggle with disease; whose rare maturity of character and great sweetness of disposition must have given promise of a useful future, though they must at the same time have awakened fear lest that promise should never be realized; whose almost incessant languor served to stimulate his thirst for knowledge; and whose forced attention to the body seemed to increase his interest in the welfare of his own and others' souls. The serious perusal of this narrative cannot but be of service to every thoughtful mind; and its issue in Routledge's cheap series puts it for a few pence within the reach of any. It is preceded by a characteristic sketch by his eldest brother, the well-known Dr. Cheever of New York.

Christian Watchfulness. A Sermon delivered Jan. 11, 1852, at Grey Friars' Street Chapel, Northampton. By JOSEPH PYWELL. Northampton: Phillips. pp. 16.

A serious exhortation to watchfulness, in which the preacher recognizes not only the

perils arising from worldly influences and corrupt dispositions, but also those which arise from the machinations of invisible but active foes, which are too much overlooked in modern ministrations, and shows the necessity for vigilance in reference to the mind, the heart, the tongue, and the outward life.

The Half Century: its History, Political and Social. By WASHINGTON WILKS. London: Gilpin. 12mo. pp. 348.

It is enough to say of this work that its substance has appeared in the *Nonconformist*. That is a sufficient guarantee that it is written with ability, that it is thoroughly opposed to church establishments, and that in pronouncing sentence on princes or statesmen, of whatever party, Justice is never hindered or restrained in the slightest degree by the interference of Mercy. The whole period to which this volume refers lies within our recollection; and we do not know any other account of it equally truthful and instructive.

Gospel Reminiscences of the West Indies. By LEONARD STRONG. Bath: Binns and Goodwin. London: Nisbet and Co. 32mo.

The first and longest piece in this volume is an account of the Labours of John Meyer, a native of Switzerland, who dwelt in Demarara some years teaching the negroes, relying on divine Providence for support, without any connection with missionary societies, with much simplicity of purpose, and apparently with much success. The second is an account of a Negro Driver, who was converted to Christ in a remarkable manner, and who after enduring the most severe persecution was made very useful to his countrymen. The third is an account of an innocent negro who was executed for rebellion. The whole is worthy of perusal, as illustrative of the power of a living faith, and of the adaptation of the gospel to the condition of the most ignorant of the human race, though it is somewhat disfigured by a studied peculiarity of phraseology, which seems to us to savour of affectation.

Philip's Commercial and Industrial Atlas of the World; comprising Seventy-five Maps and Charts, on a Large Scale, Constructed from the most Authentic Sources, accompanied by a Concise View of General and Physical Geography. By WILLIAM RHIND, Author of "A Treatise on Physical Geography." With a Copious Consulting Index of Places, carefully compiled from the Maps themselves. By J. H. JOHNSON. Contents of Part I. Australia, Canada, With Descriptive Letter-press of England and Wales. Liverpool: published by George Philip and Son. pp. 10.

It is promised in the prospectus that the maps shall be very carefully printed on superfine paper; that the index shall comprehend about thirty thousand names of places; and that the work shall be issued in monthly parts, each containing two maps, with two pages of descriptive letter-press, price two shillings and sixpence. If the other thirty-seven parts are executed in a style equal to the first, this will be a magnificent publication.

vol. XV. — FOURTH SERIES.

The Leisure Hour: a Family Journal of Instruction and Recreation. London: 56, Paternoster Row, and 164, Piccadilly. Parts I. and II.

It is by no means an easy task which the conductors of the Religious Tract Society have undertaken. They wish to supersede some existing periodicals of low price and popular character, by producing one equally attractive and more improving. Some of those which have the most extensive circulation are notoriously irreligious; some covertly insinuate principles which are fundamentally erroneous; while the best of them are distinguished by an entire avoidance of everything evangelical and devout. The effort to make a work of general information which may be acceptable to all classes, and especially interesting to the young, a vehicle for the occasional introduction of remarks subservient to man's highest interests, is worthy of the excellent society from which this publication emanates; and we certainly think more favourably of the practicability of the plan than we did before these two portions appeared. We hope that the committee will spare no expenditure in the effort to make the work popular, and that the friends of the society of all ranks, denominations, and tastes, will exercise great forbearance, and criticise with great candour, for it is absolutely impossible that it should be so conducted as to please them all.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Letters on the Church of Rome, addressed to the Rev. Emmanuel Faraut, D.D., LL.D., Chaplain to the King of Sardinia, and Italian Missionary to England. By BAPTIST WRIGHTLEY NOEL. Letter IV. The Catholic Doctrine of Purgatory; to which are prefixed Further Remarks by the Rev. Abbé Faraut. Letter V. The Worship of the Church of Rome. London: Nisbet and Co., 16mo.

Sermons to Young Women. First Sermon. The Influence of Christianity on the Condition of Woman. By J. A. JAMES. London: Hamilton, Adams, and Co. pp. 48.

Sermons to Young Women. Second Sermon. The Conspicuous Place which Woman sustains in Scripture. By J. A. JAMES. London: Hamilton, Adams, and Co. 1p. 48.

Monthly Series. James Watt and the Steam Engine. London: R.T.S. Price 6d. pp. 192.

The Eclectic Review. March, 1852. Contents: I. The Genius and Writings of Bunyan. II. Siberia, and American Colonization. III. Sir James Stephens' Lectures on French History. IV. The Poetical Works of John Edmund Reade. V. Bishop Phillips. VI. Lord Mahon's History of England. VII. Hildebrand and the Excommunicated Emperor. Brief Notices. Review of the Month. London: Ward and Co.

INTELLIGENCE.

ASIA.

THE BURMESE WAR.

The Macedonian, a paper published by the American Baptist Missionary Union, contains the following observations:—

Most of our readers will have heard before this sheet reaches them, that the Governor-general of India has sent armed vessels to Rangoon, to obtain redress of the Burmese government for outrages committed on British subjects. The squadron, consisting of two steamers and a frigate, under the command of Commodore Lambert, reached Rangoon on the 26th of November, and its arrival created, as might be expected, intense excitement throughout the city. Communications had been made by the commander of the squadron to the government, the precise character of which was not known to our missionaries, and thirty-five days had been allowed for the answer to be returned. The missionaries, however, had no apprehension of personal danger. Mr. Kincaid closes his letter of Nov. 28, by the significant declaration that "all is safe." He evidently regards this unexpected movement on the part of the East India government as a signal, if not a decisive event in the history of recent measures to regain possession of Burmah as a missionary field. No thoughtful Christian can doubt that this movement will, in the end, contribute in the highest degree to the work of evangelization in Burmah. Indeed, considering it in connexion with the triumphs already achieved by the missionaries at Rangoon, and the glorious hopes which their communications have awakened, we can scarcely resist the conviction that the empire of Burmah is henceforth to be classed among the fields in which evangelical labour may be safely performed on the broadest scale. It has been well said of the evangelization of that empire,—including its six or eight millions of Burmans, Karens, Peguans, Tounghoos, Kemmaes, Salongs, and Shyans,—that the assignment of it to American baptists was so evidently of God, and its progress to the present day has borne such marks of his presence and power, that we can only regard the service as a *divine commission to be sacredly discharged*; a work to be prosecuted until it is done. Its execution is reserved to us by the general consent of the Christian world. Missionaries of no other Christian denomination share the work; and the question

comes to us now, with a force unknown for the last fifteen years, Are we ready to sustain the sole responsibility of giving to all the races of Burmah the blessings of a pure Christianity?

EUROPE.

GERMANY.

In a letter dated Hamburg, January 27th, Mr. Oncken says:—"I have just returned from a missionary tour to Oldenburg, and various parts of East Friesland, where we continue to meet with much success in the work of the Lord. The want of labourers is felt much everywhere; and for want of these our numerous stations for preaching the gospel can, in many instances, be visited only once in six weeks, and sometimes even only once in three months. May our gracious Lord have compassion on the perishing multitudes, and send forth devoted labourers into the field ripe for the harvest. At Weener, Leer, Bunde, Feld, Oldenburg, and Bremen, I preached to large and attentive audiences. Oh that God would move and open the hearts of British Christians more to aid us in our struggle for God's truth. We need aid for missionaries, and for the circulation of the holy scriptures and religious tracts. In 1851 we circulated 26,033 copies of the holy scriptures, 45,000 gospels, and 500,200 tracts. If the present system of politics continues, we shall soon I fear be exposed to severe trials, as the persecutions are everywhere renewed against us. May God prepare us for the contest, and keep us faithful to the end."

The apprehensions thus expressed have been fully realized, as the following letters addressed to Mr. Oncken by two of his fellow labourers show:—

RENEWED PERSECUTIONS.

February, 27th 1852.

DEAR BROTHER ONCKEN,—Some time ago it was my pleasant task to inform you, that our prospects with regard to religious liberty were brightening, and my assertion was founded on the promise of government, that a concession should be granted us as baptists. As the aspect of things has, however since then entirely changed, I with deep regret recall my words.

It was in accordance with the wish of the brethren at ——— that I spent Lord's

day the 22nd inst. with them, and baptized the wife of our venerable friend ———; a young lady, who had requested us to inform her when a baptism would take place, was present at the ordinance. She is the daughter of an officer in the customs, and twenty-six years of age. Half-a-year ago this person was a free-thinker, such as there are, alas! at present, thousands in our country, who deny the existence of God and the Saviour, of eternal life and eternal perdition. The spark of life had been almost extinguished in Miss ——— by intercourse with intellectual but unbelieving friends. The first salutary impressions received with regard to divine things were from conversations with brother ——— to whom she had avowed her infidelity, and whose words of remonstrance and admonition became spirit and life to her. As she was unacquainted with any of our brethren, and had never attended our services, I visited her, and was much gratified by her child-like reception of the truth as it is in Jesus. When she came to ——— shortly afterwards, to be present at the baptism of ———'s wife, she communicated to me that she had found peace in believing, and desired to be examined and baptized as soon as possible. On Sunday morning, 22nd inst., a meeting was held at brother ———'s house, at which from thirty to forty persons were present. In the afternoon a similar service was held; but which passed off less peaceably. We had already commenced by prayer and praise, and I was on the point of giving out my text, when suddenly the door of the apartment was thrown open, and to our amazement, several dragoons and a gens d'armes rudely entered.

The gens d'armes held in his hand a paper from the magistrate authorizing him to dissolve our meeting. My first impulse was to continue the address; but when our enemies began to use violence I at once desisted, and said: "Dear friends and brethren, we may not employ force in opposition to the powers that be; let us, therefore, now quietly return to our houses."

The congregation then dispersed, amidst the hootings and shouts of the mob in the street. I went with several friends to brother ———'s house to remain there until the following morning. At seven in the evening a report reached us that Miss ——— and brother ——— (who had escaped to another house) had been taken prisoners, and a quarter of an hour later we heard the trampling of soldiers approach our asylum. Soon they entered the house and room we were in, and inquired whether there were any strangers present? All were silent. Then turning to me they inquired my name, and learning it to be ——— from ——— they declared me to be their prisoner. I wished to produce my passport, but remonstrance was vain; I was escorted to a public house, where our two other friends

were already in confinement. Here we were guarded by gens d'armes, and the profane language we were compelled to hear made us almost long for the solitude of the dungeon that awaited us. On Monday morning, previous to our removal from ——— we were asked whether we should prefer to ride or to walk to ——— which is several miles distant. As the night had been cold, I advised my companions to walk; besides, we should have been obliged ourselves to defray the expense of taking a carriage; but our dear brethren, who had under some pretext gained admission to the room we were in, no sooner heard a carriage mentioned than they hastened to procure us one at their own expense. Our kind friends also provided us with a good breakfast, and soon after we parted from them with tears of sorrow and joy, and took our seats in the carriage, two soldiers with loaded muskets being seated behind us. During our journey they asked us to explain to them the difference between our faith and that of the Lutheran church, which I endeavoured to do. An eager interest gradually took the place of idle curiosity in their manner, and during the remainder of the way they treated us very politely. At eleven o'clock, A.M. we reached ———, and descending from the carriage at the gates of the city walked to the Town Hall, where we were delivered up by our escort to the authorities. The chief officer, however, being absent, we were at once conducted to the jailor, and our pockets searched by him in the presence of the soldiers, and everything, even the little money we had with us, taken away; then we each were led into a separate apartment, and the heavy key turned upon us. We had not been here long, before we were again led out, and taken to an office of the judicial court, where brother ——— and Miss ——— underwent an examination which lasted three quarters of an hour. They had been arrested on account of their having entered ——— without a passport, and as soon as they could produce their credentials, they were dismissed with an injunction never again to attend a baptist meeting in ———. I was now summoned to appear, and a multitude of questions relative to the object of my visit to ——— put to me. I was asked whether I had preached and baptized at my own or at the instigation of any one else, and whether any person besides myself had preached yesterday. *Ans.* "No." *Ques.* "Why did you not quit ——— as soon as you had performed the act of baptism?" *Ans.* "Because it is against my conscience to travel unnecessarily on the sabbath."

Here the examination ended, and I was remanded to prison till my next citation. The jailor, at the command of the officer, who had examined me, took me to a cell which contained two culprits, one accused of theft and fighting, the other of some vaince

offence. The cell was barely large enough to hold three persons, the walls were high and thick, and a feeble light was admitted by a small skylight. A short board reached from one wall to the other, and served both as seat and table; the bed consisted of a thinly filled straw sack, that did not shield us from the damp of the floor. Cleanliness was out of the question, as prisoners are admitted in any condition, and the cold rendered it necessary to retain every article of clothing during my imprisonment. The fare was of such a quality that a strong healthy man might exist on it, but my weak health would not allow of my taking much; we received our food through a small trap-door in the wall. As we had no candle we were obliged to feel for our supper. But I experienced that, even amidst such inconveniences, it is possible to have sweet communion with God, and as I lay unable to close my eyes on my miserable pallet I remembered that the apostle Paul had been confined with his feet in the stocks, and that even our adorable Saviour said:—"The Son of man hath not where to lay his head," and sympathy with sufferings infinitely greater made me forget my own. Before I was again summoned to appear before the chief officer, brethren —, —, and — had been examined, and their evidence fully agreed with mine. Sentence was at length passed on me to the effect that as I had been the chief instigator of the baptismal act, and had held an "anabaptist meeting;" I should be imprisoned for eight days, receiving bread and water every alternate day. Brethren —, —, and — have been sentenced to eight days of milder imprisonment and to defray one half of the costs, while I am to pay the other half.

Brethren — and —, who, since the above took place, had gone to a neighbouring village to converse and pray with the people, have in consequence been sentenced to three days' imprisonment. With regard to our marriages we have been informed, that neither will the clergy marry us, nor are we permitted to have them performed by our own ministers. Brother — must therefore give up his place, because he cannot be married. The minister of state has advised him to emigrate with his bride* to America, and the upper church councillor has told him that he will do all in his power to oppose his settlement here. You have now a brief sketch of these later events, and I only add our united entreaty to you, dear brother Oncken, and all who love the Lord, to assist us by your prayers, and committing you and ourselves to the God of all grace, I am your most unworthy brother in Christ, &c.

MY DEAR BROTHER ONCKEN,—Pardon

* The term *bride* is used in Germany before marriage; *wife* afterwards.

my long silence, for I well know how you long to hear from us. Brother — has doubtless communicated much that is important to you, but as he could not be with us last ordinance sabbath I now inform you of things that have taken place since then. On Christmas day we had a tea meeting at — not only for the church but also for such of our congregation, who felt sufficiently interested to wish to be present. We had agreed to give little addresses alternately, and thus the evening was spent in singing and speaking of Him whom our soul loveth. Our gracious Lord shed rich blessings upon us, and streams of living water flowed. I must not omit to mention that we had agreed a week before to entreat the Lord in private richly to dwell amongst us, for we all needed to be stirred up from the spirit of coldness and torpor that had crept over us of late. Thanks be to our Father in Jesus Christ that we felt where the want lay; spirit and life were awakened among us, and even many of the strangers present were so affected that, notwithstanding the derision of those around them, they have since then made no attempt to conceal the impressions received. Several of these friends at their return home sent me pressing invitations to preach at their villages. Brother — and I therefore applied to the ministerium (ministry) for permission to preach, which was granted us, on condition that we would not admit strangers to our services, but we could send none away who demanded admission, on the contrary we were willing, most willing, to warn them of their inevitable destruction if they perished in a course of sin and rebellion against the Lord. With gratitude we also record that the Almighty has not left our imperfect labours unowned. Three persons have applied for reception into the church. Two of these have long sought and now found the Saviour to their own and our great joy. The third candidate for baptism is my dear wife. Unaided I feel incapable of thanking the Lord worthily for his incomprehensible mercy and goodness, join me, therefore, dear brethren, in presenting the incense of gratitude at his footstool. Several of the meetings we held were crowded to excess, as such as could not find room within the house listened at the windows. At — brother — held a meeting at the house of a Christian friend and sister from —; — had invited two persons to attend, who however did not come.

Brother — and I also invited many of the villagers to be present. We escaped unharmed, but sister — has been imprisoned six days for having given the above-named invitations. Sometime ago she was imprisoned one day, for not permitting her children to learn the Lutheran catechism. The notary wished to keep her shawl to cover the law expenses of her examination. While our sister (a widow) was thus detained in prison,

her younger children, a boy of twelve years and a girl ten years of age, were kept in a whole day at school, to oblige them to learn the catechism, and they were threatened with being thrown into a cellar if they did not obey, but they have hitherto remained steadfast. The superintendent at — has authorized the schoolmaster to punish the children until they learn the catechism, and this was done from Feb. 9th to Feb. 12th. The guardian of the children provided them each with a catechism, and sent them to school, whereas they still refused to learn the task set them, they were not only beaten with a stick, but the master struck them in the face with his hand. Their guardian continued to send them to school, driving them out of the house with the words, "March to school" and scarcely leaving them sufficient time to take their dinner. He also pulled the boy by the hair and struck the girl's face, so that the children are quite intimidated and will not leave their mother's side. A few days ago I asked the little girl why she would not learn the catechism, to which she replied, "Because I do not believe what the catechism says, as I know the clergyman cannot forgive my sins." I must add that these children are well behaved, and have never before incurred punishment at school.

The course of punishment was to recommence Feb. 16th, but I have heard no particulars since then. Their mother has been fined and a part of her furniture confiscated to cover the law expenses which she refused to pay. The two elder children are seeking the Lord, the boy especially prays earnestly, his mother has frequently found him kneeling in retired places, and in every difficulty he takes refuge with the word of God. Should all efforts to compel the children to learn the catechism fail, they are to be taken from their mother and committed to strangers. They are also prohibited to leave their own village, that they may have no opportunity for intercourse with us. Now, my dear brother, this teaches us to pray, and oh! do you pray with us that these young friends may be saved from becoming victims to the devices of Satan. Sister — who was an authorized nurse, has lost the privilege of continuing her business. Everything we do or say is minutely reported to government, because pastor Plass who is a vigilant spy upon us acts as reporter. In consequence of his accusations, brethren —, —, and I have been cited to appear, for having admitted non-members to our meetings and for having had the Lord's supper at my house. For the latter offence I have been fined one hundred dollars, and the other two brethren each four dollars, and to pay the law expenses. We now wish very much to make an attempt to have these fines raised by the grand duke, and also to gain protection for the children. Should the brethren in Hamburg consider

this plan advisable, I beg you, dear brother, to prepare two petitions, one for each case separately for us. But above all, cease not to remember us in your intercessions at the throne of grace. With affectionate regards to you all, I am, Your brother in Christ, &c.

HOME.

STOCKTON HEATH, NEAR WARRINGTON.

On the evening of February 3rd, 1852, some of the friends of the Lord Jesus in this place, having previously been baptized upon a profession of faith, met for the purpose of being formed into a voluntary society of professed Christians whose objects shall be, to meet for divine worship, to celebrate divine ordinances, to promote each other's spiritual good, and to spread around them the knowledge of Christ, with a view to the conversion of poor perishing sinners. Hymns were sung, prayers were offered, scriptures were read, and after some appropriate remarks had been made, the friends rose up and gave each other the right hand of fellowship. Mr. Joseph Wilkinson, who has lived among them all his life, and who for some time has exercised his talents among them in preaching with acceptance, was most cordially chosen to be their pastor; and two aged brethren were elected to the deacon's office. The number of friends thus uniting is about thirty, most of whom were formerly members at Hillcliff.

ISLINGTON.

The baptist church and congregation at Islington Green (under the pastorate of the Rev. G. B. Thomas) have at length succeeded in obtaining a suitable piece of ground in Cross Street, at a short distance from their present place of worship, on which they are erecting a new chapel. The new building is of the early English style of architecture, the front being faced with Kentish rag, and stone dressings. In the centre is a large traceried window, with two aisle windows and gabled roof. On each side are entrance porches containing the staircases to the galleries, making a frontage to the street of seventy-four feet. The dimensions of the interior are sixty-nine feet by forty-one feet, the walls twenty feet high, from which the roof springs to the height of forty-six feet, of open timber-work of one span, stained and varnished. The floor is a slight incline to a raised platform at the north end for pulpit, baptistery, &c. The seats will be open. At the back are two vestries fourteen feet by thirteen feet each, and one fourteen feet by nine feet, capable of being thrown into one room. The ground is held on lease for ninety years, at a rent of £22 per annum. The builder's

contract is for £2578, exclusive of £100 paid for fence walls and the redemption of the land-tax. The chapel is to accommodate not less than eight hundred persons, and is being erected under the superintendence of Mr. Barnett, architect, Gray's Inn.

LESSNESS HEATH.

Mr. Peirce having received and accepted the unanimous invitation to the pastoral office over the church at Lessness Heath, Kent, has entered on his stated labours.

BROMPTON.

The Rev. J. Bigwood has accepted the invitation of the congregation meeting in Thurlow Chapel, Alfred Place, Brompton, to become their minister, and commenced his stated labours on Lord's day, March 14th.

FALMOUTH.

Mr. Samuel Harris Booth, late of Birkenhead, has accepted the pastoral office in the baptist church, at Falmouth, and will enter on his public labours there the first sabbath in April.

UNICORN YARD.

The Rev. W. H. Bonner intends to retire from the pastorate of Unicorn Yard Chapel, Tooley Street, in the course of a few weeks. His address is, 20, New Church Street, Bermondsey.

SHORTWOOD, GLOUCESTERSHIRE.

At this place a large meeting was congregated on the 11th of March to offer an address of affectionate congratulation to the Rev. T. F. Newman, on the completion of twenty years' pastorate there, and to present him with a purse of one hundred sovereigns, the spontaneous contribution of attached friends and hearers. Mr. Newman was settled in the year 1833 at Shortwood, which had been the scene of the labours of Francis, Flint, and Winterbotham, who had successively entered into rest, and during the course of his ministry more than 630 members have been added. On this occasion near a thousand persons took ten together at five in the evening, and by seven o'clock the large place of worship was densely crowded. After singing and prayer, Mr. S. Leonard of Clifton was called to the chair. Mr. Francis, the senior deacon, read an appropriate memorial tracing the manifestations of divine goodness with which pastor and people had been favoured, and presented

the above-mentioned token of their esteem. Mr. Newman having responded affectionately, two or three resolutions were passed, which afforded opportunity for suitable addresses from numerous ministers and other gentlemen who were present, some of our own and some of other Christian denominations.

BOMNEY STREET, WESTMINSTER.

On Thursday evening, March 18, a very numerous meeting of members of the church and congregation and other friends was held for the purpose of presenting the Rev. H. J. Betts with a token of their strong attachment, and an expression of their deep regret at his removal to Edinburgh. The Rev. B. Lewis was in the chair, supported by the Rev. R. W. Overbury, Rev. W. B. Bowes, Rev. J. H. Blake, and other gentlemen. The meeting having been opened with singing and prayer, a report was read, stating that the number of subscribers to the testimonial was 263, and that the subscriptions amounted to £27 11s. 3d., of which £16 16s. had been expended in the purchase of a copy of Bagster's Polyglot Bible, in eight languages, leaving a balance in hand of £10 15s. 3d. The bible was then presented by the Rev. B. Lewis with an appropriate address. Mr. Betts having acknowledged the kindness of his friends in a feeling manner, the Rev. R. W. Overbury moved the following resolution:—"That the subscribers to the fund desire to testify their esteem for Mrs. Betts, by presenting her with a purse containing the remaining subscriptions, and they request that she will receive the same as a token of regard from them, with their earnest prayer that the blessing of God may attend her future path;" and the same having been seconded by the Rev. W. B. Bowes, and carried unanimously, the meeting was concluded by the Rev. J. H. Blake, with singing and prayer. Mr. Betts is expected to commence his labours in connexion with the church in Edinburgh lately under the pastoral care of Mr. J. A. Haldane, on Lord's day next, April 4th.

CAMDEN TOWN.

St. Paul's Chapel, Hawley Road, after repairs, was re-opened March 23, 1852, under very favourable auspices. The Rev. J. C. Harrison, minister of the independent chapel in Camden Town, read and prayed; and after a second portion of scripture and prayer by Mr. E. Pryce of Gravesend, Mr. Brock preached from 1 Cor. ix. 20, 21, 22. The company then retired to a convenient room in the neighbourhood for refreshment, after partaking of which, many sentiments both liberal and encouraging were expressed, and much kindness of feeling displayed. Service was

again held in the evening, when the Rev. J. H. Hinton read and prayed, and Rev. J. Stoughton of Kensington preached from Matt. xii. 30, and Mark ix. 40, the minister of the place concluding in prayer. This cause is undertaken by the Rev. Edward White, late minister of the independent chapel in Hereford, solely on his own responsibility. Having recently adopted different views respecting the initiatory ordinance of the Christian dispensation, his labours will hereafter be devoted to the raising a baptist church in this extensive and flourishing neighbourhood, where many of the members and bearers of our London churches already reside. It is hoped, under the divine blessing, a self-sustaining church will shortly be collected, an issue which present appearances greatly encourage.

WESTOW HILL, UPPER NORWOOD.

The edifice, an account of the laying of the first stone of which appeared in our number for September last, was opened for divine worship on Thursday the 25th of March. Large numbers assembled on the occasion, who listened with great pleasure to discourses delivered by the Rev. W. Brock, and the Hon. and Rev. B. W. Noel. The building is commodious and respectable, forty-five by thirty-eight, and is on an eminence which commands an extensive and delightful prospect. The sum expended has been about £1750, and the sums contributed previously to the day of opening about seven hundred pounds. The assembly was however highly gratified by an announcement that one of the contributors who had given a hundred pounds, had determined to make his donation a thousand. When the collections made after the sermons are added, therefore, the whole cost will be nearly, if not quite discharged.

RECENT DEATHS.

REV. JOHN FRY.

The Rev. John Fry, pastor in succession of the baptist churches at Coleford, Gloucestershire, and at Hatch, near Taunton, belonged to a race of Christian ministers now nearly extinct, and his name is scarcely known to the majority of the existing pastors of our churches. To this oblivion the afflictions of the closing years of his life greatly contributed, but by those who knew him in the earlier periods of his ministry he was highly esteemed, and but few of our pastors have enjoyed a larger measure of the confidence of their churches, or have been favoured with more encouraging success in their labours.

Mr. Fry was a native of Prescott, Devon, and to the ministry of Mr. Thomas, a pastor

of the baptist church in that village, he attributed his conversion in his seventeenth year. In 1805 he was baptized, and he and the late Mr. Wood, for many years the respected pastor of the church at Uffculme, after devoting two years to village preaching and to preparatory studies under the guidance of their pastor, were admitted to the Bristol Baptist Academy, then under the presidency of the late Dr. Ryland. After a residence of three years in that institution, he was invited to supply the church at Coleford, where he was ordained April 12, 1814; Dr. Ryland, and the late Mr. Holloway, then of Bristol, and others officiating on the occasion.

At this time the chapel occupied by the church at Coleford measured only 30 feet by 18 feet. In 1815 it was enlarged to 52 feet by 35 feet, and in 1828 to 52 feet by 42 feet, its present dimensions; and, during Mr. Fry's pastorate, 256 persons were added to the fellowship of the church. The following extract from the letter of the church at Coleford to the Gloucestershire Association, in June last, will testify the affection of those who survive him for the memory of his ministrations. "Amongst those who have been removed by death, we desire to make special and respectful mention of a former pastor of this church, the Rev. John Fry, who for a quarter of a century bore office amongst us. The closing years of his life were years of heavy affliction, but we confidently hope that his sorrows are ended, and that his infinite and eternal happiness has commenced. He is held in affectionate and grateful remembrance by not a few of us, as one by whom we were begotten again through the gospel."

The afflictions to which reference is made in the foregoing extract, will be learnt from a circular issued on behalf of Mr. Fry and his family, at the close of his pastorate at Hatch, and dated November 28, 1845.

"In the year 1839, the Rev. John Fry, for twenty-five years the successful and much respected pastor of the baptist church, Coleford, Gloucestershire, was left a widower with nine children, all of whom were then unable to contribute anything to their own support, and the youngest was an infant only three months old.

"In connexion with his bereavement, Mr. Fry was visited with mental hallucination, which involved himself and his connexions in a series of embarrassments and afflictions, stripped him of the small amount of property which he possessed, and dissolved his pastoral connexion with the church at Coleford, where he had previously laboured with unusual comfort and success.

"The mental excitement having subsided, and the conduct of Mr. Fry having restored him to the confidence of his Christian connexions, in the autumn of 1841 he undertook the pastorate of the baptist church at Hatch, near Taunton. In this sphere he

was permitted to labour with an encouraging measure of success; and his brethren who most intimately knew and respected him in his best days, rejoiced in the hope of his fully recovering his former standing and usefulness in the Christian ministry, and of his being permitted to pass the remainder of life in comfort and honour. In the inscrutable providence of Him who alone sustains the health of the mind as well as of the body, this hope has been, for the present at least, disappointed. In the months of May and June last, painful indications of returning insanity of precisely the same character as his previous visitation, appeared; and after milder means had proved ineffectual, and seemed only to aggravate the affliction, it became imperative to consign him to the kind and judicious care of Mr. Gillett, the respected proprietor of the establishment for insane patients, at Fairwater House, near Taunton, who expresses a favourable opinion of his ultimate recovery; a result which his friends cannot but earnestly desire. In the meantime, it is indispensable, either to resign him and his dependent family to the direction of the parochial authorities, or to provide for them by the united contributions of his former friends, and of such individuals, though personally strangers to Mr. Fry, as possess the means and the disposition to help in this painful emergency, and thus to prevent dishonour to religion in allowing one of its respected and useful ministers and his family to be reduced to the condition of paupers.

There are at present five children to be provided for and put into a way of maintaining themselves, by being apprenticed to useful trades. It is hoped, from Mr. Gillett's report of the probability of Mr. Fry's recovery, that the provision for him will not require to extend beyond twelve months from the present time, and eligible situations for three of the children are already in prospect; but in the event of Mr. F.'s recovery, it can scarcely be expected that he will ever be able to resume the pastoral office; and the only provision for his old age consists in his being a beneficiary member of the Bath Society for the assistance of aged and infirm baptist ministers, the annual proceeds of which have not averaged more than £10 for some years past.

"About £20 have already been expended in connection with the efforts for his restoration, and with Mr. Fry's consignment to Mr. Gillett's care, and though the church at Hatch has kindly engaged to continue the salary till Christmas next, that will scarcely suffice to sustain the family to that period, and liquidate the debts already incurred. It is not intended, however, to appropriate any part of the funds now sought to be raised, to the payment of debts, but it is expected that the expense of supporting Mr. Fry in the Asylum for twelve months, and of ap-

prenticing the children, and clothing them during their apprenticeships, will amount to the sum of not less than £180, in addition to the £20 already expended, and any surplus which the sympathy of the public may supply will be faithfully appropriated to the promotion of the welfare of Mr. Fry and his necessitous family.

"Taunton, November 28, 1845."

This appeal was very generously responded to, especially by Christians of various denominations in the vicinities of Coleford and Hatch, and by ministers and friends in other places who had known and esteemed Mr. Fry in the years of his happy and successful ministry, and a fund amounting to upwards of £300 was thus raised. By this fund Mr. Fry was maintained in the Asylum at Fairwater till it was deemed safe and expedient to release him from a restraint, against which he at first very strenuously rebelled, but to which, after his reason resumed its supremacy, he frequently referred in terms of unqualified and ardent gratitude to those who had placed him under it, and to the proprietors of the establishment for the kind and judicious manner in which it was exercised.

From the same fund £40 were appropriated to each of the children who had not learnt a business for their future subsistence, or who were too young to have acquired that amount and kind of education which their position required. After these appropriations, the surplus, with annual exhibitions from the London and Bristol Baptist Funds, the proceeds of the Bath Aged Ministers' Society, and of the legacy of the late Samuel Broadley, Esq., provided an average allowance of about twenty shillings weekly, to Mr. Fry, for the payment of the expenses of his board, lodging, clothes, &c., and, also in addition to this weekly allowance, to liquidate the expenses of his last illness and funeral. A small balance is still left, which it is proposed to appropriate to the youngest child, and to a daughter rendered, it is feared, permanently incapable of supporting herself by a mental affliction of a similar kind to that of her poor father.

On Mr. Fry's release from Fairwater, he was consigned to the care of a married daughter, then residing at Shaldon, and subsequently at Totness, at the latter of which places he ended his chequered and mysterious life, on the 25th of April, 1851.

For sometime after he left the Asylum, though evincing no disposition to injure himself or others, his hallucinations continued, and it was feared that it would be necessary to put him under restraint for life. Happily the fever at length subsided; and to his undue and unnatural hilarity, and dreams of wealth and greatness, there succeeded a depression and gloom which con-

tinued to his death, and which it was painfully instructive to witness. It is, however, gratifying to record, that his demeanour was strictly and habitually moral and irreproachable, that he was constant and regular in his attendance on the ordinances of divine worship, and that his letters to the writer of this notice, for many months before his decease, breathed an increasingly devout and Christian spirit, as well as increasing gratitude to those who had befriended him through his many and severe afflictions.

His dying illness was so brief, and followed so closely on others which he had survived, that those who had taken the deepest interest in his case and had done most for the relief of himself and his dependent family, had scarcely been informed that he was dangerously ill when his death was announced.

The little that is known of Mr. Fry's parents, and the history of some of his children, justify the belief that there was some native taint of insanity in his mental constitution, requiring only appropriate conditions for its development, yet it pleased the all-wise Head of the church to endow him with the gifts of the Christian minister, and to render him, for many years, successful in their use. Whatever of mystery is seen in this fact, we can only bow to the sovereignty which ordained it, and await the revelations of eternity to justify it. There was much to astound in some of the manifestations of this mental idiosyncrasy, and some who witnessed them were strongly tempted to regard them as derelictions of Christian principle, rather than as phases of one of the severest calamities to which our common nature is liable. But the friends who most intimately knew him, and who, through all his aberrations, watched his movements and sought his restoration, have the settled conviction that his wildest and most astounding actions were the offspring of disease and not of depravity, and they have therefore the consolation of believing that he has himself, at length, attained that perfection and happiness to which he for many years so successfully sought to win others, and that they and he will ere long adore the wisdom and grace which made him the instrument of their salvation.

MR. JOHN WILLIAMSON.

The subject of this brief notice was born in the neighbourhood of Rochdale, February 9, 1789. It was his privilege to be trained by religious parents to the observance of the Lord's day, and to regular attendance on religious ordinances. In his youth he sat under the ministry of Rev. R. Robinson, pastor of the independent church at Hall Fola, a village about three miles distant; when he received gracious impressions which were never erased, and which were the means of

preserving him from many of the follies and errors to which young men are exposed.

As he advanced in years these impressions were deepened by the ministry of Rev. T. Littlewood, at that time pastor of the baptist church, Rochdale, on which he was led occasionally to attend by his cousin, the late Rev. James Williamson,* with whom he had contracted an affectionate intimacy, and towards whom he cherished an attachment which death only interrupted. His views of himself as a sinner, of the salvation of the gospel through the finished work of Christ, and of the necessity of renovation by the Holy Spirit, now became clear and decisive, leading him, in faith and penitence, to that cross which constitutes the only basis of a sinner's hope before God. Joy succeeded to sorrow, in connexion with the experimental knowledge of that great truth, "the blood of Jesus Christ his Son cleanseth us from all sin." Under the influence of devout gratitude he began to inquire what was his duty in his altered circumstances; and, from a diligent perusal of the scriptures, combined with the counsels of his cousin and the instructions he received from the pulpit, he was led to see his obligation to unite himself with the Christian church. But a question of some interest remained to be disposed of; he had been trained originally among the independents, with whom all his family and relatives, with one exception, still associated—must he join a different communion? This led him to examine the subject of baptism with prayerful care; as the result of which he was immersed on a profession of faith, December 6, 1812.

The amiableness of his spirit, and the uniform excellence of his character, so far commended him to the esteem and confidence of the church, that he was elected to the office of deacon in 1819; the duties of which he continued to discharge with equal prudence and kindness to the close of life. Indeed, from the commencement of his religious career to the closing hour of life, his public deportment was such as to adorn the gospel, and to lead others to "glorify God in him;" while in all the relationships of social life, as husband, father, brother, and friend, he was uniformly kind. In a high degree he possessed "the ornament of a meek and quiet spirit, which in the sight of God is of great price." But in whatever esteem he was held by his fellow men, he cherished humble views of himself, and often mourned over his unprofitableness. "I feel," said he toward the close of life, "just as much need to adopt the publican's prayer now as I did in the first instance, and the same need of the blood of Christ to cleanse me from sin as when it was first applied to me."

* For a brief memoir of this excellent man, see Baptist Magazine for 1839.

The final scene was such as might be anticipated from the manner of his life, serene and happy. Not a cloud threw its shadow over him; his sun went down in mild radiance. Not a wave tossed his bark; it entered the haven of rest on the bosom of still waters. To the last, his confidence in the adorable Redeemer was unshaken. He was, however, prevented by the difficulty of respiration from saying much; but his occasional utterances were most satisfactory and edifying. When apparently not far distant from another world, his son asked him, "Do you feel comfortable in the prospect of death?" He replied, "Yes; I feel no ecstasy of joy; but I feel safe, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Conscious of the mercy which had been shown him in his being preserved, for so many years, from making "shipwreck of faith and of a good conscience," he one day remarked to a friend, "None of us are safe, but as we are kept by the mighty power of God. Often have I prayed that he would give me grace to persevere to the end, and I doubt not he will grant my desire."

A few days previous to his death, he seemed as though sinking into his last slumber; but, on opening his eyes, and seeing his family weep as they stood around his bed, he evidenced the conscious and happy state of his mind by repeating the lines,—

"Then, while ye hear my heart-strings break
How sweet my minutes roll;
A mortal paleness on my cheek,
And glory in my soul."

After this, he seemed to rally again for a short period; but the same delightful frame continued to the close. That close was now near at hand; and a few minutes before its occurrence, in answer to one of his family who was watching at his side, and who, observing how much he laboured for breath, said, "I wish I could afford you some relief," he replied, "You cannot; but,

'Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.'"

These were nearly the last accents which fell from his lips on earth; and were soon succeeded by the more jubilant strains of heaven. He fell asleep in the morning of March 4th.

B.

CORRESPONDENCE.

ANSWER TO THE QUERY ON PAGE 176.

To the Editor of the Baptist Magazine.

DEAR SIR,—To the question of your correspondent,—“What is the nature and magnitude of sin for which a member ought to be excluded from a Christian church?” I answer, Those persons whose conduct is grossly inconsistent with the objects of its constitution. 1. One very obvious object is, that its members may meet together frequently for edification, for hearing the word, offering prayer and praise, and eating the Lord's supper. A church has been rightly defined “a congregation of faithful men;” but if there be no assembling together there can be no congregation. Those persons, therefore, who are very much and wilfully absent from its meetings ought to be formally excluded, having already, virtually, excluded themselves. Their conduct is destructive to the very being of a church—a practical contempt of its Head and Founder, its constitution and objects. 2. Another object of the constitution of a church, is, that it may exhibit as on a pillar a correct inscription of the doctrine of Christ. It should be then “a congregation of faithful men;” of men believing and faithful to gospel doctrine. Any one, therefore, who obstinately holds fundamental errors ought to be excluded. “A man that is an heretic after the first and second admonition reject.” “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds.” “I have a few things

against thee, because thou hast them that hold the doctrine of Balaam.” “So hast thou them that hold the doctrine of the Nicolaitanes, which things I hate. Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth.” The churches of Pergamos and Thyatira are severely blamed for suffering persons, holding false doctrine—for allowing them to remain in their communion. “Have no fellowship with the unfruitful works of darkness.” 3. A church should be a congregation of faithful men—of men faithful to God's holy precepts. “A ‘fellowship,’ or ‘communion’ (that is community) of ‘saints;’” so says Archbishop Whately. A holy society to “show forth” unitedly “the praises of Him who hath called them out of darkness into light.” “The salt of the earth,” “the light of the world,” “a city set on a hill,” for public observation. Its light so shining before men that they seeing its good works may glorify God. Those therefore who are convicted of scandalous sins ought to be excluded. “Put away from yourselves that wicked person.” “I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat.” 1 Cor. v. 11; “In common life,” says Dr. Doddridge, “and much less in such religious solemnities as are peculiar to the church of Christ, which ought ever to be a pure and holy society.”

By the way, the 5th ch. of 1 Corinthians is a most important portion of holy writ,—an emphatic declaration of the principle of selection,

a standing condemnation of all those doctrines and practices which tend to fuse the church and the world into one undistinguishable mass.

Yours truly,
G. W.

MR. ONCKEN'S LABOURS IN GERMANY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me again to draw attention to the appeal, (in the February number) inviting twenty brethren to subscribe £5 each to the German mission, conducted by brother Oncken and his colleagues. Several friends have already responded to my invitation, but I did not, last month recur to the subject for this reason: it was pithily remarked to me by a brother in conversing on the subject, "Remember, that Englishmen require to have facts and figures, to induce them to comply with such a request." I instantly communicated to brother Oncken the above (anonymous) remark, and I now present his reply. Can it be supposed that so impressive a corroboration of my appeal can fail of instant success?

Dear brethren, think of our own peaceful position, under the vine and the fig-tree, and send speedily and abundantly to the help of the Lord against the mighty, thus cheering and strengthening the hearts of our persecuted brethren. I am, dear sir, yours cordially,

S. WILKIN.

136, Long Acre, March 15, 1852.

Hamburg, Feb. 27, 1852.

BELoved BROTHER.—I will most cheerfully render any account to the public of the monies received from brethren in England and Scotland. The aid now needed is for various objects.

1. In aid of *missionaries*. We have now four brethren with us, who (D.V.) will be sent forth into the field of labour next summer. This number will be increased by two other brethren, formerly schoolmasters in the Prussian government school. For two out of these six, the Baptist Board at Boston, U. S., will provide; but for the other four we seek the aid of our brethren in England and Scotland. One dear friend has given a donation of £50.

2. We need much aid for our *tract operations*, as we have commenced the year with a debt of about £50, and with hardly any stock on hand. The London and American Tract Societies kindly aid us by an annual donation, but this, with what is collected among ourselves, does not suffice for the immense field we occupy. Nor should it be forgotten that we publish not only in the German, but also in the Polish and Danish languages, to which we wish to add the Dutch, Swedish, and Lithuanian. For the printing and publishing of denominational works we must look entirely to our own denomination.

3. We need support for the *brethren preparing for missionary work*. The American Baptist Mission Union has recently voted us two hundred dollars for this important branch of the mission, but we need at least £70 annually.

4. The *persecutions* are rapidly increasing in various directions; the facts (D.V.) I shall bring soon before the public, to show that *improvements and confessions of property*, chiefly for refusing to have the infants sprinkled, are again the order of the day. For these we need aid.

5. I am at present in real distress, for want of funds in aid of the *circulation of the Holy Scriptures*, arising from the following fact: you are aware that no little portion of my life has been devoted to the circulation of scriptures without the pernicious

apocryphal books, appended to all the bibles published by the German Bible Societies. For a quarter of a century it has been my aim to introduce pure bibles into the schools, but in vain; the hostility both of the state-church ministers and the schoolmasters was so great, that I could not succeed until the mighty shaking of 1848 took place. Since then the schools have gradually given way, and at present thousands of our school bibles might thus be disposed of. A considerable sacrifice must be made. The book costs half-bound back and edges leather, 1s. 10d., and it must be sold for 1s. Fifteen thousand of these have already been circulated, printed from plates belonging to the Edinburgh Bible Society, but at least fifteen thousand more ought to be circulated this year, for we know not how soon some insurmountable difficulty may be placed in the way. The aid required cannot be had from bible societies, to which application has been made. I have printed five thousand copies, of which one thousand are already in circulation, and towards the expense of which I have as yet not received more than £1, from a Christian lady in Edinburgh. These latter wants led me more especially to cry out for help. I have made these statements to meet the objections of those who wish to know to what their money is to be applied. Every one who knows the extent of the mission has expressed surprise that such a vast amount of labour has been performed at so small an expense.

Let it not be forgotten what God has wrought in Germany, Denmark, and Sweden, all more or less in connection with the church in this place. At 300 places the gospel is now regularly preached by brethren in connection with this mission; 40 churches with double that number of branch churches, numbering 3916 members, 1400 Sunday scholars, with 153 teachers, an annual circulation of 26,000 copies of the holy scriptures, and between 40,000 and 700,000 religious tracts and many thousands of denominational tracts and books,—are the leading features in the history of this mission. Millions around us have heard the precious gospel through the united exertions of pastors, evangelists, colporteurs, and the members of our churches generally; and with these facts before us, and believing that we are the only evangelical *German* dissenters in this country, we trust that our brethren will consider it a sacred duty to their Lord, to support *his* not *our* cause, to the utmost of their abilities.

In this confident expectation, I commit the work to the care of Him whose we are and whom we serve.

Yours in the Lord,

J. G. ONCKEN.

EDITORIAL POSTSCRIPT.

An extraordinary blunder committed at the printing office last month, rendered portions of two articles unintelligible. After the proofs had passed through the editor's hands finally, a compositor, in performing a mere mechanical operation, accidentally placed at the commencement of one half sheet (page 149) five lines which belonged to the commencement of the following half sheet (page 157.) In the half sheets which we had marked for press all had been right; and the error was not discovered till after hundreds of copies were in circulation. Mr. Haddon immediately did all that was possible to make reparation, causing a corrected half sheet to be struck off and substituted in the copies which remained unsold, or which might be returned; and now, any one who possesses an incorrect copy may have a perfected one in exchange for it at the publishers'.

Two articles in our present number occupy a much larger proportion of our space than is convenient. Other matter has in consequence been curtailed, and we have to beg correspondents to excuse the postponement of some things which it would have given us pleasure to insert. But when the two pieces referred to have been read, it will be seen, we trust, that we have done right in admitting them. The first is a Memoir of the late Rev. J. H. Evans, a man who had in his lifetime interested a large portion of the Christian public, and respecting whom there was much to tell. The second is a paper on the pastorate of the native churches in India, the production of a missionary who has laboured many years in Calcutta and the adjacent country, whose views are remarkably in accordance with some which we have long entertained, the correctness and importance of which are becoming increasingly apparent. Long as the essay is it is not too long, and we venture to advise all who are anxious for the spread of divine truth in heathen lands, to give it a careful perusal, as a part of their preparation for attendance at our coming anniversaries.

We are informed that the Rev. Joshua Russell's Journal of his Missionary Tour in Ceylon and India is in the press, and that it may be expected early in May.

ANNUAL MEETINGS.

These pleasant exercises will commence this year, as usual, with supplications to Him on whom all success is dependent for his blessing on the various societies whose efficiency they are intended to promote.

'On Thursday, April 22nd,

A meeting for prayer is to be held in the Library of the Mission House, 33, Moorgate Street, commencing at eleven o'clock, at which the Rev. Dr. Murch is expected to preside.

In the evening, at half-past six, service will commence in Surrey Chapel, when a sermon on behalf of the Baptist Missionary Society is to be preached by the Rev. G. H. Davis of Bristol.

Friday, April 23rd.

In the morning, at ten o'clock, in the Library of the Mission House, the fortieth session of the Baptist Union is to commence. A discourse will be delivered on this occasion by the Rev. F. A. Cox, D.D., LL.D. which will be open to all who desire to attend. After this the business of the Session will be transacted; and refreshments will be provided *in such a manner as to facilitate the attendance of the brethren through the whole day.*

In the evening, at seven, worship will begin at Bloomsbury Chapel, when a sermon on behalf of the Baptist Irish Society is to be preached by the Rev. B. C. Young of Cork.

Lord's day, April 25th.

Sermons and collections for the Baptist Missionary Society at different baptist places of worship throughout the metropolis, a list of which, with the names of the preachers, may be found in the Missionary Herald.

Monday, April 26th.

The Annual Meeting of the Members of the Baptist Irish Society, for the transaction of business, will commence at eleven o'clock at the Mission House.

In the evening, at half-past six, the Annual Public Meeting of the Baptist Home Missionary Society will be held in Finsbury Chapel.

Tuesday, April 27th.

Annual Meeting of the members of the Baptist Missionary Society for the transaction of business in the Library, Moorgate Street. The chair to be taken at ten o'clock.

In the evening, at half-past six, in Finsbury Chapel, the Annual Public Meeting of the Baptist Irish Society.

Wednesday, April 28th.

In the morning, at eleven o'clock, service will commence at Bloomsbury Chapel, when a Sermon will be preached by the Rev. J. Leechman, M.A., on behalf of the Baptist Missionary Society.

At half-past two o'clock, at Mullen's Hotel Ironmonger Lane, the ministers educated at our respective Colleges, with the tutors who may be in town, intend to dine together.

In the evening, the Annual Meeting of the Bible Translation Society is to be held, we believe, in the Chapel, New Park Street, Southwark.

Thursday, April 29th.

Annual Public Meeting of the Baptist Missionary Society in Exeter Hall. S. M. Peto, Esq., M.P., is to take the chair at eleven o'clock.

At six o'clock in the evening, the Annual Meeting of the Hanserd Knollys Society is to be held in the Mission House.

At eight in the evening, a Sermon is to be addressed to the Young Men's Missionary Association, by the Rev. C. M. Birrell, of Liverpool, in the Poultry Chapel.

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Bacup, Irwell Terrace—												
Howarth, Mr. S.	0	10	0									
Lord, John, Esq.	1	0	0									
Ormerod, Miss.	2	0	0									
Whitaker, Mrs.	0	10	0									
Whitaker, Miss.	1	0	0									
				5	0	0						
Banbury, by Mr. Cubitt				2	0	0						
Battersea, Moiety of Collection ..	2	2	0									
Cadby, Philip, Esq.	1	1	0									
				3	3							
Beaulieu, Hants, Rev. J. B. Burt				5	0	0						
Berkhamstead—												
Baldwin, Mr., <i>Sub. £1. For Debt 10s.</i> ...	1	10	0									
Blackbeath, Stevenson, G., Esq.	10	0	0									
Boroughbridge—												
A Deceased Minor, by Rev. G. C. Catterall	10	0	0									
Bow, Huntley, Miss.	1	0	0									
Bradford, Yorkshire—												
Acworth, Rev. J., LL.D.	1	1	0									
Allan, Mr.	1	0	0									
Bacon, Mrs.	1	1	0									
Briggs, Mr. N.	0	10	0									
Cooke, Mr. J.	1	1	0									
Dowson, Rev. H.	0	10	0									
Eccles, Mrs.	0	5	0									
George, Mr.	0	10	0									
Harwood, Mr.	0	5	0									
Halton, Mr.	0	5	0									
Hillingworth, Mr. D.	1	0	0									
Hillingworth, Mr. J.	0	5	0									
Laycock, Mr. H.	0	10	0									
Milligan, Mrs.	1	1	0									
Smith, Mr.	0	10	0									
Stead, Mr.	1	0	0									
Turner, Mr. S.	1	0	0									
Wade, Mr. Joseph.	0	10	0									
Watson, Messrs.	1	0	0									
				13	4	0						
Bridgewater, by Rev. H. Trend—												
Collection	1	15	6									
Brown, Miss	0	5	0									
Good, Mr.	0	5	0									
Jenkins, Mr.	0	10	6									
Nicholls, Mr.	0	10	6									
Sully, Mr. J. W.	1	1	0									
Sully, Mr. T.	0	10	0									
Whitby, Mr.	0	10	6									
							5	8	0			
Brixton Hill—												
By Joseph Hanson, Esq.—												
Subscriptions	8	12	1									
Donations—												
Edrup, Mr.	2	10	0									
Marlborough, Mrs.	2	0	0									
Potter, Mrs.	1	1	0									
Mrs. Hanson's Card, for Debt—												
Griffiths, Mrs.	0	5	0									
Hanson, Mrs.	2	0	0									
Hunt, Rev. J. and Mrs.	0	10	0									
Marlborough, E., Esq.	1	0	0									
Marlborough, Mrs.	1	0	0									
Woods, Mrs.	1	0	0									
							5	15	0			
Miss A. M. Hanson's Card, for Debt—												
Gurney, Thomas, Esq.	3	3	0									
Heptonstall, W., Esq.	1	0	0									
A. D.	0	5	0									
M. N.	0	5	0									
							4	13	0	24	11	1
Camberwell, by Miss K. Watson—												
Colls, Mr.	0	5	0									
Freeman, Mrs.	0	10	0									
Hepburn, T., Esq.	1	0	0									
Hepburn, Mrs.	1	0	0									
Heath, Mr.	0	10	0									
Harwood, J. N., Esq.	0	10	6									
Harrington, Mrs.	0	2	6									
Ivatts, Mrs.	0	5	0									
Jones, C., Esq.	0	10	0									

Contributions continued.

	£	s.	d.	£	s.	d.
Watson, R., Esq.....	1	1	0			
Young, T., Esq.....	1	1	0			
			6	15	0	
Cambridge—						
Lilley, W. E., Esq.	30	0	0			
Collected by Rev. W. Miall—						
Collections at St. Andrew's						
Street	15	8	6			
Foster, R., Esq.....	1	0	0			
Gotobed, Mrs.	1	0	0			
Gotobed, Miss	1	0	0			
Johnston, Mr. R.....	0	10	0			
Simpson, The Misses ..	1	0	0			
Vawser, Mr. R.....	0	10	0			
			23	8	6	
Clipstone, by the Rev. T. T. Gough	3	7	6			
Cossey, Collection	2	7	6			
Coventry—						
Collection	8	0	0			
Franklin, Mr. W.....	2	2	0			
Franklin, The Misses ..	1	1	0			
Newsome, Mr. H.....	1	0	0			
			12	3	0	
Devizes, by Rev. C. Stanford—						
Collection	5	4	6			
Anstie, Paul, Esq.	1	0	0			
Biggs, R., Esq.....	1	0	0			
Biggs, R., Esq., LL.D.....	1	0	0			
Stanford, Rev. C.....	0	10	0			
Weekly Subscriptions—						
By Miss Overbury	1	16	10			
By Master Fox.....	0	17	0			
By Mrs. Fox.....	0	10	0			
By Mrs. Stewart	0	8	0			
By Mrs. Anstie and Mrs. Powell	0	5	0			
			12	8	4	
Dis., by Rev. J. P. Lewis—						
Collection	2	2	0			
Mines, Mrs.	0	10	0			
Taylor, Mr., Winfarthing ..	1	0	0			
			3	13	0	
Exeter, Miss Adams.....						
Hackney—						
Miss Eames, Subs. 10s., for Debt, £1..	1	10	0			
Haddenham—						
Collected by Rev. P. Tyler ..	2	3	6			
Collected by Miss Ann Munday	0	12	0			
			2	15	6	
Harlington, Molety of Collection						
Haverford West, March, 1851—						
Rees, W., Esq.	10	0	0			
Walker, W., Esq.	1	1	0			
			11	1	0	
Haverford West, 1852—						
Rees, W., Esq.....	10	0	0			
Walker, W., Esq.	1	1	0			
Friend, by Mrs. Lewis Davis ..	1	0	0			
			12	1	0	
Horham, by Rev. J. Galpine—						
Subscriptions	1	10	0			
Ingham—						
Collection, by the Rev. J. Webb	3	4	1½			
Botten, Mr.	0	5	0			
Cooke, Mr. R.	0	10	0			
Cooke, Mr. W.	0	10	0			
Cooke, Mrs., sen.....	0	10	0			
Cooke, Mrs. R.....	0	2	6			
Cooke, Mrs. S. C.....	0	2	6			
Frarey, Mr.	0	10	0			
Matthews, Mr.	0	5	0			
Postle, Mrs.	1	0	0			
Rudd, Mr.	0	2	6			
Silcock, Mr. J.....	0	10	0			
Silcock, Mr. R. B.....	0	10	0			
Silcock, Mrs. C.....	0	5	0			
Slipper, Mr.	0	10	0			
Slipper, Mrs.	0	2	6			
Venimore, Rev. J.	0	10	0			
Whitaker, Mr.	0	2	6			
Wills, Miss	0	2	6			
A Friend to the Cause	0	2	0			
A Friend	0	2	6			
Donations towards Debt	0	6	0			
			10	4	7½	
Leamington, by Rev. James Clark—						
Aspinall, Miss	1	1	0			
Clark, Rev. James	1	1	0			
			2	2	0	
London—						
Attenborough, G., Esq., by J. Harvey, Esq., for the						
Debt.....	1	1	0			
Beddome, Mr. W. B.....	1	1	0			
Benson, Mr.	0	10	6			
Betts, Mr. James.....	1	1	0			
Bigwood, Rev. John	1	1	0			
Bligh, Mr. I. S.	1	1	0			
Bousfield, Mrs.	1	1	0			
Burke, Mr. C.....	1	1	0			
Collard, Mrs.	1	1	0			
Elizabeth, Miss	1	0	0			
Frances, Rev. G.....	0	10	6			
Freeman, Miss	1	0	0			
Friend, by the Rev. W. Brock ..	1	0	0			
Gilman, Mrs.	1	1	0			
Groser, Rev. W., Subs. £1						
1s., for Debt £1 1s.	2	2	0			
Groser, Rev. Philip, Subs.						
£1 1s., for Debt £1 1s.	2	2	0			
Haddon, Mr.	1	1	0			
Hanson, Jos., Esq.	1	1	0			
Ivimey, Jos., Esq.....	1	1	0			
J. C.	5	0	0			
L. M.	40	0	0			
Low, James, Esq.....	1	1	0			
Lowe, G., Esq., F.R.S.	1	1	0			
Maliphant, Mr.	0	10	6			
Moore, Mr. G.....	0	10	6			
Murphy, Mr. G.....	1	1	0			
Murch, Rev. Dr.	1	1	0			
Napier, T., Esq.....	1	1	0			
Noel, Hon. and Rev. B. W.	1	1	0			
Peto, S. M., Esq., M.P.	20	0	0			
Pilgrim, A.....	1	0	0			
Poole, Moses, Esq.	1	1	0			
Price, Mr. W. C.....	0	10	0			
Rippon, Mrs.....	1	1	0			
Sanders, Jos., Esq.	1	1	0			
Shaw, Mrs. M.	2	2	0			
Smith, W. L., Esq.	2	2	0			
Stock, Mrs.	1	1	0			
Trestrail, Rev. F.....	1	1	0			
Do., Third instalment of Card, for Debt	10	0	0			
Warmington, Mr. James ..	1	1	0			
Devonshire Square, Collections	14	12	0			
John Street	35	12	8			
Keppel Street	5	7	2			
Little Prescott Street	11	0	0			
Spencer Place	3	3	6			
New Park Street, Collected by Mrs. Marlborough, for Irish School—						
Gould, Mr. G.....	0	10	6			
Marlborough, Mr.	0	10	6			
Marlborough, Mrs.	1	1	0			
Olney, Mr. D.	0	10	6			
Rippon, Mrs.....	0	10	6			
			173	10	4	
Louth—						
Allenby, Mrs.	0	10	0			
Allenby, Mr. John	0	1	0			
Ashton, Mr.	0	5	0			
Baines, Mr.	0	1	0			
Batterham, Mrs.	0	1	0			
Beeten, Miss.....	0	12	6			
Beilamy, Mrs.	0	5	0			
Campbell, Mr.	0	2	6			
Ditchett, Mr.	1	0	0			
Raberger, Mr.	0	5	0			

Contributions continued.

	£	s	d.	£	s	d.		£	s	d.	£	s	d.
Hudson, Mr.	0	5	0				Jones, Mr.	0	10	0			
Hunt, Mrs.	0	2	6				Jones, Mrs.	1	14	0			
Ingham, Mr.	0	10	0				Pitt, Mrs.	0	3	8			
Kiddall, Mrs. G.	0	2	6				Pownall, Miss.	0	7	6			
Kime, Mr.	0	1	6				Juveniles, by Miss Pownall	0	1	0			
Larder, Mr.	0	5	0										9 13 5
Marshall, Mr.	0	2	0										
Parkinson, Miss	0	1	0				Trowbridge, by Rev. W. Barnes—						
Sutton and Pottenger.	0	5	0				Collection at Back Street ...	9	0	4			
Simpeon, Mr.	0	2	6				Barnes, Rev. W.	0	5	0			
Sowden, Mr.	0	2	6				Caddy, Mr. P.	0	2	6			
Smith, Mr. J.	0	2	6				Caddy, Mrs.	0	1	0			
Stephenson, Mr. J. W.	0	0	6				Chapman, Mr. H.	0	5	0			
Waite, Mrs. R.	0	2	0				Chapman, Mr. J.	0	5	0			
Weims, Mrs.	0	1	0				Clift, Mr.	1	1	0			
Wilson, Mr. G.	0	1	0				Edminson, Mr. (two years)	0	7	6			
Whiting, Mr.	0	0	6				Fowler, Mr.	1	1	0			
				5	10	0	Gouldsmith, Mr.	1	1	0			
Ludgershall, Miss Southwell				0	10	0	Gouldsmith, Mr. Jesse, jun.	0	10	0			
Lymington, Mursell, Mr.				2	0	0	Haywood, Mr., and Sen.	0	10	0			
Melkham, Collection	4	0	0				Hooper, Mr. R.	0	1	0			
Daniell, Rev. C.	0	10	0				Knee, Mr.	0	1	0			
Fowler, Miss	1	0	0				Minor, Mr.	0	2	6			
Phillips, J. L., Esq.	2	0	0				Moore, Mr. J.	0	5	0			
Phillips, Mrs. Card for Debt	2	0	0				Rymer, Mr.	0	2	6			
Smith, J. F., Esq.	1	0	0				Salter, Mrs.	5	0	0			
Smith, R., Esq.	1	0	0				Smith, Mr.	0	2	6			
				11	10	0	Spender, Mr.	0	2	6			
Olney, Contributions by Mr. J. W. Soul.				3	0	0	Stancumb, Mr.	1	1	0			
Parabore, by Mrs. Risdon—							Stancumb, Mr. J. P.	1	0	0			
For Scripture Readers and Schools—							Stevens, Master, Collected by	0	8	0			
Andrews, Mr. Edmund	0	5	0				Tompkins, Mr. W.	0	1	0			
Andrews, Mr. James	0	10	0				Wicks, Mr. James	0	5	0			
Calkwell, Miss	0	5	0				Woodward, Mr.	0	2	6			
Coombe, Mr. Joe.	0	9	3				Friend	0	2	6			
Edwards, Mr.	0	10	0				Sunday School Boys	0	11	0 2			
Fletcher, Mrs.	0	2	6				Sunday School Girls	0	3	3 2			
Grove, Miss	0	10	0										24 0 8
Hudson, Mrs.	1	0	0				Walworth—						
Hudson, Mrs. H.	1	0	0				Lion Street Female Auxil-						
Overbury, Rev. F.	0	10	0				lary, by Mrs. W. H. Wat-						
Page, Miss	0	2	0				son, Treasurer	9	10	0			
Perkins, Mrs.	0	10	0				Collected by Miss Mary						
Risdon, Mrs.	1	0	0				Townley	2	8	0			
Salisbury, Mrs.	0	1	0										11 18 0
Sherer, Mrs.	0	2	6				Wotton-under-Edge, by Rev. J. Watts—						
Wagstaff, Mrs.	0	5	0				Griffiths, Rev. J.	2	10	0			
Warner, Mr.	0	3	6				Overbury, Miss	0	10	0			
For the Debt—													3 0 0
Hudson, Mrs. H.	1	0	0				Worcester—						
Page, Miss	3	0	0				Collections	8	6	6			
Risdon, Mrs.	2	0	0				Brewin, Mr. E.	0	10	0			
				15	3	0	Crowe, Rev. W.	0	10	0			
Bochdale—							Hardy and Padmore	1	0	0			
Collection at West Street	14	19	0				Horne, Jabes, Esq.	1	0	0			
Collected by Mr. J. Littlewood—							Waters, Thomas, Esq.	1	0	0			
Blackett, Mrs.	0	5	0										12 6 6
Burchell, Rev. W. F.	0	10	0				Worstead—						
Connah, Mrs.	0	10	0				Collection, by the Rev. J. Venimore.	10	16	4			
Jackson, Mr. James	0	2	6				Yarmouth, by Rev. D. Jennings—						
Kelsall, Henry, Esq.	50	0	0				Collection	0	19	0			
Littlewood, Mr. O.	1	1	0				Burton, Samuel, Esq.	1	1	0			
Littlewood, Mr. J., & Son	1	0	0				Verdon, Mrs.	0	5	0			
Littlewood, Mr. W.	0	10	0				Collected by Miss Finch and						
Lord, Mr. Edmund	0	2	6				Miss Corbyn	1	18	8			
Robinson, Mr. Thomas	0	5	0										4 2 8
Stephens, Mrs.	0	5	0										
Wrigley, Mr. John	0	2	6										
				69	12	6							
Southampton—							SCOTLAND.						
Delboux, M. L., Esq., by Mr. W. F.							An Old Subscriber	10	0	0			
Mayor	0	10	0				Anstruther—						
Thrapston, by Rev. James Cubitt							J. F. and S.	1	0	0			
Moiety of Collection	2	15	0				Dickson, Mr.	0	1	6			
Sanderson, Miss H. M's Box	0	5	0				Forbes, Mr.	0	2	6			
				3	0	0	Horsburgh, Mr.	0	2	6			
Tiverton, by Rev. E Webb	1	5	0										
Tottenham—													
Fletcher, Joseph, Esq., for													
the Debt	5	5	0				Expenses	1	6	6			
Collected by Brice, Mary	1	5	7						0	3			
Chapman, Miss	0	6	8										1 6 3
							Edinburgh, Miss Pringle.						1 0 0

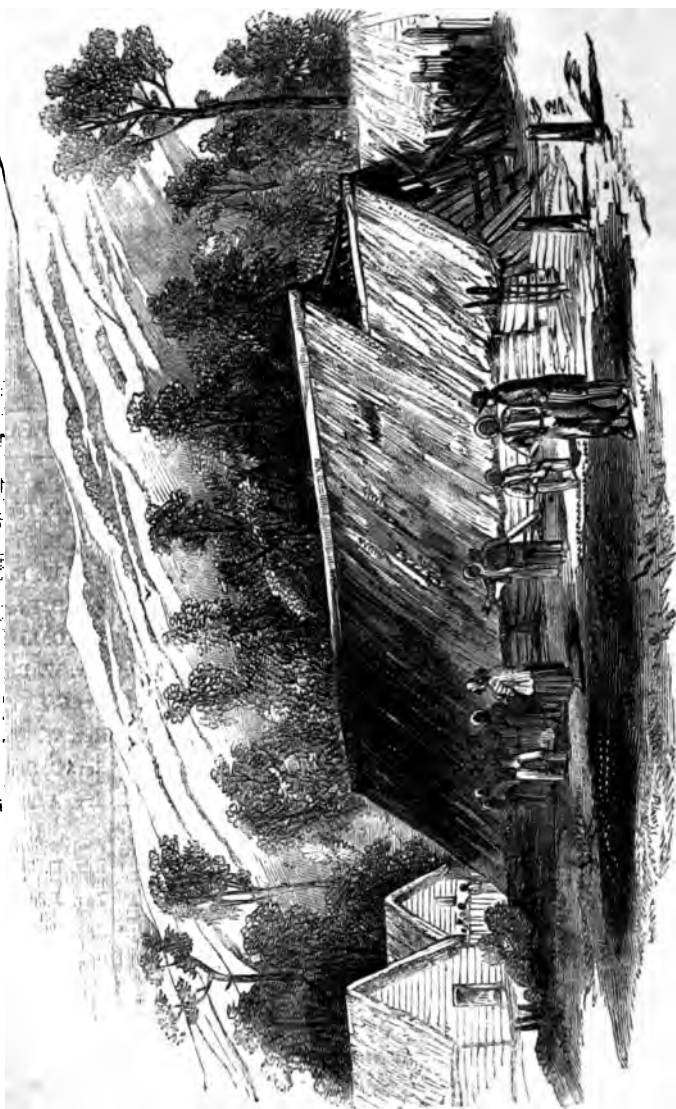
Contributions continued.

IRELAND.		£	s	d.	£	s	d.	£	s	d.	£	s	d.
Abbeydax—													
Berry, Rev. T.	0	5	0										
Berry, Mrs.	0	5	0										
Berry, John	0	2	6										
Berry, William	0	2	6										
Berry, Thomas	0	2	6										
Berry, Kate Anne	0	2	6										
Berry, Rebecca	0	2	6										
Berry, Margaret	0	2	6										
Berry, Jane	0	2	6										
Berry, Rachel	0	2	6										
Berry, Eliza	0	2	6										
Booth, Mr.	0	1	6										
Brownlow, Hon. Mr.	0	3	6										
Crabtree, Mr.	0	1	0										
Claxton, Mr. John	0	2	6										
Dobbs, Mr. R.	0	1	0										
Edge, Mr.	0	1	0										
Hartford, Mr. E.	0	2	6										
Hartford, Mr. T.	0	1	0										
Langford, Mr.	0	1	0										
Leech, Allen, Esq.	0	5	0										
M'Carthy, Mrs.	0	2	6										
Molloy	0	1	0										
Mercier, Mr. D.	0	2	6										
Reade, Mr.	0	1	6										
Stoker, Mr.	0	2	0										
Sutcliffe, Mr.	0	2	6										
Seal, Mr. E.	0	5	0										
Tuttle, Mrs.	0	2	0										
Vanston, Mrs.	0	1	0										
Waldron, Mr.	0	2	0										
Wilkinson, Miss	0	2	6										
Young, Mr.	0	1	0										
				3	18	0							
Ballina, by Rev. W. Hamilton				6	12	1							
Belfast—													
Collection, Academy Street				4	17	0							
Chapel, Academy Street				0	3	0							
Abbott, Mr. Joseph	0	3	0										
Arnold, Messrs.	0	5	0										
Barlow, Mr.	0	5	0										
Bates, John, Esq.	0	10	0										
Bateson, Sir Robert, Bart.	1	0	0										
Bain, Mr. Joseph	0	10	0										
Blackwell, R., Esq.	1	0	0										
Blackwell, Mrs.	0	10	0										
Blackwell, Miss	0	5	0										
Carson, Mr. W.	0	5	0										
Crawford, Mr. A.	0	3	0										
Crawford, Mr. James	0	5	0										
Dickey, Messrs. A. and Co.	0	3	0										
Eccles, Rev. W. S.	0	10	0										
Edgar, Rev. Dr.	0	5	0										
Farrell, The Misses	0	10	0										
Fraser, Mr.	0	2	6										
Getty, R. and J., Esqrs.	1	0	0										
Gibson, Professor	0	5	0										
Hamilton, Hill, Esq.	0	10	0										
Hamilton, The Misses	1	0	0										
Hamilton, Alderman W.	0	2	6										
Hastings, Mr. William	0	10	0										
Lyle, Samuel, Esq.	1	0	0										
M'Connell, W., Esq.	0	10	0										
M'Tier, James, Esq.	1	0	0										
Mulholland, A., Esq.	1	0	0										
Pinkerton, Miss	0	5	0										
Pratt, Mr. B.	0	5	0										
Roddy, Mr. R.	0	2	6										
Rodgers, Mr. D.	0	2	6										
Thompson, Gordon, Esq.	0	10	0										
Thompson, W., Esq.	0	5	0										
Coleraine—													
Collection, including Contributions by Friends				2	16	0							
Bellas, Mr.	0	2	6										
Boyle, Mr.	0	2	6										
Brown, Rev. J., A.M.	0	10	0										
Canning, Rev. J. A.	0	2	6										
Canning, Mr. J.	0	2	6										
Cuthbert, Mr.	0	2	6										
Gordon, Mr. T.	0	2	6										
Gowdy, Mr.	0	2	0										
Henry, Mr.	0	1	0										
Horne, Mr.	0	1	0										
Hunter, Mr. S.	0	2	0										
Matthews, Mr.	0	1	0										
M'Aldin, Dr.	0	2	6										
M'Arthur, Mr.	0	2	6										
M'Elwain, Mr.	0	5	0										
M'Curdy, Mr.	0	1	0										
Moody, Mr.	0	1	0										
Robb, Mr.	0	2	0										
Shannon, Mr.	0	2	6										
Taylor, Mr.	0	2	6										
Warke, Mr.	0	2	6										
Conlig, Rev. W. M'Kee								5	1				
Letterkenny, by Rev. W. S. Eccles—								0	1				
Boal, Mr. G.	0	2	6										
Curson, Mr.	0	2	6										
Elliott, Mr. W.	0	10	0										
Gormley, Mr.	0	5	0										
Gallagher, Mr. P.	1	0	0										
Hill, Lord G.	0	10	0										
Ropes, Henry, Esq.	0	10	0										
Londonderry, by Rev. W. S. Eccles—													
Alexander, Messrs. J. R. & J.	0	5	0										
Alexander, Mr. M. J.	0	5	0										
Calms, Mr.	0	2	6										
Campbell, Mr. W.	0	5	0										
Cluff, Mr.	0	5	0										
Cooke, Messrs. J. and J.	0	2	6										
Denham, Rev. Dr.	0	2	6										
Dunn, Mr. A.	0	10	0										
Dunn, Mr. B.	0	5	0										
Foster, Miss	0	2	6										
Gilmore, Mr. P.	0	10	0										
Hyndman, Mr. S.	0	2	6										
Hunter, Mr.	0	2	6										
Jackman, Samuel, Esq.	1	0	0										
M'Arthur, Mr.	0	5	0										
M'Clure, Rev. W.	0	2	6										
M'Corkill, Mr.	0	1	6										
Henderson, Mr. R.	0	2	6										
Matherson, Mr.	0	2	0										
Maxwell, Mr.	0	5	0										
Storey, Mr.	0	4	0										
Stevenson, Mr.	0	2	6										
Waller, Mrs.	1	0	0										
Newtown, by Rev. W. S. Eccles—													
Allen, Mrs.	0	2	6										
Dill, Dr.	1	0	0										
Lancey, Captain	0	10	0										
Tubbermore, by Rev. R. H. Carson													
Waterford, A Friend, by the Rev. T. Wilshire.													
March 25th.													

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITT
54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSEN, at the
House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom

COLLECTOR FOR LONDON, REV. C. WOOLLAOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



DESTRUCTION OF CHAPEL AT CLARENCE BY A TORNADO.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1852.

THURSDAY, APRIL 22ND.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Mission, will be held in the Library of the Mission House, in the morning at eleven o'clock, at which the Rev. Dr. MURCH will preside.

EVENING SERMON.

The Committee have great pleasure in announcing that the Rev. GEORGE HENRY DAVIS, of Bristol, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel.

Service to commence at half-past six.

LORD'S DAY, APRIL 25TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 25th.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson	Rev. — Belgrave ...	Rev. P. Dickerson
Alperton .....	... ..	... ..	Rev. B. Swallow.
Austin Street, Shoreditch	Rev. I. New	W. H. Watson, Esq.*	Rev. W. Robinson
Battersea	Rev. W. Walters ...	Rev. I. M. Soule*	Rev. B. Evans
Blandford Street	Rev. H. Dowson ...	... ..	Rev. C. Larom
Bloomsbury	Rev. G. Gould	Rev. Dr. A. Fletcher*	Rev. W. Brock
Bow	Rev. Dr. Acworth...	... ..	Rev. C. J. Middleditch
Brentford, New	Rev. G. W. Fishbourne.	... ..	Rev. W. Walters
Brixton Hill (Salem Chapel)...	Rev. D. Gould .....	... ..	Rev. C. Stovel
Camberwell	Rev. T. Barditt	Rev. W. Upton*	Rev. A. Arthur.
Camden Town, Hawley Road	Rev. E. White .....	... ..
Chelsea, Paradise Chapel	Rev. W. B. Bowes	... ..	Rev. F. Wills.
Church Street, Blackfriars.....	Rev. John Branch.	... ..	Rev. John Branch.
Crayford	Rev. B. C. Young.	Rev. B. C. Young.*	Rev. B. C. Young.
Deptford, Lower Road	Rev. J. Kingsford...	... ..	Rev. J. Russell.
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. T. Barditt.
Drayton, West.....	Rev. J. Price.....	... ..	Rev. J. Price.
Eagle Street.....	Rev. A. Arthur.....	... ..	Rev. H. S. Brown.
Eldon Street (Welsh).....	Rev. B. Williams....	... ..	Rev. W. Jones.
Graysend, Zion Chapel.....	Rev. J. T. Collier...	... ..	Rev. J. T. Collier.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Greenwich, Lewisham Road ...	Rev. J. Russell,	... ..	Rev. S. Manning.
Hackney	Rev. C. M. Birrell...	Rev. W. G. Lewis, jun.*	Rev. J. Clark.
Hammersmith	Rev. W. Robinson...	Rev. J. Leechman*	Rev. G. Gould.
Hampstead	Rev. J. Castleden...	... ..	Rev. W. B. Bowes
Hatcham	Rev. J. E. Giles, ...	... ..	Rev. E. A. Claypole.
Hendon .....	... ..	... ..	Rev. G. Warn.
Henrietta Street	Rev. W. Allen, .....	... ..	Rev. C. Room.
Highgate	Rev. E. A. Claypole	... ..	Rev. J. Drew.
Hoxton, Buttesland Street.....	Rev. J. Rothery ...	... ..	Rev. J. Rothery.
Do., Old Town.....	Rev. W. H. Bonner	... ..	Rev.
Islington Green	Rev. H. S. Brown...	... ..	Rev. J. E. Giles.
Islington, South	Rev. J. Drew.....	... ..	Rev. I. New.
John Street, Bedford Row.....	Hon. and Rev. B. W. Noel, M.A., .....	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. T. Jones .....	... ..	Rev. T. Jones.
Kensal Green	Rev. E. Harris .....	... ..	Rev. E. Harris
Kensington, Silver Street	Rev. D. Katterns ...	... ..	Rev. W. G. Lewis, jun.
Keppel Street	Rev. John Stock.....	... ..	Rev. John Stock.
Lee.....	Rev. Dr. Murch.....	... ..	Rev. S. Green.
Mase Pond	Rev. Dr. Cox.....	... ..	Rev. T. F. Newman.
New Park Street.....	Rev. B. Evans	Rev. W. Allen* ...	Rev. E. Bryan.
Norwood, Upper	Rev. H. Dunckley, M.A.	... ..	Rev. H. Dunckley, M.A.
Poplar	Rev. W. Upton.....	... ..	Rev. Dr. Acworth.
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. J. H. Millard, B.A.
Regent Street, Lambeth.....	Rev. C. T. Keen, jun	Rev. C. T. Keen, jun.*	Rev. D. Katterns.
Romford	Rev. E. Carey	Rev. T. Joseph* ...	Rev. T. Joseph.
Salterns' Hall.....	Rev. S. Manning ...	... ..	Rev. J. Hobson.
Shacklewell	Rev. J. Clark.....	Rev. J. H. Millard, B.A.*	Rev. D. Gould.
Shouldham Street, Paddington	Rev. J. Phillips.....	Rev. Dr. Burns* ...	Rev. T. Winter.
Spencer Place	Rev. C. Room .....	... ..	Rev. J. Peacock.
Stepney College Chapel	Rev. C. J. Middleditch	... ..	Rev. J. Angus, M.A.
Tottenham	Rev. W. Brock.....	... ..	Rev. R. Wallace.
Unicorn Yard, Tooley Street...	Rev. T. Winter.....	... ..	Rev. W. H. Bonner.
Vernon Chapel	Rev. T. F. Newman	Rev. O. Clarke* ...	Rev. O. Clarke.
Walworth, Lion Street	Rev. E. Bryan	Rev. W. Miall*.....	Rev. H. Dowson.
Walworth, Horley Street	Rev. W. Jones .....	... ..	Rev. J. George.
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball.
Waterloo Road.....	Rev. F. Wills.....	... ..	Rev. J. F. Sparke.
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. C. Woollacott.
Windmill Street, Hope Chapel	Rev. J. Ede .....	... ..	Rev. J. Ede.

N.B. Collections will be made after these services.

THE MISSIONARY HERALD

TUESDAY, APRIL 27TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 28TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. JOHN LEECHMAN, A.M., of Hammersmith (recently returned from India as one of the deputation), will preach the Annual Morning Sermon on behalf of the Society at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

THURSDAY, APRIL 29TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which S. M. Peto, Esq., M.P., one of the Treasurers of the Society, has kindly consented to preside.

The Committee have pleasure in announcing that the following speakers are engaged:—the Revs. Dr. TIDMAN, of the London Mission; JOHN RATTENBURY, of the Wesleyan Mission; C. STANFORD, of Devizes; H. DUNCKLEY, M.A., of Salford; A. ARTHUR, of Edinburgh; C. LAROM, of Sheffield; and G. GOULD, of Norwich.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. C. M. BIRRELL, of Liverpool.

Service to commence at eight o'clock.

THE MISSION FIELD.

<p>A tornado has laid prostrate in ruins the mission chapel at Clarence, in Fernando Po. In a subsequent page will be found our brother WHEELER'S description of the scene, and to his pencil we are indebted for the drawing which is engraved on our first page. For some time preparations and subscriptions have been in progress for the purpose of erecting a more substantial house.</p>	<p>The erection is now rendered imperative. There have been collected, among the native residents and visitors to the island, about £100 already. A similar amount from our friends in this country would at once effect the object. The health of our brethren continues good, and the work of God is advancing with cheering steps.</p> <p>No subject connected with mission-</p>
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ary operations is, perhaps, of greater interest at the present time, than the employment of native agency. It is intimately connected with the further progress of the gospel in heathen countries, and still more closely identified with the permanence of the truth in those lands where missionaries have proclaimed the glad tidings of peace. The experience of our missionary brother, Mr. PARRY, of Jessore, will be found to throw much light on this subject in relation to India, and to afford a practical answer to the question : How far may native converts be relied upon to act as pastors of native churches ?

The native converts of Bengal form now a large body of Christian people. Some of them are Christians of many years' standing, and have exhibited, in many ways, the reality of the work of grace upon their hearts. Deeply affecting must have been the gatherings of the Association of Baptist churches in Barisal, which took place at the beginning of the present year, and at which not fewer than five hundred native Christians were assembled. Let the festivals of heathenism be contrasted with the courtesy, the love, the faith, the purity of thought and feeling which animated this band of disciples, and who can doubt that the hopeful views expressed by our brother PEARCE will speedily meet with their accomplishment ? Bengal is ready for the gospel. The whole land is before us. Will not the churches of Christ arise and go up to possess it ?

Another interesting fact, indicating the activity that is beginning to display itself among our native Christian brethren, is the formation of a native Baptist Missionary Society. Its second anniversary was held on the 30th of December, and there were present about a hundred converts, interested in the *endeavour to carry the gospel to their*

countrymen. The Society is entirely conducted by our Hindoo brethren, the venerable Shujaat Ali being its president. The Association has opened two preaching places, or chapels, in Calcutta, and for some months past has employed an evangelist ; besides which the Committee and others have regularly been engaged in preaching to the heathen gratuitously. Besides many of the native brethren in Calcutta, others belonging to the churches in the south have become subscribers to their funds. They have amounted in the year to a little more than £28. It is among the objects of these native brethren to contribute to the self-sustaining power of their churches. We cannot but rejoice at this event. It is a sign that the Lord is working with His people.

Notwithstanding the open or covert opposition of the Bishop of Calcutta and some few of his clergy, the marriage and burial acts are at length put into operation, conferring on our Christian brethren, both European and native, the privileges we ourselves enjoy. To the last efforts were strenuously but unsuccessfully made, to have built in every burial ground a high wall to partition the dead of churchmen and dissenters from each other. In one instance the Bishop met with a most signal defeat. He ordered that the bodies of dissidents should be carried into the grave-yard through a small side door ; but that they should by no means be borne to their last resting place through the public and chief portal. With great good sense and Christian feeling the vestry of the church district rescinded the Bishop's decree.

"Perhaps," says the Friend of India "it is humiliating to our national character, in this land of heathens and Mahomedans, that it has required more than fifteen years to obtain the same privileges for Nonconformists which the members of the church of England en-

joyed—that of being married and buried like other Christians, after their own forms. But the victory has been achieved, and the best mode in which we can manifest our gratitude for it, is to enjoy it with calm and grateful feelings, and without a spark of exultation.”

The expressed intention of the Ceylon government to renew its connexion with Buddhism, has called forth a long and able exposition of our sentiments on the connexion of the state with the church, from the pastor and members of the church at Colombo. It is in the form of a memorial to the governor. That such a remonstrance was required will

be evident, from the following language used by Lord Torrington, in one of his latest despatches:—

“In itself, the Buddhist religion is a mild and harmless one, and had as few objectionable points as any heathen doctrine. Unless we interfere with it, it will be destroyed, before another and a purer one is built up in its place, and I am sure I need not point out to your Lordship the danger and misery that must overtake a country divested of any spiritual control.” Anglicanism and Buddhism are the same to the state; either will serve its turn.

AFRICA.

FERNANDO PO.

The event which has deprived our black brethren of their place of worship is thus described by Mr. WHEELER, under date of Nov. 27, 1851.

Destruction of chapel.

In my note to Mr. Underhill enclosed with J. Fuller's letter, I again urged speed with our new chapel; but a stronger appeal now has come. The tornado has spoken for us—the chapel is in ruins! It was a cloudy morning, and close; there was little wind; there had been a little rain before sun-rise, and I thought we were going to have a fine day. Presently—it was a little after six o'clock—the wind a little freshened. The next minute my boy, who was by the front windows, cried, “tornado come.” I looked out, and saw the black cloud hurrying on, and heard the wind coming along with force and speed. The heavy clouds swiftly darkened the sky, and the wind soon lashed round the house, and agitated all the thatch; then down dashed the rain, and I was congratulating myself that now soon the force of the wind would be spent. I heard quick steps, and my cook hurried in from the back of the house, crying, “The chapel is down.” I went and looked out from the back; it was true indeed; a few minutes had done it all—such was the rapid force of the tornado. They were just about concluding the usual morning prayer meeting at our good brother Wilson's when the wind suddenly sounded its “Amen”

over their heads, and so shook the place as abruptly to close it for them. As they hastened out, some espied the ruins of the chapel, and soon many were gathered to the spot. As usual, when rain comes with it, the wind soon moderated, the force of the first blast did all the mischief. I forward a rough sketch. I hope it will reach you soon. It occurred to me that you might like to engrave it for the *Herald*, though not a scene of beauty. The circumstances and associations might give it an interest, and it would plead for our help. How we shall manage now for worship and schools it is difficult to say. The day school had just been removed to the chapel at some inconvenience in consequence of Captain Hamilton taking Longfield House. We shall have to run up a temporary building for the two schools; but I do hope we shall be able to raise enough for an iron-frame school as well as chapel, wood is so perishable. We have raised, or promised about £50, beside the £25 bill of Mr. Horsfall, sent Sept. 1st. The people will do their utmost when the frame comes out; and if the friends in England can help us in this our evident necessity, we should be gratefully encouraged.

Hopeful signs.

The enclosed is another letter written by my cook-boy, Peter Dido, or Peter Bye, who was with Mr. Merrick. I do hope he is under saving impressions, and watch his course with anxious interest; as he understands Imbu well,

and Duallah (his native tongue) partly, he would be very useful as a teacher. I think of engaging another lad—at first to help him, that he may get more time for improvement, and afterwards to take his place as cook, if Peter's piety proves genuine, in order that he may be engaged as an assistant to the mission.

We expect to baptize Gambia Job, my wood and water boy, and gardiner Jaut. He has long been inquiring; and though not of quick understanding, he appears sufficiently to understand the truth, and to be savingly under its influence. He is from Congo, Peter from Cameroons. Though

trained at Bimbia, Gambia is an old mission servant.

I am thankful to say I continue well; not having anything to complain of since the end of October. We have reason for much gratitude that no accident occurred in the falling of the chapel, being happily at an hour when it was empty; half, or quarter of an hour later, the children would have been in. We made arrangements for service in the mission house, and brother Wilson's shop last Sunday, holding the schools in the latter place and in the cottage. Thus nothing will be interrupted; there will only be inconvenience.

INDIA.

JESSORE.

Our missionary brother, Mr. PARRY, thus writes respecting his stations and the native churches and pastors under his care. His letter is dated January 5, 1852.

Advantages of native agency.

I believe it is the will of God that India should be filled with the blessings of the gospel by means of native agency. The labours of native missionaries, from the commencement, have been blessed by God to the promotion of his own glory and the salvation of the heathen. Native agency costs little, which is an important advantage in the present state of the pecuniary affairs of our mission. Native missionaries can bear with exposure to all kinds of weather without endangering their health. The field occupied by us is so immense that we can never expect English labourers to go over the length and breadth of the land, and sow the good seed. For the accomplishment of this great work we must look to native agency.

Progress of the work by means of native agency.

In this place the Lord has graciously raised up many labourers. There are nine labouring with me, and four in the Buresool district. I have asked brother Thomas to allow me to draw four rupees per month for the support of a native teacher and missionary, whom I wish to place in a station which has lately been commenced. In time I hope a native church will be established in Rusoolpoor, which is the name of the new station. At present I must supply the public means of grace. A convert and his wife, who were formerly Hindoos, and two of their boys, one of whom is about ten, and the other eight years old,

with another convert, formerly a Mahomedan and a resident of the above-named village, will avail themselves of the public services. I lately visited all the churches situated towards the south of this place, and spent at each place from three to eight days. I spent four days at Rusoolpoor, and was glad to find that the converts above alluded to were endeavouring to walk as Christians. They hold their former faith in great contempt, and boldly confess before their heathen neighbours, that Jesus Christ, the Son of God, is the only and true Saviour of sinners.

Converts from schools.

During the past two months I and my native assistants have baptized fourteen converts, who, we hope, are sincere believers. Two of those lately added to the church of God belong to the Christian Girls' School. It has pleased the Lord greatly to bless the religious instruction imparted to the children of the said school. Within a year, out of fourteen scholars, eight have believed in the Lord Jesus Christ, and have made a public profession of their faith by undergoing the rite of baptism. The parents of one of the young converts are Mahomedans. The father, about two years ago, brought his young daughter when I was spending a few days at Japherya, and begged of me to educate her, and especially to teach her Christianity. I, of course, most gladly undertook the important charge.

Native churches and native pastors.

With reference to your question, which is thus put forth, "Now what is there to hinder the formation, in every district where a considerable number of converts reside, of a church, over which a native may act as pastor—preaching the word and administering the

ordinances of the house of God!" I reply, without hesitation, No objection exists or can be made to the adoption of native pastors for native churches. I have seven separate and distinct churches, situated in various distant places, the affairs of which are almost entirely managed by independent native pastors, in whom I have every confidence, I visit them two or three times during the year, and assist them in receiving converts. I examine them, to ascertain the degree of Christian knowledge they possess, and their views of sin, and holiness, of righteousness by faith alone, of justification, reconciliation to God, and the degree of gratitude and love they feel towards the Lord Jesus Christ, &c. If I feel satisfied with the replies given by the convert, I ask the pastor for his opinion of the convert; if it be favourable, and the minister of the church bear testimony regarding the consistent walk and conversation of the convert, we all agree to his being baptized. Sometimes I have to interfere in settling any dispute which may happen between the pastor and his flock. In such cases some of the members begetting a party spirit, unite and separate themselves from the church, and have prayers amongst themselves. The great fault of the members of native churches is their disregard, in some measure, of the respect and love they ought to manifest towards their shepherd, in conformity to the word of God. I always endeavour to persuade the members to love and honour their pastors, and not to despise them because they are like themselves. The churches are too poor and small to maintain their pastors. Each pastor has from twenty to forty members. They are chiefly poor labourers, who can only earn about three rupees per month; and those who are lazy about two rupees only. Many of them find it difficult to provide themselves and their wives and children with food and clothing. If a man has a wife and four young children, who cannot assist him in his work, their food will cost them as follows:—

Coarse rice, about 2 hds. or 160 lbs. per month . . .	1 14
Salt and oil for food, and anointing the body, per month	10
Fish, vegetables, tobacco, curry, spices, per month . .	1 0
	<hr/>
	Rs. 3 8
	<hr/>

A couple of dhoolees, and a couple of larrics, which costs about two rupees, and about one rupee for the children's clothes, will serve them for a whole year. It will be admitted that such poor people cannot contribute even the smallest sum for religious purposes. The generosity of native Christians throughout India are in a state of great

poverty; rice, sugar, tobacco, and indigo are the staple produce of this district. Owing to the low price of these articles, the agriculturists cannot give much.

Schools.

The second point alluded to in your letter of the 11th of June, is about each church having its own school. The poverty of the members prevents them from paying above three to four rupees per month for a teacher. Most of the children of the members of the churches are taught to read by their respective pastors. I expect them to perform this duty, and they make no objections. They only devote a small portion of their leisure hours in teaching children.

Itineracy and superintendence.

The pastors of the native churches under my superintendence act as missionaries by preaching the gospel in their own neighbourhood, and occasionally extending their labours to distant markets, situated at the distance of about eight or ten miles from their residence. Occasionally they proceed on preaching excursions, which occupy about two or three weeks on each occasion. Our dear friends with you—the friends and supporters of our missions—cannot object to support the pastors of the native churches, who labour as missionaries, and spend the greatest part of their time in disseminating the gospel. The salaries paid to these useful and valuable agents from the mission funds cannot be considered as a mis-appropriation of the money of the dear people of God in Great Britain. The only fault I have to find with my native preachers, is their great want of activity and zeal. I peruse the monthly journals in Bengalee of eight native preachers, and if I find that they have not been very diligent, I write to them in Bengalee, and kindly suggest to them to labour more diligently, and, at the same time, remind them of the promises of God, to encourage them in their work, and to prosecute it in great faith and entire dependence on God, with persevering supplications for the aid of the Holy Spirit for themselves and their hearers. I correspond frequently with all the native preachers in Bengalee, which is very necessary, and, I hope, beneficial in promoting, indirectly, the great object for which we are jointly labouring.

Help for schools needed.

I have to superintend several schools for heathen and Mahomedan boys, and to seek for subscriptions for their support. Of late our subscriptions have diminished so much, that I was constrained to close a very promising school. We need aid from our dear friends in the school department, which is an important auxiliary to missionary labours.

BARISAL.

The views of our missionary brother, PEARCE, are expressed in the following letter. It is dated Intally, February 6, 1852.

I have just returned home from a missionary tour of upwards of six weeks, during which time we visited the meetings of the Association at Dhan Dhoba, in the Barisal district; and, as the mail will leave on the 8th, I hasten to give you some account of my journey and of the Association meetings, which I hope will be both interesting and encouraging.

The journey.

As to my tour generally, and my labour among the heathen, I shall be brief, as the every-day details of it or them would furnish little beyond what you are accustomed to receive in journals of this nature. Our route lay up the Mata Bhauga, one of the inferior streams which divides the Delta of Bengal, and which, taking a portion of the water of the great Ganges, falls into the Hoogly, about twenty miles above Serampore. We spent about twelve days in this river, and about a fortnight in the Pudya, or Ganges, visiting every important town and village we could find on their banks, in order to proclaim the word of God. Mr. De Monte accompanied me in this journey. After the meetings of the association, we also visited Jessore, the station occupied by brother Parry. Brother Wenger, who joined us at Dhan Dhoba, accompanied us to Jessore. I calculate the length of our journey to have been between eight hundred and nine hundred miles.

Hinduism vanishing away.

In the review of our work, we cannot but feel happy at the manner in which we were almost everywhere received. Crowds of people listened eagerly to our message, and as eagerly received our books. Opposition we found none that is worth mentioning. The impression that has been made upon my mind beyond what I have ever received in former journeys, is that the confidence of the people in Hinduism is gone. Their manner, their tone, their confessions, on many occasions, made me feel this in no ordinary degree. The demeanour of the upper classes is much changed of late. Books were eagerly sought by them especially; in some instances they came a long way to obtain them. As an example of the confessions made, take the following:—

A Hindoo's confession.

At a place called Has' Khali, a large number of respectable persons had been listening to my sermon, several of whom were

young men. One said, "Sir, Christians, I perceive, have greatly the advantage over Hindoos. You have but one Bible, one way of salvation, and one hope of the future; hence you are a united and confident people. But with us nothing is certain, for our shastras are many and contradictory; we have many gods, and many ways; we are divided by innumerable castes, hence all is confusion, uncertainty, and despair. Of the world to come we know nothing." In the middle districts of Bengal we met with very encouraging reception from the Mahomedans also. There is evidently a change coming over them of a marked character. On several occasions the interest they displayed was even beyond that of the Hindoos. Hitherto the Mahomedans have been considered by all missionaries here as a very hopeless class, but such is not the case now, and the large accessions which brother Parry of Jessore has had from among them, confirm my present impressions. The church at Sat-beriah, under his care, is composed entirely of persons who were Mahomedans, and it is still receiving accessions.

Topic of address.

Among the other topics which I dwelt upon in my addresses to the Hindoos, I was led much, in consequence of the subdued state of feeling prevalent, to point out to them the horrible prospects which their religion sets before them in relation to the world to come. Whatever differences and discordant notions there are among the Hindoos, they are all agreed in their belief of the transmigration of the soul. The doctrine of the metempsychosis is common to all sects; hence they are all, literally, "without hope in the world," for whenever they think upon it, it produces no hope, but a dismal, fearful prospect of existence in a debased state of being.

After referring to the mode of address that Mr. PEARCE finds most useful to refute the false theories referred to, he continues:—

Thus we speak, and so the impression of the falsity of the one, and of the truth and excellency of the other, the Christian system is deepening and widening throughout the land, until, I trust, the time will come when there will be a great seeking after God by the people of this land. In this journey I put into circulation a considerable number of scriptures and tracts, with as much care as I could command. In most cases I gave a tract with a copy of the gospels, in the hope that the more familiar topics and style of the one might lead to a careful examination of the other. May the mercy of God succeed these efforts for his glory.

A mission field.

Thus have I now completed my visitation of most parts of the Delta of Bengal, carried on in different directions, throughout the past five or six years, and the result is—the greatly increased conviction which has long taken hold of my mind, that the Baptist Mission would do well—could not do better than to bend its main energies to this section of the vast continent of India. Its immense population, its proximity to Calcutta, its accessibility in all its parts, by means of its water communications, unequalled in any other part of India, the generally superior circumstances and intelligence of the people, and their comparative preparation of mind for the reception of the gospel, added to which, the numerous conversions which have been made in these districts, all combine to draw attention to it, and invite the most energetic labours. It is, moreover, a field hitherto unoccupied by other denominations of Christians, and is left, as it were, for the Baptist Mission. May it be speedily occupied in all its districts by its missionaries.

The Association.

But I must now turn to the meetings of the Association, which were of so interesting a character as to demand special notice. They were fixed to commence on the 13th of January, and we were so happy in the arrangement of our movements in our progress thither, as to arrive at the place of meeting on the very day.

Dhan Dhoba is about one day's journey, by water, north of Barisal, and may be considered the principal station of the district, where the converts reside. It is situated on the north bank of a small stream, which, at the distance of three miles, empties itself into a large river, one of a number which break away from the Ganges, and disembody themselves, at length, into the Bay of Bengal. At this station brethren Page and Sale have erected, within the last year, a large and picturesque-looking building, of two stories in height, the lower one intended for a chapel, and the upper one as a dwelling for the missionaries, when they visit the station. The room below, or chapel, will seat at least four hundred persons with comfort; i.e. according to native ideas. The ground upon which the building stands has some fine trees upon it, and when it is brought into order, according to the designs of the brethren, the whole will present a very charming appearance.

The welcome.

We were greeted, on our arrival, by the brethren and those of the people who had come in, with a most affectionate welcome, and, on going ashore the scene which we beheld added much to the pleasurable interest excited by our reception. Scattered over the ground were groups of people, all apparently in a state of the highest enjoyment or wonder

—for the occasion had drawn together, not only Christians, but numbers of the heathen also. The Christian people—men, women, and children,—were many of them moving about in all directions, affectionately greeting their friends who had come from distant villages. Others were sitting in parties under the trees, singing hymns. Not a small number were engaged in preparing food for the five hundred or six hundred expected in the course of the day. While in two or three places groups of the heathen were sitting in circles, in the midst of which were Christian preachers most energetically directing their attention to the claims of the gospel upon their faith and obedience. The *tout ensemble* was, as I felt at the time, one of the happiest that I had ever witnessed in this country. From the upper story of the building, on our first entering it, we got a sight, too, of the remainder of the people coming in from a distant village, which had a most exhilarating effect upon my mind. Laden with their clothes and bedding for the occasion, they came on with animated steps in one long-continued trail, until I began to wonder when we should see the end of it. It could but remind one of the scenes predicted in the 60th of Isaiah. We were sorry to find that no missionary brother besides myself and Mr. De Monte had arrived, and that none were expected, excepting Mr. Wenger.

The meetings.

The first general meeting took place on Tuesday evening, the 13th. This was chiefly of a devotional character. It was a highly interesting one. The chapel was filled to overflowing. Five hundred persons were supposed to be present, and the best spirit prevailed. The people sang with all their power; and the native brethren who prayed, did so with much emotion. An address, designed to prepare the people for the services of the occasion which had brought us together, was also delivered; and when all this was concluded, as the people seemed unwilling to separate, a brother from Serampore, who had been out with another on a long missionary tour, gave an account of their missionary labour, in a manner that gratified all present. With this the meeting terminated, and we retired to our several lodging-places for the night, realising, in some humble measure, the feelings of the Psalmist when he said, "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who, passing through the valley of Baca, make it a well; the rain also filleth the pools: they go from strength to strength: every one of them in Zion appeareth before God. How amiable are thy tabernacles, O Lord of Hosts." The paucity of missionary brethren led us to dispense at once with the formal business of the association, and to determine to conduct the meetings with a

view solely to the spiritual benefit of the native brethren in this district, and the spread of the gospel among the heathen therein.

Hence the whole of the time of the association was occupied with exercises in the chapel, of a devotional nature, and in preaching to the heathen, which the novelty of the occasion drew to the place in large numbers. It would occupy more time than I can spare, to give a detailed account of the successive services which followed the one described. It is more important, also, to present those particulars which will convey the best idea of the work of the Lord in connexion with this mission. Suffice it to say, that during the four days in which the meetings were held, three sermons were preached by brethren Page, Pearce, and Wenger. The substance of the letters of the churches was communicated to the assembly. Information in efforts for the spread of the gospel, both in Calcutta and throughout Bengal, was also given by different parties. Exhortations were delivered suited to the circumstances of the people. Examinations of their progress of divine truth were conducted, and many prayers offered. In all which engagements the most lively interest was manifested by the people.

Incidents.

Two or three incidents demand particular notice. As the people had recently been giving liberally in order to establish granaries for the relief of the poor, in several of the villages, to the amount of 250 rupees value, it was thought undesirable to ask them to contribute to the funds of the Association. However, they did not think so themselves; and, therefore, they had arranged it between them to do what they could, and bring the sums contributed in the several villages to the Association, and this without the knowledge of their ministers; hence at the close of one of the meetings, they took us all by surprise, by coming and laying on the table the sum of twenty-four rupees, three annas; and when we took the money and commended them for their liberality, a considerable number in the assembly rose and thanked us for accepting this their free-will offerings. This was a most pleasing incident, and one that seemed to us fraught with important consequences.

Distribution of books.

Another incident must not be omitted. During two years past brethren Page and Sale have exerted themselves greatly in promoting education, both among adults and children of both sexes. Schools have been established in several villages both for boys and girls; while at Barisal two boarding schools have been conducted under the immediate care of the missionaries, some of the results of these efforts were witnessed at

the Association. At the close of the meetings it was announced that a distribution of books would be made as a reward to those who had learned to read, and those who desired to have them were invited to come to the table. On this announcement immediately about a hundred applicants came forward, men and women, boys and girls, all presenting their claims, with the greatest earnestness. Knowing as I did the condition of the people four years since, this was a most astonishing and gratifying scene, and a most unmistakable proof of progress among them. At that time scarcely a person was found that could read, and certainly not a woman or child; now how great a number presented themselves, of whom half, as it appeared to me were females. Delightedly did I therefore assist in the distribution; and as the ability of each applicant was tested before a book was given, it was most pleasing to find that in most cases they were fluent readers. With this distribution the meetings ended, and certainly it was a most satisfactory finish. It is important here to add, that brethren Page and Sale are about to open a boarding school for boys at this place, and they have agreed to reside here by turns, a month at a time, in order to conduct it, as well as to attend more efficiently to the care of the stations. It was most gratifying to me to learn from the brethren that chapels have been erected at most of the stations under their care, and suitable men appointed over the numerous flocks.

Review.

What I now saw and heard of the native preachers in this district, I was greatly pleased with; they seemed intelligent, and imbued much with a right spirit for their work. In respect to the people their growth in Christian character was most remarkably evident, and the impression they gave me in particular was that they were conscious of having received the greatest benefits from the gospel, and were full of love and respect to the missionaries, and thankful to God on account of them. Lightness of heart, greetings, smiles, and thankful expressions seem to be the order of the day as long as our intercourse with them continued. Well then, in the review of the whole, may we say, "What has God wrought," for it is his doing, and it is wonderful in our eyes. To Him be all praise and blessing. And what may we not expect in future? There were 200 additions from the heathen during the past year, and the whole community numbers between 1,200 and 1,300 persons under direct Christian instruction; the little one has already become a thousand, and soon, doubtless, it will be thousands. May I express the hope that these beloved brethren at this station will be amply sustained in their arduous labours in this important field of labour?

HOME PROCEEDINGS.

The especial attention of our friends is respectfully called to the series of meetings that are arranged for the annual services of the Society. Let prayer be made to the Father of mercies, that a spirit of devoutness may animate them all, that a lively sense of our obligations to the Redeemer may be felt, and that his Holy Spirit may be supplied in abundant measure to all who may be privileged to take part in them.

On the 6th of March, our dear brethren MAKEPEACE and JACKSON, with their wives and families, left the Mersey in the "William Carey," for the future scene of their labours in Northern India:—Mr. MAKEPEACE specially devoting himself to the ministry of the gospel among the heathen, and Mr. JACKSON to assume the pastorate of the Agra baptist church. By the generous kindness of W. JONES, Esq., of Pwllheli, the owner of this truly missionary ship, our brethren go out without cost to the Society.

We have pleasure in announcing the safe arrival of our brother, the Rev. D. J. EAST, at his destination. He has

already commenced the duties of the Institution at Calabar, and anticipates much pleasure and success in his important work.

Numerous missionary meetings have been held during the past month; in various places in Scotland and at Poplar, by Mr. TRESTRAIL, assisted by the Rev. Dr. HOBY. Mr. UNDERHILL has attended meetings at Prescott Street, Eagle Street, and New Park Street, in London; also at Saffron Walden, Thaxted, Luton, and Wokingham. At several towns and villages in Bedfordshire, our brother, the Rev. JOHN CLARK, has been engaged in advocating the claims of the heathen, and of Jamaica in particular; the Rev. E. CAREY at Woolwich, Loughton, High Wycombe, and King's Hill; the Rev. J. RUSSELL at Keppel Street and Loughton; and the Rev. J. LEECHMAN at Hitchin; and by the kindness of our brethren, the Rev. T. POTTENGER and the Rev. I. NEW, our friends in Cumberland and Montgomeryshire have also been visited. Generally the meetings have been good, and throughout a missionary spirit was manifested.

EXTRACT FROM FAREWELL ADDRESS OF REV. J. MAKEPEACE,

AT BIRMINGHAM, FEB. 3, 1852.

Concluded from our last.

Appealing to the highest motives, I would beseech our pastors to press the subject of missions with greater frequency and earnestness on the consideration of their flocks. As a commencement, I would entreat them to make the missionary enterprise the subject matter of consecutive pulpit discourses, to originate or perfect local organizations, in order that this succession of appeals may be followed up by a plan of sustained and systematic effort. Let them then see to it that the anniversaries be so celebrated, as to be anticipated by the people as a high and solemn festival; and that among the diversified philanthropic and religious societies, our great missionary institute should occupy a conspicuous place. Such a course would infallibly awaken a deep and general

attention to the claims of the heathen, and promote a genuine revival of religion throughout our borders.

I am convinced that the pastors have, for the most part, the remedy in their own hands, and that if they will lead, the people will follow.

And what a sublime moral spectacle would it be, if some of our honoured brethren who occupy first-rate positions amongst us should publicly proclaim that, inasmuch as in this the eventide of the world's history, and the present dispensation, the gospel had not yet been preached as a witness to all nations, and but few qualified men were willing to make the sacrifice, they were prepared to resign their flourishing churches and comfortable homes, in order to go forth on this arduous service!

Shall it be that the emissaries of an apostate church are ready to lay down their lives to extend the dominion of the man of sin,—and shall we refuse to encounter the hazards and risks of subduing the rebellious nations to the obedience of the faith? Indifferent to the spirit of bygone saints, who braved the scaffold and the stake, and ten thousand perils by sea and land, for the testimony of Jesus, shall we leave his sovereign claims and prerogatives to vindicate themselves in the sight of the heathen? Surveying the goodly heritage of religious privileges and spiritual immunities, which have been secured to us by the noble army of martyrs and confessors, shall we sit down quietly to enjoy them, and not care to convey them far and wide to the utmost bounds of earth? "Tell it not in Gath, publish it not in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

If we would secure ampler resources, there must be a more practical identification between the churches at home and the missionaries abroad. Missionaries should be regarded, not so much the *agents of the Society*, but as in deed and in truth, the *messengers of the churches*. Instead of intercourse with distant brethren being confined mainly to official correspondence, let the churches in their individual or associated capacity, communicate freely and directly with the missionaries, and the missionaries with the churches.

Difficulties may suggest themselves, but upon trial these will vanish away. It surely would be a possible and unobjectionable plan for any brother to write once or twice a year to a church or association of churches with whom he may have been identified, and whose sympathies would therefore be the more readily excited on his behalf.

The reciprocal advantages of a periodic interchange of thought and feeling and experience regarding the spread of the gospel in their respective localities would be beneficial beyond all calculation. At any rate it might tend to stimulate the sluggish energies of some who have sunk down into a state of almost passive inertness; and who, above all others, may be prone to murmur at the doings of their fellow Christians, and especially of those who manage the numerous and complicated affairs of our great institutions. Imperfections and differences there must exist, but if there were more of labour there would be more of forbearance and less of complaint. It will ever be noticed that the most active churches are the least quarrelsome, and that those that have been riven by unhalloed intestine strifes are those that have

neglected or cast aside the implements of spiritual aggression. The best antidote against discontent, as well as the best preventive of heresy and schism, will be found in energetic, untiring endeavour for the restoration and enlightenment of those who are ignorant and out of the way.

Consider once again our position in India. Is it not a marvellous and unparalleled phenomenon in the history of nations, that after a series of conquests achieved with unexampled rapidity, that mighty continent should yield its allegiance to this distant and diminutive isle; and further, that there are not on the spot more than between 50,000 and 60,000 Europeans of all ranks and professions, and these scattered over nearly a million of square miles, to exert over 150 millions absolute authority and control? Consider the almost boundless facilities now afforded for the wide-spread promulgation of the gospel among its diversified races; and remember that opportunity is the measure of obligation. From the Himalayas to the sea the country is open before us, and we have nothing to do but "to go up and possess it." The teachers of a pure and uncorrupt Christianity can now do in India what they cannot do in Europe. They can pass unmolested through kingdoms and states with nothing to impede their progress or excite their fear, proclaiming to every creature, without personal limitation, the truth as it is in Jesus. Consider again the result of the evangelization of India upon China, Thibet, and other adjacent heathen realms. The conquest of India to Messiah must hasten the confusion and overthrow of many of the mightiest confederacies of evil to be found in any land, and accelerate the approach of the day when the heathen shall be visibly given unto Jesus for his inheritance. Looking at India then in this and many other aspects, I ask what country under the sun can, at the present moment, possess more attractive charms, or lure by a more potent spell? The attention and resources of every evangelical church should now be directed, with concentrated energy, to its evangelization. I appeal to you as baptists, that you will not for a moment relax your efforts, but resolve, that as you were the first in the field, so you will be the last in the retreat; as you were pioneers in this glorious warfare, so you will ever maintain your post of distinguished honour in the very vanguard of Emmanuel's army. But while you recognize the peculiarly distinctive claims of India, it becomes you to plead and pray and contribute for the advance of this blessed cause throughout the wide circuit of the habitable globe.

ACKNOWLEDGMENTS.

The Rev. J. E. Henderson desires us to return his sincere thanks to—

Mrs. Sing and friends at Bridgnorth, for a valuable box of fancy and useful articles;
Mr. Skeritt, of Loughton, for the works of Archbishop Tillotson;
Rev. S. Brawn, and other friends at Loughton, for several volumes of books.
Mr. Liddiard, of Wanstead, for the sum of five pounds, for Unity station;
Mrs. Nield, and friends at Whitechurch, Salop, for a parcel of useful and fancy articles;
Mrs. Alexander, for the sum of five pounds, for the school at Waldensia;
Mrs. Reynolds, and friends at Ilford, for a parcel of useful articles, &c., for the school at Unity; and to several other friends who have contributed either books or other articles.

To the Religious Tract Society, for a parcel of tracts, for Waldensia and Beththephil.

The Rev. J. Clark, of Brown's Town, who intends leaving England for Jamaica about the end of April, has kindly promised to take charge of the boxes that have been promised, but are not yet completed.

CONTRIBUTIONS.

Received on account of the Baptist Missionary Society, during the month of February, 1852.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>					
Bailey, Mr. W.....	1 1 0	Smith, Mr. Eusebius ...	1 1 0	Highgate—	
Bartlett, Rev. T., Marn-		Smith, W. L., Esq.	2 2 0	Sunday School	1 7 6
wood	1 1 0	Smith, Mrs. W. L.	1 1 0	Islington, South—	
Benham, J. L., Esq.	2 2 0	Smith, Miss	1 1 0	Sunday School, for	
Blacket, Mrs.	1 1 0	Spalding, Thomas, Esq.	1 1 0	Native Preachers ...	0 10 0
Bond, W. H., Esq.	2 2 0	Steinkopf, Rev. Dr.	1 1 0	Mase Pond, on account	18 0 0
Bousfield, J. B., Esq. ...	1 1 0	Stone, Mr. N.	1 1 0	Regent Street, Lambeth,	
Cartwright, R., Esq.	5 0 0	Taylor, James, Esq.	2 2 0	on account	40 0 0
Collins, W., Esq.	5 5 0	Walkden, John, Esq. ...	1 1 0	Shakespeare's Walk—	
Deane, Dray, & Deane,		Waller, Sir Wathen,		Contributions, for	
Messrs.	3 3 0	Bart	2 0 0	Native Preachers ...	0 6 8
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Dunt, Mr. J.	1 1 0	Woolley, Mr. G. B.	2 2 0	Sunday School, for	
Franda, Mr. J.	1 1 0			Native Preachers ...	1 0 0
Goodings, Mr. W.	2 2 0	<i>Donations.</i>		Wild Street, Little—	
Graham, Thos., Esq.	1 1 0	C. F.	1 0 0	Collection	7 0 0
Gresham, Stephen, Esq. ...	2 2 0	Gouldsmith, Mrs., for		Windmill Street, Hope Chapel—	
Grove, M ^r . T.	1 1 0	Scriptures in Jamaica	5 0 0	Sunday School	0 8 6
Haddon, Mr. John	2 2 0	J. C.	33 0 0		
Hancock and Rixon,		Do., for Jamaica The-			
Messrs.	1 1 0	ological Institution	5 0 0		
Hanson, Jos., Esq.	2 2 0				
Harwood, J. U., Esq. ...	1 1 0				
Heriot, Mr. J. J.	1 1 0				
Hodge, Mr. T.	1 1 0				
Johnson, Mr. G.	0 10 6				
Johnson, Mr. W.	1 1 0				
Jones, Charles, Esq.	2 2 0				
Jones, J. M., Esq.	1 1 0				
Low, James, Esq.	1 1 0				
Lushington, Right Hon.					
Stephen, D.C.L.	3 3 0				
Mann, Mr. Joel	1 1 0				
Martin, Mr. T.	1 1 0				
Meredith, Mr. J.	1 1 0				
Merrett, Mr. T.	1 1 0				
Merrell, C., Esq.	2 2 0				
Napier, T., Esq.	1 1 0				
Olney, Mr. W.	1 1 0				
Overbury, Mr. B.	1 1 0				
Peck, Brothers, Messrs.	1 1 0				
Phillips, Mr. T.	1 1 0				
Poole, M., Esq.	1 1 0				
Potter, Mrs.	1 1 0				
Prosser, Mr. E.	1 1 0				
Rawlings, Mr. D.	2 2 0				
Ridgway, Thos., Esq. ...	5 5 0				
Rippon, Mrs. T.	5 0 0				
Roe, Mr. F.	1 1 0				
Sharp, Mrs.	1 1 0				
Shaw, Mrs.	1 1 0				

FOR APRIL, 1852.

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Wallingford—		£ s. d.		DEVONSHIRE.		£ s. d.		Soho Street—		£ s. d.	
Contribution, addi-				Bampton—				Proceeds of Lecture		1 0 0	
tional		1 1 0		Contributions		1 0 0		Lumb, Rosendale—			
Do., for Native				Bideford—				Sunday School, for			
Preachers		2 1 6		Angas, Miss		10 0 0		Native Preachers ...		0 13 0	
Windsor—				Do., for Translations		10 0 0		Oldham—			
Collection		7 17 8		Kingbridge—				Contributions, addi-			
Contributions		8 6 11		Collections		4 11 4		tional, for Native			
Do., Sunday Schools		1 13 0		Contributions		8 11 4		Preachers		0 8 0	
Do., for Native				Less expenses		13 2 8		Rochedale—			
Preachers		0 19 6				0 14 6		Contributions, for			
Less expenses		18 17 1		Essex.				Native Preachers ...		1 5 0	
		0 7 1		Waltham Abbey		3 0 0		Sabden—			
Wokingham, on account		18 10 0						Foster, George, Esq.,			
		15 11 8						for Jamaica Theo-		50 0 0	
								logical Institution			
								Do., for Serampore			
								College		50 0 0	
								Tottlebank—			
								Collection		2 11 1	
								Contributions		6 14 1	
								Do., for Native			
								Preachers		1 5 2	

SOMERSETSHIRE. £ s. d.		WORCESTERSHIRE. £ s. d.		Haverfordwest— £ s. d.	
Chard—		Perahore—		Collections	29 0 0
Contributions, for		Contributions, for		Contributions	94 17 6
<i>Native Preachers</i> ...	1 0 0	<i>Do.</i>	100 0 0	<i>Do.</i> , Juvenile.....	5 2 6
Tiverton—		YORKSHIRE.			120 0 0
Contribution.....	1 0 0	Bedale—		Less expenses	0 14 0
<i>Do.</i> , for <i>Native</i>		Contributions, for			119 6 0
<i>Preachers</i>	0 16 6	<i>Native Preachers</i> ...	3 0 0	Pembroke—	
STAFFORDSHIRE.		Leeds—		Collection	2 13 7
Walsall, Goodall Street—		Contributions, for		Salem—	
Sunday School, for		<i>Native Preachers</i>	0 10 0	Collection	1 0 0
<i>Native Preachers</i> ...	2 0 0	<i>Do.</i> , Juvenile Association, for <i>do.</i> ...	1 10 0	Contributions	0 7 0
SUFFOLK.		Slack Lane—		Smyrna—	
Eye—		Contributions, for		Collection	0 9 5
Contributions, for		<i>Native Preachers</i> ...	0 10 0	SCOTLAND.	
<i>Native Preachers</i> ...	2 0 0	Steep Lane		Edinburgh—	
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THE
BAPTIST MAGAZINE.

MAY, 1852.

MEMOIR OF THE LATE REV. CHARLES SHARP,

OF BRADNINCH.

BY THE REV. CHARLES BAKER.

MR. CHARLES SHARP, the subject of this brief memoir, was born at Salisbury in the year 1775. He was not favoured with pious parents or connexions. Early in life he was apprenticed to Freemantle and Co., wholesale linen drapers of Salisbury. For several years during this period of his life he was very gay, and fond of worldly amusements; he had little or no regard for the sabbath; in short, he was "without God and without hope in the world." Among other apprentices in the shop was a Mr. Rowe, who afterwards became a baptist minister. He was in the habit of attending the ministry of the late Mr. Saffery, and sometimes accompanied him into the country and in his open-air services. On this account, Rowe came in for a large share of ridicule from his companions in the shop; and I have often heard Mr. Sharp acknowledge with sorrow that he was one of the worst in this petty persecution. After enduring their re-

proaches for a lengthened period, Rowe one day said with great tenderness, "Oh, Charles, why do you act thus towards me? Have I done you any harm? I cannot bear it, Charles." Mr. Sharp turned away from him in a most contemptuous manner, but the arrow of conviction sank deep into his very soul, his conscience told him that Rowe was right. He endeavoured to hide his feelings, and felt desirous of retiring to some secret place where he might give vent to the emotions of his overburdened spirit. Such a place was at last found, and here his grief was of the most agonizing description. He felt deeply on account of his unkindness to Rowe, who had always treated him as a friend and brother. Rowe presently observed that Sharp was no longer a persecutor, and that his mind was deeply affected. He spoke to him and found him ready to converse on spiritual subjects. This agreeably surprised him, and he ventured shortly after to invite

him to attend the open-air service the next Lord's day morning, which he promised to do. The word was accompanied with divine power; it reached his heart. His attendance on Mr. Saffery's ministry now became frequent, and he resolved to break off from every evil practice. He went so far as to alter the style of his dress, thinking that his former garments indicated the vanity of his mind. "Here," he one day observed to the writer, "a legal spirit crept in, and I was going about to establish my own righteousness, but I was ignorant and inexperienced."

About this time his apprenticeship expired, and as he had given satisfaction to his employers, they gave him ten guineas and engaged him as an assistant, promising to increase his salary five pounds per annum during the time he remained and gave satisfaction. But Mr. Sharp continued to attend with the baptists, and dissenters were much disliked in Salisbury at this period. This unchristian spirit manifested itself in deeds as well as words, and Mr. Sharp always considered himself the victim. One day, shortly after the above-mentioned agreement, one of the dignitaries of the cathedral (and a customer) dined with the principal of the firm with which Mr. Sharp was connected; and the next morning he was told that his services were no longer required. He endeavoured to ascertain the cause, but his inquiries were evaded. He was now out of a situation; but was shortly after introduced by a friend to a large mercantile house in London, the principals of which were pious dissenters: this was in the year 1795. Mr. Sharp now attended the ministry of Mr. Booth. He often experienced indescribable anguish while he listened to the heart-searching appeals of this faithful minister of Christ. For some time his distress of mind was so great that, in the midst of his engagements he was obliged to

lay down his pen and run to Mr. Booth for comfort and instruction. Subsequently, his spirit was so bowed down in the remembrance of past sin, that he determined to relinquish his situation and return to his home. There he passed two months in mental anguish, refusing to be comforted. During this period the bible was his constant companion, and the throne of grace his daily refuge. At last he was led to exercise faith in Jesus Christ as his Redeemer, and his burdened spirit was relieved, and he could say, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away." He returned to London, and was again received by his former employers.

In the month of March, 1796, he was baptized on a profession of his faith in Christ, in Devonshire Square chapel, and shortly after received into the church under the pastoral care of Mr. Booth, in Goodman's Fields. He attended Mr. Booth's ministry about five years, during which time he became engaged to and married his late wife, who was a member of the church under the care of the Rev. Rowland Hill. Mr. Sharp now took up his residence at Chelsea, and attended the ministry of Mr. Hughes of Battersea. After some time Mr. and Mrs. Sharp communed with the church at Battersea. He told Mr. Booth that distance from Goodman's Fields had induced him to do so. Mr. Booth gravely said, "Well, brother Sharp, I should not have done so." The church at Battersea was an open communion one, and Mr. Booth's sentiments on this question are well known. But here Mr. Sharp enjoyed much spiritual prosperity, and frequently united with the young men of the congregation in their meetings for prayer and other religious exercises.

In the year 1803, Mr. Sharp commenced business at Ashford in Kent, as

is evidenced by a letter addressed to him by Mr. Booth, who says: "I am glad to hear that you are comfortably settled; may the Lord direct all your steps, and render you both useful and happy. I am an old man, my asthma increases, my work seems to be nearly done, and my dissolution at hand. May I be found quite ready." In this neighbourhood it appears by a letter from Mr. Hughes that Mr. Sharp began to exercise his gifts by preaching in the village of Bethersden. At first he read Burder's sermons with Mr. Hughes's approbation, but in the same letter Mr. Hughes added, "If the people, after all, fall off, or seem listless, you must set at it with an extemporaneous (or rather unwritten) pell-mell." In the year 1806 his preaching was approved by the church at Battersea, and he was recommended to make known to his fellow men the unsearchable riches of Christ. In a short time the house in which he preached at Bethersden was too small to contain the congregation; much good was done, and a church was formed in 1807, consisting of thirteen members, and Mr. Sharp became the pastor. Difficulties of a pecuniary kind induced him to remove from Ashford to Helston in 1809.

During his residence at Ashford he had several providential escapes from death. Once he was thrown from his horse and fell on his head with great violence, but sustained no injury. At another time he fell over a precipice, and escaped unhurt. And lastly, one night as he was returning from Bethersden he was met by three men who appeared to be soldiers, and robbed of his watch and some money, but through the gracious interposition of God they offered no violence to his person.

He resided at Helston about six years, where God blessed his labours to the conversion of many souls. Here he commenced a sabbath school (as he had

previously done at Ashford and Bethersden), which soon numbered a hundred and twenty children. In the year 1814, having experienced several discouragements, arising principally from the opposition of a senior deacon of hyper-Calvinistic sentiments, he left Helston, and by the earnest entreaty of John Saunders, Esq., of Plymouth, he was induced to settle at Bradninch, with the view of establishing a baptist cause there. His efforts were blessed, and here for more than thirty-seven years he continued to make known the gospel of Christ. He was untiring in his efforts to benefit the people of the town and neighbourhood, by teaching and preaching. He originated, with the assistance of a few friends, the day schools which we have in connexion with our congregation, and it is probable that there are hundreds in the neighbourhood who would have been unable to read or write but for his self-denying exertions.

But while he was a friend to free and unsectarian education, and strove in every possible way to promote the good of his fellow men, he had to contend with much opposition, and his hopeful and sanguine spirit was ready at times to sink in him. May 6th, 1842, he writes:—"This day is the anniversary of my coming to settle with the congregation at Bradninch, twenty-eight years ago. Being greatly pained to see so little good effected by my ministry, I was much cast down in my mind, and ready to fear my work was done." He concludes by praying that the Lord would revive his work, and enable him to finish his testimony with joy; and his prayer has been heard.

Since the settlement of his successor in 1845, he has but seldom been well enough to preach on the Lord's day, but he could constantly say, "Lord, I have loved the habitation of thy house."

He was never absent from any public service unless from necessity.

For several years he has been gradually failing. One pin after another was removed from the tabernacle until the last was taken, and the tenant left to take possession of "a house not made with hands, eternal in the heavens."

"Happy soul, thy days are ended,
All thy mourning days below."

In the month of May last he appeared to be rapidly approaching his end. He then said to me in one of my visits, "I wish to tell you how good the Lord has been to me; this morning my attention was directed to the second chapter of Paul's epistle to the Ephesians: 'And you hath he quickened who were dead in trespasses and sins.' The fourth verse particularly struck me: 'But God who is rich in mercy for his great love wherewith he loved us,' &c. Then passing on to the eleventh and twelfth verses: "'Wherefore, remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world.' I do remember my horrible state," said he, "and I humbly hope and firmly believe that God who is *rich* in mercy has brought me out of it. I then take in the concluding part of the chapter; 'Now then, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God,' &c. Yes," he repeated with emphasis, "a fellow citizen with the saints; this is what I have long been praying for—I have long wished to be able to say in the full assurance of faith, 'My beloved is mine and I am his;' but hitherto I have been subject to bondage through *fear of death*. Now this fear is gone

and I can say, 'O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ,'" 1 Cor. xv. 55. He then spoke of the comfort he derived from the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John's gospel, and that sweet passage in Philip. iv. 6, he said, "keeps me in a praying frame all day long; 'Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.'"

The next time I called he said he felt better, but was confident his stay in this world would not be long. "I am as a servant waiting for the coming of my Lord. My lamp is trimmed and my light burning." In prayer I made some allusion to his usefulness, not with a view to magnify the creature, as he would have felt, if he had allowed me to finish the sentence, but he would not, he laid his hand on my arm, and said with emphasis, "Spare me, spare me, Christ is all." When I next saw him he appeared in the same happy frame of mind. "I am waiting for the Master," said he, "with my loins girt and my staff in my hand." He then spoke of his early history and with peculiar pleasure of having been favoured to hear Mr. Booth, through whose instrumentality he had been led to an acquaintance with doctrines which had been dear to him through life. "I had no Socinian heresy there," said he, "but you know that I have not confined myself to doctrinal truth, I have always delighted to proclaim the freeness of gospel blessings, and that it is the *duty* of all who hear the gospel to give it a cordial reception."

The bible appears to have been his constant companion, and for many months he scarcely ever read any other

book. "Thousands of pearls and rubies," said he, "are nothing to the bible."

It is unnecessary to multiply examples of his child-like dependence on God, "Without me ye can do nothing," was a passage which found a constant home in his mind, and was entertained as a most welcome guest.

After some months, transport gave place to calm and settled peace, and as his physical strength was increased a little he employed himself for some time in distributing tracts in the town, and in visiting and praying with his Christian friends, but it soon became evident to all that the time of his departure was at hand.

Through a long life he had wept with those who wept, and this trait of his character appeared to the last. On hearing of the lamented removal of a young lady of the congregation (Miss Greene) who died the Lord's day previous to his own departure, his first impulse was to visit the bereaved and sorrowing family to minister consolation, but his feeble frame was too weak to enable him to accomplish his wish. He was compelled to relinquish his design, and he sent a line expressive of his sympathy. However he could not rest until he had seen some of the bereaved family with whom he offered prayer, and it was remarked to me that this prayer was quite connected, and the mind appeared still vigorous. But it was a last effort. His race was nearly run. The setting sun gave out a softened light as it was sinking in a cloudless sky beneath the horizon. Within twenty-four hours after this interview his emancipated spirit winged its way to the mansions of the blessed.

The last time I saw him was the day before he died, he appeared very weak, but was still able to walk about his room without assistance. His mind was calm, his hopes centred in Christ; "If we are found on the 'Rock of

ages,'" he said, "all will be well: 'Christ is all and in all.'"

At two o'clock the next morning (Oct. 15th, 1851), a low moaning was heard in his room, and one short petition was offered, "Dear Jesus, help me." His nurse entered, but he was unable to speak. Medical advice was procured, but it was unavailing. He gradually sank, until nearly six o'clock, when, without the least struggle or groan, his heaven-born spirit broke her fetters, and, winged her way to the regions of immortality and eternal life.

But perhaps the reader will be disposed to ask, as he reviews this brief sketch, "Had Mr. Sharp no imperfections?" We answer Yes, and few men ever more deeply deplored them than he. There was a sort of quickness of temper, which sometimes led him to act contrary to his better judgment. It was this gave to the reproofs and discipline of our revered friend the appearance of severity at times. This quickness of temper brought distress and darkness on his mind, and led him to humble himself deeply before God. We could fain wish that all who are troubled with irritable tempers felt the same distress follow, and were led to apply afresh to the Saviour for grace to mortify the deeds of the body and to crucify the flesh.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Apply daily to the same open fountain. Trust in the same Almighty and all-sufficient Saviour. Rely on the assistance of the same sustaining Spirit to enable you to overcome your great enemy, the devil, and your own corruptions, and to walk in the way of holiness, then:—

"Yet a season, and you know,
Happy entrance will be given,
All your sorrows left below,
And earth exchanged for heaven."

The funeral of our departed friend was attended by a large concourse of people of various denominations, and it has been determined to erect a tablet to perpetuate his memory, for which purpose £15 have been subscribed by members of his own and other congregations in the town, who are anxious to testify their respect for one who had lived to do good.

Chapel House, Bradninch.

The inscription on the tablet is, "In memory of the Rev. Charles Sharp, the first, and for thirty-one years the faithful pastor of the church of Jesus Christ in this place, who departed this life, October 15, 1851, aged seventy-seven years."

Assiduous in the discharge of his ministerial duties, and in the daily instruction of the young, he secured the esteem of the members of his own and other congregations in this town, at whose united expense this tablet is erected.

THE PROPHETS.

NO. VIII. PROPHETICAL AUTHENTICITY.

THE subject of this paper would be better indicated, probably, to some readers by the title "*Horæ Propheticae*," the design of it being, in imitation of the well-known treatise of Paley, from the unstudied coincidences which may be observed between the prophetic and historical books of Scripture to deduce an argument favourable to the authenticity of each of them. As a larger proportion of the paper will be taken up in deriving the "*historic*" authenticity than the other, we might also have denominated the paper "*Prophetic Attestations*."

It is not necessary, in order to make the two kinds of records bear on the truth of each other, that we should previously settle their respective dates. We freely admit that various of the historical books of scripture were in existence when the prophets wrote; we have no doubt that the prophets were familiar with these books: at the same time we hope to show that many of the confirmations which they supply to the *statements of these books* are so easy

and unforced as to have all the value of separate testimonies. The allusions which embody these confirmations are, many of them, so indirect in their nature; they occur often with such important differences; they are inwrought for the most part so unartificially into the web of the prophecy; and they exhibit sometimes the fact or facts narrated under such new aspects as prove them to proceed from independent authorities.

Let us take first an example or two of indirect or oblique allusion. The sixteenth chapter of Isaiah's prophecies commences as follows: "*Send ye the lamb to the ruler of the land from Sela to the wilderness, to the mount of the daughter of Zion.*" What is this *lamb*? The whole passage is a part of a prophecy entitled "*The burden of Moab*," which extends through two chapters. (Isa. xv., xvi.) We must therefore look for the solution of our query to the historical notices which we have of the relations between Israel and Moab. Now it is only by comparing one or two

of these notices that we arrive at a sufficiently satisfactory account of the nature of the lamb spoken of. First of all we read, 2 Sam. viii. 2, that the Moabites, after their defeat by David, became his servants and brought gifts, i. e. *tribute gifts*. This tributary subjection would seem to have continued till the time of Jehoram, king of Israel; for we read in 2 Kings iii. 4, that the king of Moab, who is there styled a *sheep-master*, "rendered unto the king of Israel, a hundred thousand lambs and a hundred thousand rams with the wool." The next verse, however, informs us that in Jehoram's reign this was discontinued, for that "the king of Moab rebelled against the king of Israel." We give the steps remaining to our conclusion in the words of Dr. Henderson, whose very probable conjecture it is that on the division of the kingdoms under Rehoboam the allegiance of the Moabites had been transferred to the Israelitish crown. "It is in all probability," says Henderson (Comment. in loc.), "to some such tribute which had been withheld that reference is here made, לַאֲמֹל 'lamb' being used collectively for 'lambs' — *the lambs due* to the ruler of the land, i. e. of Judah. They were originally sent to the king of Israel; but Isaiah knew of only one legitimate king of the Hebrews whose residence was, as here expressed, on 'Mount Zion.'"

Supposing this explanation of the phrase to be the true one (and it appears to ourselves as just as it is ingenious) what coincidence, we would ask, could bear less trace of concert or collusion? Of the two kinds of tribute paid by the Moabites one only is specified; this is mentioned in the singular rather than the plural: it is not connected with the sovereign who last received it, nor with the region we should have expected it to be sent from. *Sela*, to such of our readers as

understand it to be Petra,—the celebrated Petra whose excavations have recently attracted so much attention,—it will be evident is no part of the territory of *Moab* but of *Idumea*.* Here then the diversities are more numerous than the points of resemblance; nay, there is but a single point of resemblance, and this is one which it needs some care and pains-taking to make obvious.

We shall find a like union of resemblance with diversity in the next example which we notice, for which we go to Zechariah. In ch. xii. 11 of that prophecy the mourning with which the Jews will hereafter review their conduct to their Messiah is compared to the mourning of *Hadadrimmon in the valley of Megiddo*. Now here a very slight acquaintance with the scripture histories suffices to remind us that the mourning alluded to is that which took place in Judea on the death of Josiah (see 2 Kings, xxiii. 29; 2 Chron. xxxv. 25). But why is this mourning called "the mourning of Hadadrimmon." Here the history is silent, and we are reduced to depend on the testimony of Jerome that Hadadrimmon was the name of a place in the great plain of Esdraelon near to Megiddo. What less like studied and forced conformity than this? The prophet fixes the general scene of the calamity like the historian, but adds a more particular designation of it from his own sources of information.

To return, however, for a little to the chapters which supplied us with our first instance. We may be said to have in these chapters something like a topographical survey of Moab, a sort of synoptical view of the chief places within its borders. Now such a view we have, also, in one of the books of

* For an explanation of this difficulty, see Henderson.

the Pentateuch: see Numb. xxi. 25—31, and especially ch. xxxii. 3, 34—39; these passages presenting us, indeed, with what amounts to a list of the Moabitish chief towns. Of course, that the names of most of these towns should occur in the prophecy of Isaiah was inevitable; yet who will say that the transcription is that of a compiler? We meet with the same names, it is true, but we do not meet with them in the same order. We meet with them, but it is with additions and subtractions. Some have disappeared from our page altogether; in their stead others have come. These are just the changes in the geography of a territory which the lapse of a few centuries would lead us to expect; the substantial landmarks and principal centres of population remain, but of the other spots some have risen, and some have sunk in importance. We have accordingly just that degree of confirmation to the accuracy of the historian for which reflection would prepare us. We have not the confirmation of a copyist, but we have that of a subsequent observer. The identities of the names attest the fidelity of the first writer: the diversities are such as time would occasion. Both the identities and the diversities are in the historian's favour.

Our next example will involve a reference to the preceptive part of the Pentateuch. In the fourth chapter of the prophecies of Amos, at verses 4 and 5, we read as follows: "Come to Bethel and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and *your tithes after three years: and offer a sacrifice of thanksgiving with leaven*, and proclaim and publish the free offerings; for this liketh you, O ye children of Israel, saith the Lord God." From the language of the two opening clauses here, it is evident that the four remaining exhortations are ironical, and that

their purport, in more general terms would be, "Observe, if you please, all the ceremonial enactments of your law, and with all the punctuality and formality possible." Now among these exhortations it is only the two intermediate ones which call for any remark. The "three years' tithes" and the "leavened offerings" occasion us at first some surprise. We are not, from what we read in the sacred histories, familiar with oblations of this class. No case of either observance comes before us in any part of these histories. And yet, on turning to the original ritual, we find each observance prescribed—each too on more than one occasion. See Lev. vii. 13; xxiii. 17; Deut. xiv. 28; xxvi. 12. We have here then all the evidence of internal honesty. Can any coincidence be imagined less salient or less open to suspicion than this? Who would expect to find among the idolatrous Israelites minutiae of obedience of which no traces exist among the Jews? But for these exhortations, we should have supposed that the enactments in question, like those respecting the sabbaths of the soil (see 2 Chron. xxxvi. 21), had been tacitly suffered to go into disuse. We should only, to say the least, have been able to infer the practice from the precept, as sometimes we have to infer the precept from the practice. The passage in Amos affords us a glimpse into the actual working of the Mosaic constitution. It shows us that even less prominent parts of the machinery continued going. It reminds us of the streams, some real and some fabulous, which, after a long subterraneous progress, re-appear suddenly in some new and unexpected region. Multifarious as were the prescriptions of the ancient ritual, and likely not a few of them to slip out of use as easily as they do from our memories, we yet see that none of them were meant to be otiose or dormant.

We spoke of the *new aspects* under which prophetic statements sometimes exhibit historic occurrences. A good illustration of this, we think, will be found in the following passage from the twenty-eighth of Isaiah. It is the denunciation which is contained in the twenty-first verse: "For the Lord shall rise up as in mount *Perazim*, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act." What is the first of the divine manifestations here referred to? It can be no other than the interposition on behalf of David and his army, recorded in 2 Sam. v. 20. Among other defeats of the Philistines at this time, one took place at a spot called "*Baal-perazim*." Nothing remarkable appears to have distinguished this defeat from others, either as to the formidableness, or as to the number of the enemies slain. The whole account of it, as well as of the previous hostilities which occasioned it, is despatched in four verses. After the more splendid military achievements of David, we pass it over as inconsiderable. Yet what is the impression given us of it by the prophetic allusion? It is evidently treated as a signal display of divine prowess. It is held up as a celebrity which might well serve as a model for others, and full of instruction and warning. Our reasoning from this representation of it is as follows. To exhibit an historical incident in a light thus novel shows that the prophet was no mere echo of the historian; that he was not servilely intent on walking in his predecessor's track. It shows that their consonance, where they do agree, is that of two distinct minds. It lends the greater weight, therefore, to their opinions, whenever they are an instance of this consonance, the two writers painting the same transaction in similar colours. It will be sufficient to

cite, as an illustration of this, Hosea's advertences to the atrocity at Gibeah; see Hosea ix. 9; x. 10. In the absence of the prophet's twofold reference to this outrage, we might have supposed that it had but slightly impressed or affected the nation. No sign of humiliation on account of it appears in any national act, nor does any national lyric brand it with his censure. We almost feel, as we pass from one inspired book to another, as if it had not excited the horror which it deserves. At last the prophecy of Hosea comes in to our relief. The stain is there seen to be indelible. The judgment of the historian (see Judges xix. 30) is re-affirmed, and we are taught, by a new instance, not to construe silence into indifference or connival.

It would be only going over ground along which no guidance is needed to remark on the frequent allusions of the prophets to the more memorable portions of the national history. The wonders of the Exodus and of the Red sea—the splendid theophany at Sinai—the triumphs which marked the entrance into Canaan—the repulse of the Assyrian invasion; these and other topics formed a stock of interest from which they were never weary of drawing. We may, however, notice, in proof of their value as witnesses, a different class of facts which they have preserved to us. These are facts which we might style the *ἡπᾶς λεγόμενα* of history; facts which have come down to us only through the prophets. It is solely, e. g., from them we get any information as to the fall of the Egyptian Thebes or Diospolis, called by the prophet Nahum "*populous No*," i. e. Noammon (see Nahum iii. 8). Apart from them we should have no knowledge of the migration of the Syrians, (see Amos ix. 7), or of the earthquake in the reign of Uzziah. This latter fact is attested by two prophets, Amos and Zechariah

(see Amos i. 1, Zech. xiv. 5), but by both incidentally. Another interesting instance of this nature is Jeremiah's account of the Rechabites (see Jer. xxxiv.) This singular episode bursts upon us with all the effect of surprise. We have indeed the name of the ancestor of this people once or twice in the inspired histories (see 2 Kings x. 15, 16; also 1 Chron. ii. 55), but this is all. No hint is given in either passage of any peculiarity in his habits or opinions; nothing said which would induce us to invest him with a patriarchal character. We gather from the brief record in the Kings that he was a man of repute and influence in his day, but no more. How slender a basis this, were it all, for the episode which the prophet introduces! How impossible to believe that this episode was a structure on that basis. Little divergences like this enforce on us the conviction that the prophets were no mere retailers of historic stores; that it was no part of the anxiety which they felt to prop up the credit of other authors; but that they took their stand on their own authority, and their own title to credence.

It is in the nature of things that the historians should rather be aids to the interpretation of the prophets than vouchers for their authenticity; but such confirmation as is possible from the former is not wanting. It is somewhat that a comparison of the two does not bring to light any anachronisms in prophecy, and this is nearly as much as can be expected. Were any of the numerous allusions which the prophets contain to historical transactions inconsistent with the professed era of their authorship, this would be a presumption against their authenticity. It would be decisive, for instance, against the authenticity of Isaiah were the re-

ference to Megiddo, already noticed (see p. 267), found in his writings. It would be strong presumption against the authenticity of Jeremiah did Ezekiel's mention of Daniel with Job and Noah (see Ezek. xiv. 14, '20) come before us in his. But so far as we are aware, no violations of chronological truthfulness of this kind have been detected. Even as painters of manners, the prophets will be found faithful mirrors of the fashions of their times. Although, e.g. they all join in complaints of national corruption and degeneracy, it is not the same forms of corruption which they reprobate. The women, e.g. in Isaiah's time, do not make cakes to the queen of heaven (see Jer. vii. 18), nor do those in Jeremiah's weep for Tammuz (see Ezek. viii. 14). It is only in the prophets whose mission was to the ten tribes in particular, that we are reminded of the worship of the calves. Conformity to heathenish customs is not charged as a sin of equal prevalence both before and after the captivity. These proprieties of time and place are confessedly minute, but they all concur to show the genuineness of the prophecies. They are all, in their degree, verifications of the accuracy of the titles prefixed; they are just those parts of the impression on the coin which it would be least easy to counterfeit, and which therefore to a practised eye ascertain the whole to be sterling metal.

In the preceding observations we are aware that we have done no more than collect a few sheaves, or more truly, perhaps, a few ears from a plenteous harvest field; but we hope enough has been gathered to induce others to thrust in their sickle. We have little doubt that a patient collation of the two classes of inspired writers would furnish materials for a work as complete and as conclusive as the *Horæ Paulinæ*.

ON THE ARGUMENT FOR INFANT BAPTISM DERIVED FROM THE WRITINGS OF TERTULLIAN.

BY H. J. RIPLEY, D.D.

Dr. Woods next produces Tertullian as testifying to the existence of infant baptism in his day, that is, near the end of the second century, or in round numbers, A. D. 200. Here he has an unexceptionable witness. No one can doubt it—see Tertullian's treatise *De Baptismo*, § 18—that the practice then existed. At Tertullian's period, we emerge, so far as historical evidence of infant baptism is concerned, from darkness into light. But when Dr. Woods says, p. 398, that the language of Tertullian proves infant baptism to have been the general practice, he transcends his authority. Tertullian's testimony is a clear proof that the practice existed in North Africa, but not that it existed in Asia Minor; nor is it a clear proof that it was universal even in North Africa. He dissuaded from the practice. And the fact that so learned and so frank a man as Tertullian, at an age so near to the apostolic, objected against it, induces a strong suspicion that he knew it was not an original practice of Christianity. But precisely how to argue about the fact that the first unquestionable witness of infant baptism is also an opposer of it, is so much a matter of mere probability, and one respecting which a man's private views and prepossessions will so much influence him, that I prefer not thus to beat the air. I rather invite attention to a remark or two of Neander's, whose investigations, and ability to estimate historical circumstances entitle his opinion on such a subject to great weight.

In his *History of the Christian Religion and Church*, vol. i., p. 312, he says, "Immediately after Irenæus, in

the last years of the second century, Tertullian appears as a zealous opponent of infant baptism: a proof that the practice had not as yet come to be regarded as an apostolical institution; for otherwise he would hardly have ventured to express himself so strongly against it." So in his work entitled the *Spirit of Tertullian*, p. 207, he says, "For these reasons Tertullian declared against infant baptism, which at that time was *certainly not a generally prevailing practice*; was not yet regarded as an apostolical institution. On the contrary, as the assertions of Tertullian render in the highest degree probable, *it had just begun to spread*, and was therefore regarded by many as an innovation."

So likewise Matthies says, p. 191, "Tertullian, who, as everybody knows, laboured with the utmost zeal to preserve every church institute, as being of apostolic origin, yet vehemently opposes the practice of baptizing infants; whence, it is evident, that infant baptism had come into use, certainly in the Carthaginian church, and that it was regarded as an institute which did not proceed from Christ nor the apostles." Again, p. 193: "Since Tertullian was a very strenuous advocate of ecclesiastical tradition, and most unfriendly to changes, with the exception of Montanism, it is obvious that the custom of infant baptism was not yet, at that time, prevalent in all the churches."

In coincidence with these views are the remarks of Krabbe, in his essay on the Apostolical Constitutions, appended to Dr. Chase's edition of the *Constitutions*, p. 420—"Exactly at the time

of the origin of our Constitutions, it was when infant baptism and the baptism of persons grown up existed together. Till the fifth century this continues, and the baptism of the grown-up is the more prevalent; but *then* pædo-baptism predominates, and completely displaces the baptism of adults. It is well known how very

zealously Tertullian opposed infant baptism; and although the council at Carthage, A.D. 253, with Cyprian at their head, declared themselves in its favour, yet only in the African church from that time it came gradually to prevail. In the Oriental church, on the contrary, the earlier usage remained till the fifth century."

FEMALE INFLUENCE.

BY MRS. BARBARA H. FARQUHAR.

WHEN man awoke to life on the sixth day of creation, created in the image and glory of God, untainted by sin, he neither felt pain nor feared evil.

Unclouded glory shone above, beauty bloomed and sweetness clustered beneath, fragrance and music floated around, luxuriant abundance invited every sense—his home was a garden planted by the hand of God—and all the creatures owned him as their lord. But in the midst of all he was alone, he had no companion—no being of like passions with himself—to share his enjoyment or participate in his feelings. God saw that it was "not good" for him to continue thus solitary. Then was woman created "bone of his bone" and "flesh of his flesh;" a friend for him, who could share his emotions, and converse with his mind. Such was she at first created; the glory and perfection of man; formed for him,—his friend and equal, that human nature might be complete.

She was soon seduced, however, from the path of duty by the great tempter, and in her turn became the seducer of man. Having thus abused her influence over him, she was degraded from her position as his equal, and made subject to him. The curse was pronounced against her, "Thy desire shall

be to thy husband, and he shall rule over thee." From that time till the present, the effects of this curse have been visible in the general condition of females. Woman's dwelling may have been the palace of an Ahasuerus—robed in purple she may have commanded the service of numberless attendants; or her task may have been to cultivate the soil, and grind the corn for her warrior lord; under every diversity of circumstance she has been the slave of man, as frequently the object of his contempt as of his affection. She has been regarded by him as an inferior, the only end of whose existence was to minister to his gratifications and attend his pleasure; and no other education has been thought necessary for her than such as would fit her for this servile condition.

In the midst of her degradation, however, she has retained and exercises a powerful influence over the condition and destiny of man. In proportion as he has abused his power over her in degrading and trampling on her, has he in turn been degraded and vitiated by that influence. As her sin terminated not in herself but extended its baleful contamination to him, so neither has her curse rested on herself alone. In the constitution of their nature, the mutual destinies of man and woman are so

entwined that her degradation is his debasement. He cannot be blessed if she is cursed; he cannot remain pure, elevated, and happy, if she be vitiated, degraded, and miserable. If woman remain ignorant, man too must grope in mental darkness. If she wanders in the paths of vice, she drags him with her to destruction. It cannot be otherwise. Woman is the real teacher and guide of man—the potent moulder of human destiny. The fate of nations is in her hand. It depends on her whether peace and truth shall guide to prosperous reform; or reckless revolution stamp, with its bloody characters, the annals of the next generation.

Woman is ever moulding the future man; however undesignedly she may exert it, her influence is around him and upon him. He comes in contact with it on all hands; nature renders its withdrawal impossible. The expression of the mother's countenance, the tones of her voice, whether addressing her child or those around; her feelings and ideas have given a stamp before infancy is past, to his character, which after years may deepen, but seldom, if ever, obliterate. This influence does not lose its power; the boy and the youth are moulded by it. The mother, the sister, and even the servant-maid will sympathise with the sorrows of boyhood, and listen to the day-dreams of youth, when man would disdain to lend an ear. Nor is her influence less potent when youth is past. She is with man in the hour of man's weakness; to her he flies for assistance and sympathy in the season of suffering, and her sentiments become a part of his nature.

Female influence has been potent in all ages of the world, among all classes of men, as well in barbarous as in civilized nations. Too often, alas! has it been exerted in luring man from the path of duty—a fact recorded in the blackest characters on almost every

page of human history. Hitherto the pregnant source of innumerable evils, it is, however, destined ere long to be one of the richest blessings to society, when, purified by piety and guided by intelligence, the influence of woman, like the early dew distilling unseen, but refreshing all nature, will renew the moral beauty of earth. That misery, however, which has ever been attendant on the dethronement of woman from her natural position as the companion and friend of man will never be removed till the last vestige of the long entertained idea, that the female mind is of an inferior order, fitting woman only to hold a dependent place, is wholly abandoned.

Neglect of female education is the natural consequence of this idea. If the sphere nature assigns to females be regarded as inferior, and their duties considered frivolous, their education of course appears equally unimportant. It was to be expected that this idea should prevail in ages while man yet uncultivated lived only for the present, while the seen and the sensual engrosses all his thoughts, leaving neither time nor desire to feel after the unseen and the intellectual. It is strange, however, that it should have any place among us in this age of civilization, when the links, uniting causes, and consequences are unveiled; when the broad irresistible stream is traced to the bubbling spring, that may be stopped or turned aside by a handful of clay; when results the most momentous and lasting, are discovered to arise from causes apparently the most trivial and transient. How much more incredible that such an idea should obtain among Christians. Yet to what else can we attribute the general prevalence among them of systems of education for their daughters—so limited as regards any knowledge of the principles of science, and so little calculated to form them to

useful habits of thought and action? It is to be hoped that this idea is fast vanishing from all thinking and intelligent minds; although exploded in theory, it still exerts a powerful influence in deciding to what studies young women shall be directed. As yet it

scarcely seems to have occurred to any that they ought to be acquainted with physiology, medicine, or chemistry; or indeed, that they should be conversant with any but the simplest authors on any subject.

IMPROVED LEGISLATION.

THERE is no more striking indication of the advance we have made upon the habits of our fathers than this—that whereas life is now taken only for life, and a growing feeling is in the country against even that exaction of supposed equivalents; Romilly, a man of great personal and political influence, at the head of his profession, eminent for eloquence and legal skill—spent his best years, from 1808 to 1818, in trying to persuade the legislature to exempt petty thieves from the gallows; and prevailed only in taking pocket-watches and bleaching-linen from the long list of articles to purloin which was death. It affords, too, another instance of the anticipation of legislative by public opinion. It was not till one institution of the country set itself in opposition to another, that juries rendered bad laws inoperative by pious frauds, and prosecutors preferred to connive at theft rather than to be parties to judicial murder, that those laws were ameliorated. The understanding and the

morals of the legislating class were to fitly represented by a circumstance related by Romilly:—“While I was standing at the bar of the House of Commons, a young man, the brother of a peer, came up to me, and breathing in my face the nauseous fumes of his undigested debauch, stammered out ‘I am against your bill; I am for hanging all.’ I was confounded; and endeavouring to find out some excuse for him, I observed that ‘I supposed he meant that the certainty of punishment affording the only prospect of suppressing crime, the laws, whatever they were, ought to be executed.’ ‘No,’ he said, ‘it is not that. There is no good done by mercy, they only get worse. I would hang them all up at once.’” It was upon such material as this that the Eldons and Ellenborough of the age stamped the impress of their fallacious logic and of a barbarous antequity. — *History of the Half Century*, by Washington Wilks, pp. 116 116.

SOLITARY PRAYER.

GRATEFUL to tread once more the soft green sward, and glad to be alone under the canopy of heaven, after so many weeks' confinement on shipboard among men, I experienced a gush of joyful emotion never before known.

Leaving a basket of specimens by large white rock at the edge of the cliff while the rest of the party were intent only upon game, I proceeded alone, inland, to a high rocky ridge that commanded a view of the sea, the island

some fresh water lakes, and a distant sand beach. It was good to be again by one's self. Christ's closet was once the mountain; and here, where prayer, perhaps, was never before made, it was a privilege to pour out the heart's pent-up emotions, which flow more readily in the channel of articulate expression than when limited to an internal utterance which God only can know. Home, friends, health, Christian firmness, and the wisdom that is from above, and more than all, spiritual renovation and healing for companions of the voyage,

were the subjects of that prayer. May it be presented with Christ's prevalent intercession before the mercy-seat on high!

A surprisal by some of our rambles interrupted a communion, that, short as it was, shall make that rugged island more verdant in memory than the gardens of the Hesperides. One short half hour in which the soul lives and has intercourse with its Maker is worth more than years in which everything is enjoyed but God—*H. T. Cheever.*

PRAISE.

"It is good to sing praises unto our God; for it is pleasant; and praise is comely."—

PSALM cxlvii. 1.

WITHER thee now, my Soul, let silence reign!
The wanton current of thy thoughts restrain!
From Earth's gay tempting scenes withdraw thy
gaze,
And to thy Maker breathe a hymn of praise!
O let me for a moment step aside
From Life's thronged pathway and its busy tide,
Look back upon the road my feet have trod,
And mark the traces of the hand of God!

'Twas His commanding voice, that potent word
Which e'en in Nothing's empty gloom is heard,
That called me forth on this world's stage to be
A living heir of Immortality. —
All that I am and have to God I owe,
His Love's the spring whence all my blessings flow.
This form of clay, in which my spirit dwells,
Of His unfailing skill and wisdom tells,
Bears constant witness to that sleepless power
Which animates, upholds it every hour.
This spirit, which claims kindred to the sky,
Which e'en Death's frequent arrow may defy,
Adores the Author of its being, God,
Father of Spirits, at whose mighty nod
It wakened into life. He opens too
A noble prospect to its wondering view:
Heir of a destiny sublime, it bends
In reverence to Him whose love transcends
Its highest thought. God's noblest work, impressed
With His own image, and so freely blest

With powers which shine with still increasing
flame,

It feels its greatness, whilst it speaks the name
Of Him from whom alone that greatness came.
Reason here sheds abroad her placid light,
Revealing wonders to the mental sight,—
Points with her hand to Him enthroned above,—
And celebrates His wisdom, power, and love.
Imagination here enchants the eyes
With forms which 'neath her magic pencil rise.
Fair Memory speaks;—the dark and silent Past
Grows bright; its pleasant voices come, as last
They came, upon mine ear; and well-known forms
Which now sleep calmly where the wasting storms
Of Earth molest them not, are seen once more;
And scenes of former joy, returning, pour
Their gladness on my heart. Here Hope doth
bloom,
And darts her beam into the Future's gloom,
Until its midnight darkness melts away
At her command, and brightens into day.
For Reason's calm delights, for Fancy's wing,
For all the joys which Hope and Memory bring,
I owe my thanks to God; the loudest praise,
Let me to Him with grateful homage raise.

But now, my Soul, the glowing Past review,
And mark His favours ever fresh and new;
What love and gratitude such gifts demand!
O let me trace His kind paternal hand

In all the happiness my heart has known ;—
 From Chance it came not, but from God alone.
 In childhood's weakness, when I could supply
 No single want,—no single danger fly,
 When yet I knew not what it is to live,
 Then did His care its sure protection give ;—
 And ever since with each succeeding day
 He's smiled upon me as a Father may,
 Has given me all things richly to enjoy,
 Shall not His praise my noblest powers employ ?
 Oft have I proved forgetful of that Friend,
 Whose love hath ne'er forgotten me, to send
 Its blessings down ;—often have I repaid
 His goodness with ingratitude, and made
 The world my God ;—but yet He loved me still,
 And taught my backward heart to prize His will.
 Sometimes I may have thought His hand sovereign,
 Sometimes His chastening has caused a tear,
 But still 'twas purest love ordained my lot ;—
 What father loves the son he chastens not ?
 With loving-kindness He my life has crowned ;
 His tender mercies still my path surround !
 But let me not His noblest gift forget :
 Oh ! how can I repay that mighty debt ?
 To save my soul from misery and grief,
 Sin's just desert, He came to my relief ;
 He freely gave His Son to die for me !
 His all-atoning blood hath set me free.
 Then shall I cease His goodness to adore ?
 What could His boundless love have given me
 more ?

Rejoicing Nature shouts aloud her songs
 In praise of Him to whom all praise belongs.
 The gentle winds that whisper to the trees,
 The swift-winged blast that dashes o'er the seas ;
 The mountain stream that murmurs its delight,
 The bounding ocean glorying in its might ;
 The birds whose music charm the listening ear,
 The forest-king with his loud roar of fear ;—
 All blend their voices in sublime accord
 And sing the lofty praises of the Lord.
 And shall my tongue alone neglect its part ?
 And shall my silence prove a thankless heart ?
 Shall I, whilst grateful strains of love ascend,
 Forget to praise my best, my truest Friend ?
 Away, the base, unworthy thought away !
 E'en nature seems to chide whilst I delay.
 Who hath been blessed, as I have, from above,
 And who should know so well that God is Love ?
 Come then, my Soul, approach the mercy-seat,
 Pour forth thy thanks, and worship at his feet ;

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He will not from thy praises turn away,
 He loves to listen when His children pray !

THE PRAYER.

Great God ! Thy praise what creature tongue can
 tell ?
 In Thee all beauties meet, all glories dwell !
 Before the radiance of thine awful throne,
 All borrowed splendour fades, for Thou art God
 alone !
 Thou art supreme ! Our eyes can only see
 The faint reflection of thy majesty ;
 Our highest thoughts of Thee are mean and low,
 Thy greatness, Lord, Thyself alone canst know !

To seek thy presence I should never dare,
 Had I no Saviour's name to mention there,
 Did not thy mercy cheer my fainting heart,
 Did not thy Love bid every fear depart.
 Father of mercies ! Guardian of my Soul !
 Refuge, when tempests beat and billows roll !
 Giver of every good and perfect gift,
 To Thee, to Thee my thankful heart I lift.
 Whilst angels sweep their golden harps, and sing
 In worthy strains, the praises of their King ;
 Whilst ransomed spirits in thy presence meet,
 And cast their crowns in rapture at thy feet ;
 Accept my praise, however poor and weak,
 Accept the gratitude I cannot speak !
 O may I feel, thy Love's attractive power,
 And learn to love thee better every hour.
 With songs of praise may I not be content,
 But to thy Glory may my life be spent.
 Take then my heart, Great God ! its sins forgive,
 Through Him alone who died that it might live.
 Into thy likeness may it ever grow,
 With eager gladness serve thee here below ;
 May its own joyful effort e'er fulfil,
 Nerved by thine aid, thy wise and sovereign will.
 Make it thine own ! Teach it towards thee to rise
 In sacred converse ! Train it for the skies !
 That when the pilgrimage of life is o'er,
 When Earth, and Time itself, shall be no more ;—
 I may be welcomed to thy Bliss above,
 Where all is peace, and purity, and love,
 Where is no sound of woe, no chilly night,
 Where every rising thought's a new delight ;—
 There, with a crown unfading on my brow,
 There, shall I thank thee as I would do now,
 With the full choir of Heaven my voice I'll raise,
 And fill Eternity with songs of praise !

Lmo.

The Works of John Bunyan, with an Introduction to each Treatise, Notes, and a Sketch of his Life, Times, and Contemporaries. Vols. I. and II. Experimental, Doctrinal, and Practical. Edited by GEORGE OFFOR, Esq. Blackie and Son, Glasgow, Edinburgh, and London: super royal 8vo. Pp. xx. 771, and 758. With numerous Illustrations.

MANY a pious, learned, and faithful minister deplores from week to week the smallness of his congregation. He has done his best to become an effective preacher, but he cannot interest the masses around him. He has studied critically the sacred book which he desires to interpret, anxious to ascertain the exact meaning of every text; he has read the works of the most celebrated modern theologians; he has cultivated an acquaintance with science and general literature; he has adopted means to attract the attention of the neighbourhood to the place in which he labours; he has habitually prepared with care his ordinary as well as his extraordinary discourses; but nothing he has done has been effectual to induce the multitudes around him to take a permanent interest in the services which he conducts. This is depressing; but he feels it to be still more discouraging that the persons belonging to the uneducated classes who are under the influence of religious feeling, and who are members of the church under his care, have no very decided preference for his pulpit ministrations. They respect him because of his personal excellencies, and the high esteem in which he is held by their most judicious and influential friends, but their attachment to him is rather the result

of good feeling on their part, than of direct attraction arising from the superiority of his public labours. He is tormented with a suspicion sometimes that a man of far less knowledge than himself would be in some respects more suitable to the station than he is, and decidedly more popular with nine-tenths of the community.

If there is any one of our ministerial readers who is in this case, we should like to suggest to him an experiment which it might be advantageous to try. Bunyan was no less popular as a preacher in his life-time, than he has been as a writer of allegories since his death. Not only in the counties adjacent to that in which he resided after his imprisonment, did the people flock to hear him, but in the metropolis also, which he visited frequently. "When Mr. Bunyan preached in London," says his contemporary, Mr. Doe, "if there were but one day's notice given, there would be more people come together to hear him preach than the meeting-house would hold. I have seen, to hear him preach, by my computation, about twelve hundred at a morning lecture, by seven o'clock, on a working day, in the dark winter-time. I also computed about three thousand that came to hear him one Lord's day in London, at a town's end meeting-house, so that half were fain to go back again for want of room, and then himself was fain, at a back door, to be pulled almost over people to get up stairs to his pulpit." Undoubtedly his sufferings as a prisoner for conscience' sake, and his authorship, conduced to render him an object of curiosity; but he was popular as a preacher before he was either a prisoner or a writer, and the character of his

preaching was evidently adapted to win the attention of shopkeepers and peasants, while men of cultivated minds also found in it much to lead them to desire to hear him again. If then there is any one of our ministering readers who is unhappy because he cannot succeed in his efforts to fix the attention and promote the best interests of the common people, the experiment to which we refer as worth a trial is this:—Let him procure the Works of Bunyan, and devote two or three forenoons in the middle of every week to their perusal. We by no means advise him to preach Bunyan's sermons, or even to recite any of the striking passages they contain; but what we mean is that when his mind is free—when he has not yet fixed on the topics for the next Lord's day—he should subject himself to the influence of Bunyan's earnest, plain, evangelical pages, which will affect his heart, and in consequence affect also the style and spirit of his discourses. Many of us who have been intent on the cultivation of the intellect have too much neglected the preparation of the heart for our public exercises. The deficiencies to which this has given rise have been more obvious to our hearers than to ourselves, and the consequences have been more perceptible than the cause. Now we should not follow Bunyan in all his interpretations of scripture, though some of them are sounder than many which are eagerly received from the pens of eminent scholars, and those of them which are sound have this recommendation that, being founded on the version in general use, they commend themselves more readily to common readers than those which are derived from criticism; nor should we wish to see the writings even of Bunyan made a standard of orthodoxy, though there are few voluminous authors in whose works there is less error than in *his*. But the serious perusal of his best treatises, in such circumstances, would tend to place the heart in a right state for the work of the coming sabbath; it would suggest also topics for sermons of a character to interest the busy and the illiterate. This is of no small importance. The thoughts which are most interesting to a literary man are often thoughts with which his hearers can have no sort of sympathy. The difficulties from which he gladly finds relief in some profound dissertation, are difficulties which it is of no use to attempt to solve in their presence, for they have never known them, and cannot be made to feel them; while there are a thousand difficulties occurring to them, which their pastor is not likely to advert to, because they are too small in his estimation to require notice. Bunyan was a man of their own class, he takes up the matter under discussion in a way that at once comes home to their understanding, and his mode of treating it suits their feelings. His language too is that which obtains the readiest access to their hearts; it is not to them the language of a quasi-foreigner, but the language in which they think, and which most promptly and perfectly awakens their emotions. Familiarity with it will therefore exert an influence on the style of a scholar which will be acceptable to the uneducated. There is no danger of his being led to adopt the obsolete words or the vulgar colloquialisms which he will find in Bunyan's pages; but the plain fresh Saxon of which they generally consist will do him no harm; and the illustrations employed will be frequently new to a man conversant only with the works of the learned, adapted to the comprehension of the many, and at the same time not offensive to men of taste.

It would be tedious to give one-fourth part of the titles of the pieces contained in these volumes; but if a few of them

are mentioned it will be seen that they relate to subjects which all men, if they have any serious thought of religion, will perceive at once to be not mere speculations but subjects important to them personally. The Jerusalem Sinner Saved—The Work of Jesus Christ as an Advocate—Christ a Complete Saviour—Come and Welcome to Jesus Christ—The Strait Gate—Light for them that Sit in Darkness—A Discourse Touching Prayer—The Acceptable Sacrifice—The Saint's Knowledge of Christ's Love—all indicate that the subjects treated of are elementary; but on this account they are the more suitable for such auditors as those to which we have been referring; the more likely to be overlooked, by preachers, but the more likely to be acceptable and useful to those who can only be induced to hearken to religious instruction at all, by a perception of its importance and necessity.

Many editions of Bunyan's Work

have been published, but this is more complete, more correct, and more judiciously edited than any of its predecessors.

The publishers have been very fortunate in securing the assistance of Mr. Offor, who being an enthusiastic admirer of Bunyan, sympathizing with him in almost every opinion that he entertained, has delighted for many years in those investigations which were the best preparation for his present task. Mr. Offor's accompaniments will give to this edition of Bunyan's works a peculiar value which must be permanent. To each piece he has prefixed a few observations, illustrative of its history and of the circumstances in which it was written, and he has appended to the text, wherever necessary, illustrative and corroborative notes. The concluding volume, we understand, is almost ready for delivery.

BRIEF NOTICES.

Encyclopædia Metropolitana: or, System of Universal Knowledge; on a Methodical plan projected by Samuel Taylor Coleridge. Third Division, History and Biography. Sacred History and Biography: from the Antediluvian Period to the Time of the Prophet Malachi. Edited and partly written by Rev. F. A. Cox, D.D., LL.D., Hackney. Second Edition, Revised. London: Griffin and Co. Crown 8vo. Pp. 407.

This volume our readers will recognize as a companion volume to one from the pen of the same editor, on the subject of Biblical Antiquities, which we commended to our readers a month or two since. Like that, it is an interesting book. Its object is to furnish a biographico-historical compendium of the sacred narrative of the Old Testament, interspersed with such exegetical and at times practical remarks, as shall relieve the tedium of bare analysis. Chapters on the use of sacred history, on the ancient chronology, and on the Mosaic law, avowedly furnished by the editor himself, contain much important matter; and an additional chapter on the female characters of scripture supplied in this edition will be read with interest. We recommend this along

with the able volumes of the same series to the attention of our readers.

Female Education: its Importance, Design, and Nature considered. By a Labourer's Daughter. London: Partridge and Oakley. Pp. ix. 95. Cloth, gilt edges.

The "Labourer's Daughter" who attracted so much attention two or three years ago by the publication of her "Pearl of Days," and who has since become Mrs. B. H. Farquhar, gratefully acknowledges the gratifying tokens of approbation she has received from many who are far above her in social station, with whom she has been permitted freely to mingle. Having long felt the deepest interest in the subject of education, and being anxious that female education should be conducted on improved principles, she now places her thoughts before all classes of the community, evidently with a view to those of the higher ranks as well as to those in the inferior departments of society. The subjects of her successive chapters are Female Influence—Importance of Female Education—Its Design and Nature—Knowledge of Medical Science—the Philosophy of Mind and General Information—Education of Females in the

Humble Walks of Life—Influence of Ignorance on the Performance of Ordinary Domestic Duty. Good Sense pervades the whole book, and many passages in it are very beautiful and impressive. The opening paragraphs we have transferred to our own pages in an earlier part of this number.

The Inquisition Revealed; in its Origin, Policy Cruelties, and History. With Memoirs of its Victims in France, Spain, Portugal, Italy, England, and other Countries. Dedicated to Cardinal Wiseman. By the Rev. THOMAS TIMPSON, Author of Companion to the Bible, &c., &c. London: Aylott and Jones. 12mo., pp. 384.

If any would know what popery is, let them judge of it by such a work as this; which shows us its deeds when unrestrained by the force of enlightened public opinion, or the influence of scriptural and protestant sentiment. The history given in this volume, almost too horrible to bear reading, yet not too horrible to be true, supplies us with records so sanguinary and diabolical, that they "look like a diary kept in hell"—records, which stamp the system of which they are the exponents as of infernal origin; and indicate its only end to be the vengeance of eternal fire.

Wayside Gatherings. By ROWLAND ELLIOTT. London: B. L. Green. 16mo., pp. 187.

The pieces composing this volume comprise various incidents and sketches of character, which are improved by the writer to enforce the great duty of seeking diligently and without delay the salvation of the soul; and to commend godliness as the greatest of gains, both for this life and that which is to come. Originally published in a separate form, they have been already made instrumental in doing good, and in leading some to seek the things which make for their peace.

Oracles Interpreted; or Scripture Difficulties Explained. By the Rev. J. G. HEWLETT, Ph.D., Author of Thoughts upon Thought, Thoughts on the Holy Spirit and his Work, &c., &c. London: Partridge and Oakey. 12mo., pp. xii., 179.

This little work is well calculated to convey instruction to the young student of the bible; at the same time that it will help him to reconcile apparent discrepancies, and induce the acknowledgment that the truth of God is and must be harmonious in all its parts. Each portion concludes with practical remarks, commending the lessons taught by the subject to the heart and conscience of the reader.

The Journal of Sacred Literature. New Series. Edited by JOHN KITTO, D.D., F.S.A. No. III. April, 1852. London: Price Five Shillings.

This number contains several interesting articles. "Romanism as it is," is the subject of the first; the basis of which is several modern but generally foreign publications. The reader is then taken back to the fourth century to

contemplate the life of Gregory of Nazianzum, with the aid of Dr. Ullmann, of Heidelberg. He is then introduced to the Rephaim, and their connexion with Egyptian history, and shown the fulfilment of Balak's prophecy respecting the destruction of Aimelek. Alford's Greek Testament is examined in the next article; a favourable opinion of which is given, subject to important deductions. The Nature of a Miracle is then discussed, with especial reference to what is called electro-biology. After this we have a review of Beldam's, Neale's, and Churton's recent tours in Palestine. A translation of Justin's Epistle to Diognetus follows, with some critical remarks; and biblical intelligence derived from a variety of sources concludes the whole.

Women of Christianity Exemplary for Acts of Piety and Charity. By JULIA KAVANAGH. Author of "Women of France," "Nathalie," "Medeline," &c. With Portraits. London: Smith, Elder, and Co. 8vo. Pp. 474.

An admirable gift book to a lady, and being elegantly bound, well worthy of a place on a drawing-room table. The subjects are well selected, and graphically sketched. The tendency is decidedly good, though perhaps there may be a dash more of asceticism than we should have thrown in. The portraits, including one of Elizabeth Fry, are finely executed.

One Hundred Tunes selected from the Psalmist, and Adapted to Hymns in every variety of Metre Used in Public Worship. The Vocal Score. London: J. Haddon. 12mo., pp. 96.

Where the expense of the volume has deterred a congregation from the introduction of the scientific tune book called the Psalmist, the objection will be completely removed by this cheap publication. The selection is made judiciously. It includes twenty-one tunes in short metre, twenty-seven in common metre, twenty-three in long metre, and thirty-three in peculiar metres: an assortment amply sufficient for use,—better indeed in some respects than a larger.

One Hundred Tunes selected from the Psalmist, and Adapted to Hymns in every variety of Metre used in Public Worship. The Treble Part or Air. London: J. Haddon. Square 16mo., pp. 56.

This small book, containing the airs alone of the hundred tunes, is of course cheaper and more portable than the preceding which gives them in four parts.

Hymns Adapted to all the Different Metres, and all the varieties of Accent and Expression of the Tunes in the Psalmist. With an Index of Reference. Third edition. London: J. Haddon. 24mo., pp. 96.

This is a convenient collection for singers; but we wish that it had been so compiled as to allow its being used in practising tunes without the recital of words of a character too sacred to be uttered with propriety when the thoughts are occupied only with the music.

A Lord's Day Manual for the Household of Faith; in Short Spiritual Discourses on a portion of Scripture for every Lord's Day throughout the Year. With Fifty-three choice Hymns, Original and Select. By CORNELIUS SLIM, Minister of Providence Chapel, Maidstone. London: B. L. Green. 16mo., pp. 275.

The Christians by whom this work will be valued most highly are such as are partial to the writings of the late Dr. Hawker of Plymouth, and the late Mr. Stevens of Meard's Court.

A Visit to Jacmel, and the Story of Diane. By T. RADFORD HOPE. Leeds: Heaton. London: Houlston and Stoneman. Pp. 40.

A brief sojourn with Mr. Webley and his coadjutors furnished the materials for this tract, which will be found interesting by its readers generally, but especially by those of them who have some knowledge of the Baptist mission in Hayti.

Bradshaw's Monthly General Railway and Steam Navigation Guide for Great Britain and Ireland. April, 1852. London: price 6d.

At the present season, when persons not much accustomed to travel are going to various parts of the country to attend public meetings, it may be convenient to them to be informed that the map, which accompanies this number of the well-known Railway Guide, is a great improvement on former maps, marking in red ink the page of the book at which the proper route may be found.

REC NT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but in approbation of their general character and tendency.]

Philip's Commercial and Industrial Atlas of the World, comprising Seventy-five Maps and Charts on a large Scale, constructed from the most Authentic Sources, accompanied by a Concise View of General and Physical Geography. By WILLIAM RHIND, Author of "A Treatise on Physical Geography." With a Copious Consulting Index of Places carefully compiled from the Maps themselves. By J. H. JOHNSON. Contents of Part II.:—Europe, Palestine; with descriptive Letterpress of Europe and the British Isles. Liverpool. Price 2s. 6d. pp. 10.

The Pictorial Family Bible according to the Authorized Version: containing the Old and New Testaments. With copious original Notes. By J. KIRRO, D.D. London: W. S. Orr and Co. Parts 20 and 21, pp. 79 each.

New Monthly Series. The Ancient British Church: being an Inquiry into the History of Christianity in Britain, previous to the establishment of the Hierarchy. By WILLIAM LINDSAY ALEXANDER, D.D., F.R.S.E. London. R. T.S. Price 6d. pp. 192.

Little Henry's Records of his Lifetime. By the Author of "Pleasant Pages." Old Eighteen-Fifty-One: a Tale for Any Day in 1852. In which the good old fellow gives a true account of himself, and

makes up a remarkable Year Book. London: Houlston and Stoneman. 12mo., pp. 114.

A First Spelling Book. By C. W. CONNOR, M.A., Schools of Greenwich Hospital; Author of a System of English Grammar. Edinburgh: Oliver and Boyd. pp. 72.

The Country House. The Ox and the Dairy. By W. C. S. MARTIN, late one of the Scientific Officers of the Zoological Society of London. Vol. IV. London: Charles Knight. 12mo., pp. 142.

What is Death? A Sermon delivered in Poultry Chapel, London, on the evening of Thursday, November 27th, 1851, on occasion of the recent Death of the Rev. John Philip, D.D., for Thirty years superintendent of the Missions of the London Missionary Society in South Africa. With an Appendix containing additional particulars of Dr. Philip's early Life and labours. By RALPH WARDLAW, D.D. London: A. Fullarton and Co. 8vo. pp. 58.

Call to Repentance. A Sermon, preached in the Chapel of the United Presbyterian Church, Renfield Street, Glasgow, in the evening of Lord's day, November 6th, 1851, in behalf of the Out-of-Door Preaching Scheme. By the Rev. RALPH WARDLAW, D.D. Published by request. Glasgow: George Gallie, 8vo. pp. 28.

The History of Palestine from the Patriarchal Age to the Present Time, with Introductory chapters on the Geography and Natural History of the country, and on the Customs and Institutions of the Hebrews. By JOHN KIRRO, D.D., F.S.A. Editor of the Pictorial Bible, &c. &c. With upwards of 200 Illustrations. Edinburgh: Adam and Black. 8vo., pp. 426.

The Journal of Sacred Literature. New Series. Edited by JOHN KIRRO, D.D., F.S.A. No. III. April, 1852. London: R. B. Blackader. 8vo. pp. 516.

A School Rate inefficient for insuring National Education, as well as politically unsound in Principle. By E. MIALLE. A paper read at the Conference of the Voluntary School Association, holden at Manchester, on the 2nd and 3rd of February, 1852. London: Charles Gilpin. pp. 11.

A Few Plain Words on the Two Education Bills now before the Country. By JOHN HOWARD HINTON, M.A. Issued by a Committee of Friends of Voluntary Education, formed in London, for the purpose of opposing the said bills in all their stages. London: 8vo. pp. 16. Price Twopence.

The Eclectic Review. April, 1852. Contents: I. India and our Supply of Cotton. II. The Works of Fenimore Cooper. III. Wilkinson on the Connection of the Human Body with Man. IV. Merivale's Imperial Rome. V. Patent Law Amendment. VI. Longfellow's Golden Legend. VII. Religion and Science. VIII. Roebuck's History of the Whig Ministry, &c. London. 8vo., pp. 126. Price 1s. 6d.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. April, 1852. Edinburgh: 8vo., pp. 48. Price 5d.

The Christian Journal of the United Presbyterian Church. April, 1852. Glasgow: 8vo., pp. 47. Price 4d.

INTELLIGENCE.

EUROPE.

FRANCE.

The religious aspect of the political change which has recently taken place in France is thus presented to view in the *Christian Times*,—a paper which has peculiar sources of information in reference to the Protestant Churches of the Continent.

"We need scarcely remind our readers that, since the *coup d'état* of the 10th December, Louis Napoleon has given many decided proofs of his anxiety to bribe and conciliate to his cause the implacable enemies of religious liberty. The restoration to Rome of the church of St. Genevieve, so long known as the Pantheon, the interference with the independence of the University of Paris, and the suppression of *colportage* in many parts of France, have all been accepted by the Jesuits as an instalment of the price which they shall yet demand in full for their unscrupulous adhesion to an irresponsible despotism. And, as stated in the letter of our Paris correspondent last week, two decrees have been issued, by which another 'step in advance' has been gained, and a fresh proof given of a fixed purpose that, while the existence of protestantism may be recognised and permitted a little longer, yet that all spiritual freedom shall be trampled under foot.

"With regard to the National Reformed Church, its 'Presbyterian synodic system' is now utterly ignored and entirely overthrown. While the ancient protestant church of Hungary has been coerced by Marshal Haynau, and placed by Austria under martial law, the reformed church of France is deprived of its ancient organisation, and is subjected to the control of a central council, the majority of whose members are enemies of the evangelism embodied in the confession of Rochelle, and which is in itself the mere creature of the state. That central council appoints the pastors as well as changes their locale as it pleases, 'with the consent of the government;' and under this regime a rationalist may be transferred to an evangelical congregation, and the faithful shepherd may be dragged away from his beloved flock. If this system be carried out, it will tend powerfully to the extirpation of vital godliness in the national church. Aggressive protestantism only exists in connection with the power of living truth, and we have reason to believe that in their hatred of a common foe ration-

alism and popery, like Pilate and Herod, have in this new scheme cordially coalesced.

"But a second decree falls still more heavily on the free churches in France not dependent on or in connection with the state, as the term 'Independent' in our correspondent's letter signifies. The Presbyterian ministers and people who, under the leadership of Frederick Monod, seceded some time since from the national reformed church, together with a few congregational churches who are closely affiliated with them, are now placed under the power of a law of '*previous authorisation*,' which was only intended, when framed, to apply to political meetings, the liberty of religious worship having been hitherto left untouched. It is quite possible that this law may be armed with a retrospective power, and, if so, the rights of existing ministers and churches being forfeited, all future liberty to meet as separate assemblies may be entirely withdrawn from them. At all events the missionary stations in rural districts—every one of which was a centre of light and influence over a wide district—will now be broken up, and the *advanced guard* of the army of true protestantism will be forced to retreat, while pressing on to victory.

"It is with deep indignation and profound sorrow that we contemplate this 'beginning of the end.' The powers of evil have formed a confederacy alike crafty in its workings and cruel in its aims: and we cannot but anticipate greater evils for the modern representatives of Coligni and the Huguenots than any which have yet come upon them."

The French correspondent of the same paper illustrates the alliance between the President and the Romish clergy by the following statement:—"The government papers have lately given us a circumstantial account of the ceremony in the Tuileries, of the presentation of the cardinal's hat to the archbishop of Bordeaux. The pope's envoy made a speech in Latin, of which the following is the essential paragraph: 'But what, above all, rejoices the heart of His Holiness are your noble efforts for the defence of order and public peace, and the protection with which you glory to surround our most holy religion and its ministers. Your lofty wisdom enabling you to appreciate how efficaciously the catholic religion and its salutary doctrine may contribute to found, with public tranquillity, the true and durable happiness of peoples, the sovereign pontiff has the certainty that your zeal, becoming more and more ani-

mated, you will neglect no means of favouring its progress in France, and of extending afar its action, its prosperity, and its empire.' The President answered: 'I hope by all my acts to deserve the august confidence of the head of the church, and to justify the opinion of which you are the worthy interpreter.' And, when in his turn, the new cardinal said: 'You have, my lord, by the addition of several members of the French episcopate to the senate, overturned the wall of separation which it had been thought proper in these latter times to raise between the spiritual and temporal powers,' the President replied: 'Your eminence could not doubt of the high value that I attach to that peculiar prerogative of my position which permits me, a layman, to place upon the head of one of the princes of the church the insignia of the high rank he is about to occupy. This ceremony is not a vain formality; it is the emblem of the union that should exist between the spiritual and temporal powers, whose concord and perfect harmony aid so powerfully the happiness and peace of the world.'

PRUSSIA.

The article in the *Christian Times* to which we have referred above speaks thus of the state of things in Prussia:—

"While we thus record the oppressive conduct of the French government, and denounce it as it deserves, we feel that a peculiarly humiliating duty further devolves upon us. It is only natural that popery should persecute whenever it has the power; but what will our readers say to the same conduct on the part of the *protestant* kingdom of Prussia? We never ranked ourselves among the admirers of Frederick William. We could not endorse the intelligence and piety of a monarch who one day endowed a protestant bishopric at Jerusalem, and the next poured forth his treasures, and prostituted his patronage, to aid in the completion of the popish cathedral at Cologne. And since we heard from undoubted authority last summer that Jesuitism and kingcraft in Prussia had 'made a paction' that the one was to preach passive obedience to the people, while the other was to protect and facilitate, we were prepared to hear of overt acts of anti-protestant policy, such as have been recently indicated.

"It is then the disgraceful and lamentable fact, that protestant Prussia is at this moment persecuting the protestant dissenters, and this either with the direct approbation, or the clearly understood connivance, of the Lutheran and the reformed churches. The baptists of Germany are even now a small body, but they have exercised an important influence on the revival and extension of *pure religion*. They have, however, been

virtually anathematised by men whom we are taught to regard as thoroughly catholic in their spirit, and who, as such, have been received with enthusiasm on the platform of the Evangelical Alliance in this country. We need not say that we are not writing either for or against the peculiar view which 'baptists' take as to the *mode* and the *subjects* of baptism; but we write as evangelical protestants, remembering what services to the general interests of the whole church, and what a revenue of glory to the Saviour, have accrued from men holding these views in every part of the world. And we are confident that—independent of the *prestige* attendant on the names of a Hall or a Fuller, or the personal affection which draws so many hearts in the church catholic towards the many cherished brethren who labour amongst ourselves, as well as in the United States, where their denomination is more numerous than any other—there can and will be but one opinion in Great Britain among the true sons of the reformation as to the infamy which attaches to the system of persecution now being carried on towards protestant dissenters in Germany. In Prussia, as elsewhere, despotism in the state, impelled by fear of revolution, falls back on that accursed system which professes to hush the winds and waves of political discord into peace. The day of retribution for *both* is coming, and when it comes, how tremendous the crash of their fall! Meantime, the heavens grow darker, protestantism on the continent is imperilled, and who can tell, but that if Britain be in any measure faithful to her sacred trust, as the guardian of truth and liberty, that she may ere long be compelled to bear the onset of the combined forces of European despotism? Let prayer be made to God without ceasing for our brethren who are suffering wrongfully, and let all good men unite in a loud protest against the oppressors and their atrocious policy.

SPAIN.

A few months ago the Roman Catholic newspaper called the *Tablet* published an English version of a Concordat which had been agreed upon between the Pope and the Queen of Spain. It contained evidence as conclusive as any that the history of the darkest ages can furnish of Papal enmity against all liberty, civil or religious, especially the liberty of the press. An edict has just appeared which is its fruit, and which must startle any who are still flattering themselves that modern catholicism has not the persecuting tendencies of the catholicism of those persecuting days which we have been told have passed away no more to return.

The Concordat contains forty-six articles, the following are the first four:—

"Art. 1. The catholic, apostolic, and Roman religion, which, to the exclusion of all other worship, continues to be the sole religion of the Spanish people, shall always be preserved in the states of her Catholic Majesty, with all the rights and prerogatives which it ought to enjoy according to the laws of God and the dispositions of the Sacred Canons.

"Art. 2. Consequently instruction in the universities, colleges, seminaries, and public or private schools of what class soever, shall be entirely conformable to the doctrine of the Catholic religion, and the Bishops and other diocesan Prelates, charged by their office to watch over the purity of doctrine, of Faith, and of morals, shall never meet with any obstacle in the exercise of this surveillance, even in the public schools.

"Art. 3. The Prelates and the other Sacred Ministers aforesaid shall never meet with any hindrance in the exercise of their functions; no person shall molest them on any pretext in whatever relates to the fulfilment of the duties of their office; on the contrary, all the authorities of the kingdom shall take care to render, and to cause to be rendered, to them the respect and consideration which are due to them according to the Divine precepts, and will see that nothing be done which can bring on them disrespect or contempt.

"Her Majesty and her royal government will lend their powerful patronage and their support to the Bishops in cases where they shall ask it, principally where they shall have occasion to oppose themselves to the malice of men who attempt to pervert the minds of the Faithful, and to corrupt their morals, or where they shall have occasion to hinder the publication, introduction, or circulation of bad or hurtful books.

"Art. 4. In all other things belonging to the right and to the exercise of the Ecclesiastical authority, and to the ministry of the Sacred Orders, the Bishops and the clergy depending on them shall enjoy the full liberty which the sacred canons establish."

Now then for the result. The Patriot of April 12, observes:—

"The restoration of despotic power in Spain has been inaugurated by a stringent decree against the Press, which 'outherods Herod,'—in comparison with which the decrees of Louis Napoleon seem mild. Sarcasms levelled at public authorities, the promotion of rivalries among different classes of society, the publication of alarming news, and the manifestation of fear of evils which might disturb the public repose, are among the public offences to be restrained by law! It is further made a punishable offence, to *attack, offend, or ridicule classes or corporations, either as such, or in the person of*

individual members; to ridicule the Roman Catholic worship or offend its ministers; to excite to its abolition or change, *or to the permitting of any other form of worship*; to suppose bad intentions in official acts; to publish, without previous permission, anything said either in writing or in conversation; to abuse or ridicule the constituted powers of any nation not at war with Spain; to publish, without the consent of those concerned, facts relating to private life, &c., &c. So closely reticulated is the snare which the priest-led Government of Spain has laid, for the smallest and least adventurous friend to liberty left in that fine but degraded country.

The following are parts of an extended description of offenders:—

"Art. 28. Offends against public order:—

"1. He who publishes maxims or doctrines directed to disturb the tranquillity of the State.

"2. He who incites to disobedience of the laws or of the authorities.

"3. He who by menaces or sarcasm seeks to coerce the liberty of the authorities.

"4. He who provokes or foment dangerous rivalries amongst the bodies of the State or classes of society.

"5. He who publishes alarming or false news with relation to public affairs.

"6. He who manifests fears of events which may disturb the general repose.

"Art. 29. Offends against society:—

"1. He who makes the apology of actions qualified by the laws as criminal.

"2. He who propagates doctrines contrary to the rights of property, exciting the poorer classes against the richer ones.

"3. He who attacks, offends, or ridicules classes of society, or corporations recognized by the laws, or offends the same classes or corporations for the defects of one of their members.

"Art. 30. Offends against religion or public morality:—

"1. He who attacks or ridicules the Roman Catholic Apostolical religion and its worship, or offends the sacred character of its ministers.

"2. He who excites to the abolition or change of the religion, or to the permitting of the worship of any other one.

"3. He who publishes writings which offend decency and good manners.

"Art. 31. Offends against the authorities:—

"1. He who publishes calumnious or injurious facts against persons who exercise public charges, employments, or functions, individually or collectively, of whatever origin or nature they may be.

"2. He who supposes bad intentions in official acts.

"3. He who ridicules the official acts or the

persons of any of those comprehended in the first paragraph of this article."

To argue in favour of the toleration of Protestants, is, it will be perceived, a crime, a crime which in fact exposes the public writer who commits it to ruin !

AUSTRALASIA.

PARRAMATTA.

A letter from Mr. Ham of Sydney to one of the Secretaries of the Baptist Union gives an account of the formation of a baptist church at Parramatta, and speaks of its prospects as cheering. Mr. Ham says :— "My former account informed you of the arrival amongst us of the students Dr. Lang brought out for the ministry, and that among the number was Mr. William H. Carey, whose reception and acceptance among us led us to invite him, as a probationer for the ministerial work, to labour among our members at Parramatta for twelve months, with a view to the establishment of a new baptist interest for that important locality. From that letter you would also learn that, by the joint efforts of friends in Sydney and Parramatta, a fine piece of ground in the best part of the town had been purchased, and a small but neat chapel had been commenced on Sept. 3rd, 1850. This place of worship, when built, was to cost £300, which, together with £150 expended for the land, made the entire debt (with incidentals) £500.

"In order to obtain assistance to meet this sum, brother Carey determined, with the sanction of his own people and our church in Sydney, to pay a visit to the neighbouring colonies of Van Diemen's Land and Port Phillip, to collect for the new chapel. He left Sydney early in November, intending to return in time for the opening of the new chapel, which was fixed for new-year's day ; but meeting with the most unexpected success, and the greatest kindness and liberality from Christians of all denominations wherever he went, he was obliged to lengthen the proposed term of his absence. He finally returned to his charge late in February, having realized upwards of £160 from the friends of religion in Hobart Town, Launceston, and Melbourne.

"Arrangements having been made for the opening of the chapel on new-year's day, a large party went with me from Sydney, with many friends of different denominations, and having engaged a steam-boat for the day we had it completely filled. It was a lovely day in the middle of our summer, and the outward serenity of the scene around seemed indicative of the peacefulness that appeared to reign in every heart ; while the orange and lemon gardens on either side of the river gave novelty and beauty to the surrounding

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prospect ; nor was our little steamer without interest on the occasion, being named 'The Brothers,' a name peculiarly descriptive of the party that covered the deck on that day."

In the opening services Mr. Ross, a congregationalist minister, Mr. Oram, a Wesleyan minister, and Mr. Ham of Sydney, took the principal parts. In the following April, a church of twelve members was formed, of which Mr. Carey was chosen pastor ; it has increased since to eighteen.

NEW ZEALAND.

In the letter already mentioned, Mr. Ham says, "I have great pleasure in also stating that we were much pleased with the visit of the Rev. D. Dalamore, on his way to Nelson in New Zealand. He cheerfully agreed to unite in the new Baptist Association for the colonies of New South Wales and Victoria. He has promptly sent me his first letter for the purpose of my including him and his church in my list for this year. I have now his official letter before me, from which I copy the following statistical statement :—

"Baptist Church, Richmond, Nelson, New Zealand.	
Number of members	36
Baptized in the past year	35
Total.....	71
Number of scholars in the sabbath school	40

"He adds, there are 12 or 13 more baptists in the neighbourhood who have not yet joined the church, but he expects they soon will."

SYDNEY.

Respecting his own station, Mr. Ham says,—"In the church we are happy, united, peaceful, and prosperous ; never more so since I have been in Sydney. Besides those already added, I have at present several more anxious inquirers and diligent seekers after salvation. These are not all among the young, but there are four married persons, and two of them have large families.

"I shall have been labouring four years in Sydney in a few days, and I feel assured there never was a time, during that period, in which there has been so much deep and serious impression on the mind of many in the congregation as at the present moment, while the number of attendants appears to be gradually increasing ; although many of our friends are gone to our newly-discovered and celebrated gold fields to seek to make their fortunes there ; but I expect if they do (as many are doing so) but very little of it will come into the treasury of the Lord for the support of his cause. Our statistics for this

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year to this date, Nov. 27th, 1851, are as follows:—

Baptized.....	17
Received by letter	7
Dead	1
Withdrawn	1
Dismissed, to form the church at Par- ramatta	12
Clear increase	10
Total number of members.....	186"

He adds,—“Allow me to give you this one caution: not to encourage any ministers to leave their charges at home to come out to this colony under the false notion, that because there is an abundance of gold in our mountains and rivers, that there will be plenty for their support; I can assure you that those who have hitherto got the most of it are such (with very few exceptions) as care nothing about the gospel. If any should be disposed to come out as missionaries to the gold mines, they must have their support guaranteed from home, as there are no churches here to support them. There is a wide field for missionary labour, if there was any society to support the agents.”

HOME.

BACUP.

Mr. Thomas Dawson having resigned the pastorate of the baptist church meeting in Irwell Terrace chapel, Bacup, and Orchard Hill chapel, Water Barn, where he has laboured with great diligence and success for near twenty years, has since removed to Byrom Street chapel, Liverpool. Mr. George Mitchel of Horsforth has accepted a cordial and unanimous invitation to become Mr. Dawson's successor, in connexion with Mr. John Howe as colleague and co-pastor, and commenced his labours on Lord's day, March 7th.

ROTHERAM.

The entire liquidation of the debt on the baptist chapel, Rotheram, was commemorated on Lord's day, 14th of March, when two sermons were preached; that in the morning, by the Rev. Alexander Raleigh of Masbro', and that in the evening by the Rev. C. Larom of Sheffield. The following day a public tea-meeting was held in the chapel. The Rev. Amos Dyson, pastor of the church, reported that the edifice cost upwards of £1500, £460 remained upon it when he (Mr. Dyson) came to preside over the church. Nearly two years ago a most determined effort was made to remove the incumbrance. The members raised £100, a bazaar realized £50 more, and for the rest the pastor had *begged successfully*. As a small token of *their esteem for his untiring efforts in the*

removing of the debt, the church presented to him, by the hands of its eldest deacon, Dr. Kitto's Cyclopædia of Biblical Literature, and Dr. Carson's Treatise on Baptism; and also to Mrs. Dyson a china tea service and tray. Several appropriate addresses were delivered by ministers who were present on this pleasing occasion.

BLUNHAM, BEDS.

The members of the baptist church at Blunham held a ten-meeting on the 23rd of March for the purpose of taking leave of the Rev. C. Morrell, who has accepted the unanimous invitation of the baptist church at Netherton, Worcestershire, to become their pastor. After ten, Blyth Foster, Esq., of Biggleswade, was called to the chair. Prayer was offered by the Rev. J. Frost of Cotton End, and addresses suited to the occasion were delivered by the Rev. J. Jones and the Rev. W. Allott of Bedford. Mr. Morrell took a review of his labours among the people, during the ten years of his pastorate, and expressed the affectionate interest which he should ever take in their well-being; after which, one of the deacons rose, and testified to the respect and esteem which were entertained towards their late pastor, and as a token of it presented to him a purse of ten sovereigns. The ladies who provided the tea for the occasion presented the proceeds to Mrs. Morrell. The meeting, which was very interesting, was closed by affectionate prayer on behalf both of the minister and the church.

STOW-ON-THE-WOLD.

On Monday, March 29th, the foundation stone of a new baptist chapel was laid at Stow-on-the-Wold, by Mr. Richard Collet of Condecote, when, after the 116th psalm, third part, Watts, had been sung, the Rev. John Statham implored the divine blessing on the undertaking, and the Rev. Thomas Bliss, A.B., delivered an appropriate address. After worship, tea was provided in the old chapel, of which about two hundred partook. A service was held in the evening, at which the Rev. J. Statham presided; prayer was offered by the Rev. E. Amory, and addresses made by the Rev. Messrs. Hull, Bliss, Teal, Cherry, and Ricketts. The meeting was deeply interesting, and a lively hope was cherished that God would graciously revive and prosper his cause in this town. The chapel will be forty-five feet by thirty feet, with schoolroom and vestries thirty feet by twenty feet. The outlay will not be much less than £100, towards which £245 has been already given or promised, and from the kind libe-

reality evinced, it is hoped that at the opening there will be but a trifling debt remaining.

SABDEN, LANCASHIRE.

The Rev. J. J. Owen of Derby has accepted a unanimous invitation to the pastorate of the baptist church here, and entered on his labours the last sabbath in March.

ILFRACOMBE.

On Friday, April 9th, the first anniversary services in connection with the baptist denomination at Ilfracombe were held at the public rooms. A sermon was preached in the morning by the Rev. D. Thompson, of Great Torrington. At five p.m. about 120 persons sat down to ten, after which a public meeting was held, when the large room was filled, and it was calculated that at least 250 persons were present. The Rev. S. Shoorbridge of Newton Tracy presided, and addresses were given by Mr. Veysey of Great Torrington, and the Revs. B. Arthur of Bideford, S. Williamson of Bristol, S. Newnam of Barnstaple, W. Davey of Combmartin, and E. Merriman, the resident minister. The engagements of the day were deeply interesting, and the presence of many friends from distant places added to the general gratification.

EDINBURGH.

On Friday, April 9, Mr. Alfred C. Thomas, of the Baptist College, Bristol, and Edinburgh University, was publicly recognized as pastor of the church meeting in Charlotte chapel, Rose Street, formerly under the care of the late Rev. Christopher Anderson.

Mr. Thomas entered on his labours there last July, and God has not permitted him to labour in vain, both the church and congregation having steadily increased.

At the hour of meeting the chapel was filled in every part. The Rev. Mr. Davies of Cupar Fife having read and prayed, the Rev. W. Lindsay Alexander, D.D., of Argyll Square chapel, delivered a masterly discourse on "the nature of the church of Christ;" and the Rev. C. M. Birrell of Liverpool gave an impressive and affectionate charge to Mr. Thomas. The venerable Dr. Innes of Elder Street chapel then implored the divine blessing; and his colleague, the Rev. Jonathan Watson, addressed appropriate exhortations to the church; after which the Rev. Mr. Cultrap of Stirling closed the service with prayer.

There was also a meeting in the evening, over which the Rev. Dr. Innes presided. Prayer having been offered by H. D. Dickie, Esq., the Rev. Henry Wight of Richmond

Place Chapel, the Rev. John Price of Aberdeen, the Rev. Mr. Davies of Cupar Fife, and the Rev. Mr. Bruce, United Presbyterian Church, Cowgate, successively addressed the meeting. Mr. Thomas having tendered thanks both for himself and the church, to his brethren in the ministry for their able services, and to the members of other churches for their presence on the occasion, the Rev. Mr. Watson terminated the meeting with prayer.

Suitable hymns were read during the day by the pastor and his former fellow students, Mr. Price, now of Aberdeen, and Mr. Bullock, now of the Glasgow University.

The several speakers gave their cordial welcome to their new coadjutor, and many earnest wishes were expressed that the divine blessing might rest on and render permanent the union that day recognized.

On the Lord's day following Mr. Birrell preached twice with great power to large and deeply attentive congregations, the fruit of which it is hoped will be seen after many days. He also delivered a most appropriate address on the Tuesday evening to the church and their newly elected deacons.

TREFOREST, GLAMORGANSHIRE.

On Sunday and Monday, April 11th and 12th, services were held in connexion with the opening of an English baptist chapel at this place. Sermons were preached in Welsh by Messrs. Davies of Swansea and W. Jones of Cardiff; and in English by Messrs. Davies of Merthyr, Fuller of Cardiff, T. Thomas of Pontypool, and Walters of London. The devotional engagements were conducted by Messrs. Cooper of Aberdare, Morgan of Caerwent, Richards and Oliver of Newbridge. All the services were well attended; the English baptist cause here has existed only about two years, and owes its origin, under God, to the faith, zeal, and perseverance of one pious family. The size of the recently erected chapel, which is a neat and commodious building, is 50 feet by 35, and will seat about four hundred persons. The prospects of Mr. Williams the present minister are every way highly encouraging.

ABERDARE, GLAMORGANSHIRE.

On the 13th of April, 1852, an English baptist church was formed in this place, and the Rev. J. Cooper, late of Soham, Cambridgeshire, recognised as its pastor, on which occasion the following services were held. On the preceding evening, the Rev. W. Jones of Cardiff preached in English, and the Rev. D. Davies of Swansea in Welsh. In the forenoon of the 13th, the Rev. D. Davies very forcibly described the nature of a Christian church. The Rev. W.

Jones formed the church, and preached on the occasion. In the afternoon the Rev. T. Davies of Merthyr preached on the deacons' office, and the Rev. T. Price of Aberdare preached in Welsh. In the evening, the Rev. A. G. Fuller of Cardiff preached in English, and Rev. T. Evans of Merthyr in Welsh.

ASHDON, ESSEX.

The Rev. T. D. Worrall, having accepted the unanimous call of the church at Chow-bent, the church at Ashdon is now without a pastor. Mr. Worrall's labours at Ashdon were greatly blessed, and the church regret his departure, but hope his services will prove an abundant blessing in the extensive field where he is now called to labour.

BRIDLINGTON, YORKSHIRE.

The Rev. G. H. Orchard having found considerable difficulty in his labours for some time past from an affection of chronic bronchitis, has been necessitated to decline the pastorate of this church, from increased illness accompanied by loss of voice.

LONDON BAPTIST BOARD.

At the Annual Meeting of the Board of Baptist Ministers residing in and about the cities of London and Westminster, held on the 16th of March, the following resolutions were passed unanimously.

1. That the cordial thanks of this Board be presented to our esteemed brother, the Rev. William Groszer, for his services as secretary, and that he be earnestly requested to continue them during the ensuing year.

2. That as Mr. Groszer has now been secretary of this Board for a period of nine years, it is the wish of its members to present him with some token of their regard and gratitude, at a special meeting convened for that purpose.

3. That Messrs. Green, Kingsford, Bowes, and Fishbourne, be a committee to confer with Mr. Groszer as to the nature of the testimonial, and that Mr. Green be convener, and also convener of the Special Meeting of the Board.

In pursuance of these resolutions a Special Meeting of the Board was held on the 30th of March, the Rev. John Kingsford, the oldest member of the Board, in the chair, when a copy of Bagster's Hexapla, elegantly bound in morocco, and a handsome copy of Tromm's Greek Concordance on the Septuagint, in two volumes folio, were presented, the former having this inscription:—

"This volume, in conjunction with A. Tromm : Concord : Græc : LXX. is presented

to the Rev. WILLIAM GROSER, by the Board of Baptist Ministers, as a testimony of their fraternal esteem for him, and an acknowledgment of his services as its secretary for the last nine years."

PAULTON, SOMERSET.

The Rev. Richard Bentley, who has been for the last three years the respected pastor of the baptist church, Paulton, feeling called in providence to remove to America, preached two very solemn and affectionate sermons on Lord's day, April 18th; and at a meeting of the church the following evening, it was resolved to present him with a purse as a token of the esteem and affection entertained for him by the church and congregation. His removal is felt to be a loss to the neighbourhood as well as the church, and many prayers for his success and welfare follow him.

RIDGMOUNT.

The Rev. J. H. Brooks of Ridgmount, near Woburn, Beds, contemplating a removal from that village, is open to invitation from other churches.

RECENT DEATHS.

MRS. SARAH EDMUNDS.

The subject of the following brief memoir was born January 1st, 1754, and was consequently in her ninety-ninth year, at the time of her decease. She was brought up under the training of parents of strictly moral but of high church principles, and was therefore with them a constant attendant upon the performance of divine worship at the established church. It appears that quite in the juvenile part of her life, she was impressed with serious thoughts for the safety of her soul, but these like the morning cloud or as the early dew quickly disappearing, proved only harbingers to the future showering of the Spirit's influences, which should remove every cloud of darkness from the soul, and unfold the glorious Sun of righteousness with all his healing virtue to the eye of faith. But with the progress of time her position became changed, having entered upon the married state she began to participate more fully the cares and trials of life, to which the early removal by death of the partner of her days, contributed not a little. The God of providence, however, was overruling circumstances for her good and his glory. About this period she was admitted into the friendship of one of the Lord's servants, under whose pious conversation she

was led to see her state as a sinner in the sight of God, and finally to flee to Christ for salvation. Having herself found the Lord to be gracious, she felt deeply interested for the spiritual welfare of those by whom she was surrounded, and to promote this object opened her house at the village of Hoo for preaching and the worship of God. This brought upon her the contemptuous sneers of an unthinking world; but that grace which had commenced the work in her soul carried it on; she was enabled meekly to bear every species of persecution and opposition, and was eventually rewarded by the assurance that many who had been most bitter were led in sincerity to embrace the cause of the Redeemer. In the thirty-second year of her age and second of her widowhood, she was privileged openly to avow her love to the Saviour, by public immersion into his death, at the baptist chapel, Clover Street, Chatham, then under the pastoral care of the Rev. J. Knott. This was a day memorable in the experience of the departed, and one to which she would ever refer with pleasure, but at the same time with a deep sense of her own unworthiness. She was thus brought into the fold of the Good Shepherd, and was permitted to adorn her profession by a life of consistency till its close. About six years from this time she again entered the married state, the individual selected (the late Mr. W. Edmunds) being a member of the same church, and who also preceded her into an eternal world. There were no very striking incidents in the personal history of the deceased, but like a trusting helpless child she placed her reliance upon her all-wise Father, and he gently and mercifully provided for and watched over his charge. She would say when spoken to on the subject of God's dealings with her, "Surely goodness and mercy have followed me all the days of my life, and I have a goodly heritage." Her chief characteristics were, her deep piety, her habitual love of devotion, and her constant attendance at the means of grace; no light or trifling excuse would be admitted by her as a plea for absenting herself from the Lord's house, and when, borne down by weight of years and their attendant infirmities, kind friends would suggest that she should spare herself the fatigue, she would reply, "No, it is said, They that wait upon the Lord shall renew their strength;" and then a happy smile lighting up her venerable features she would add: "I have often found it so." Her last earthly commingling with the saints was at the table of the Lord on the first sabbath of the present year, her next, having joined the church triumphant, was to "drink the wine new in her Father's kingdom." As her end drew near, the same peace of mind was granted her, death was in her estimation a conquered foe; she would frequently say when alluding

to it, "He will not lay upon me more than he will enable me to bear, for he hath said, 'I will never leave thee nor forsake thee.'" During the short illness which terminated her sojourn below, she was permitted to enjoy much of the divine presence, and to express her firm and unshaken confidence in the God of her salvation. At the last interview with some beloved relatives it was remarked, "You have many hours of loneliness" (arising from almost total loss of sight and considerable deafness); she replied with marked emphasis, "No; I am never alone." Upon the hymn commencing, "How firm a foundation," &c., being repeated, she said, "That is sweet; it is indeed precious." Being asked if there were any particular portion of scripture from which she would like her death to be improved, should it be her heavenly Father's will to call her home, she lay apparently in deep thought for a minute or two, and then said, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "Yes," she continued, "it is all free, unmerited grace." About two hours after this conversation had ended, the aged believer was deprived of consciousness; a lethargic slumber overspread her frame, in which quiet, peaceful state, she remained till the morning of Saturday, January 17th, when, after a slight convulsive effort, her happy spirit winged its way to regions of unsullied bliss, there to abide in the presence of the Lord for ever. The power of vital godliness was strikingly exemplified by the departed. Religion with her was not a secondary consideration, but the one steady, persevering aim of her existence. By her removal from the family circle, those of riper years are deprived of a pattern worthy of imitation, while the young have lost a beloved relative, from whose lips words of wisdom and affectionate advice would constantly proceed.

MR. WILLIAM HEBDITCH.

The subject of this brief memoir was born at Eastham, near to Crewkerne, in the year 1808. His father, though at that time an independent, was one of the originators of the baptist cause at Crewkerne, where he still continues both a member and an officer. The early history of our departed brother is unknown to the writer, but from the church book it appears that he was received as a member so early as the year 1827. The pious example ever before him at home, and the fervent prayers which there daily ascended from the heart and lips of his beloved parent, had much to do with the formation of those habits of serious reflection which our friend in youth exhibited. The irrevocable decision seems, however, to have been produced under the affectionate ministry

of the late Enoch Crook. Having joined the people of God, and possessing talents for usefulness, our brother was early sanctioned and encouraged by the church to exercise his gifts in the villages. In 1839, Mr. Hebditch was elected a deacon, an office which he retained to the day of his death. Through bodily infirmities he was often wanting in energy and promptness, but these deficiencies he amply compensated by his prudence and stability. His value was especially seen when the church was without a pastor. Not only would he often supply the pulpit himself, which he always did with acceptance, but he would give the most judicious counsel when a minister was invited on probation. One instance in particular could be referred to, were it proper, when, acting as a careful pilot, he guided the tossed and endangered vessel most safely through the storm. But he was not permitted to continue long in this world. In the prime of life he was summoned to his Master's presence. For some months previous to his decease he often complained of indisposition, and for weeks before the solemn crisis, little hope was entertained of his recovery. But though the prospect of death was full before him, death had no terrors to him, and his mind was usually calm and peaceful, believing as he did that his salvation was in the hands of Christ in whom he confided and whom he supremely loved. As his end approached and appeared more near, he became anxious to leave this world of sin and sorrow and to enter into the joy of his Lord. Hence expressions of holy aspiration were often on his lips; and just before his departure he exclaimed, with peculiar emphasis, "Blessed Jesus!" So died, on the 24th of January, this servant of God, furnishing another testimony to the thousands already adduced, that every succeeding death, in the case of believers, robs the monster of his chains and his prison of its gloom. So true is it:—

"Our dying friends are pioneers to smooth
Our rugged path to death; to break the thorns
Of terror and abhorrence, nature throws
Cross our obstructed way; and thus to make
Welcome as safe our port from every storm."

The death of Mr. Hebditch was improved by his pastor on Lord's day, February 1st, from Ps. xviii. 46, words selected by himself. The presence and deep attention of a large auditory showed the respect in which he was held.

MR. AND MRS. PERKINS.

Mr. W. Perkins was born at Colnbrook, in Buckinghamshire, in the year 1780. He had no early educational advantages, and when quite a youth entered into the service of a gentleman who introduced him to the metro-

polia. At the decease of this gentleman he was introduced into a Roman Catholic family, and afterwards to a business house in St. Paul's Churchyard, the proprietor of which was a God-fearing man. At this time he was so entirely ignorant of religion that he did not know anything at all about Jesus Christ; and his wonder on the Monday morning would frequently be excited when listening to the conversation of his employer with a fellow shopman, as to the manner they had spent the previous day, the texts that had been given, and the subject of the discourse; frequently did he listen, and always wondered what pleasure there could be in religion, and what there could be attractive in this Jesus of whom they spake so highly; this much he learned, that if religion had its pleasures he was an entire stranger to them, and secretly he wished to be acquainted therewith. Walking according to the course of this world, it is no wonder his sabbaths were spent in recreative pursuits, and thus employed when, about 22 years of age, he was wandering over Clerkenwell Green, he inadvertently strolled into Clerkenwell church, where the Rev. H. Foster was preaching, having taken Jabez's prayer for his text, "Oh, that thou wouldest bless me indeed, and that thou wouldest keep me from evil, that it may not grieve me." This was to him as the beginning of days; his sabbaths were henceforth employed in attending to the sanctuary of God. He selected most principally the evangelical ministers of the establishment until, in the course of reading the word, he discovered the ordinance of believers' baptism, and baptism by immersion. It is not a little remarkable, that up to the present moment he had never heard of the baptists in any manner, although there was a baptist church in Colnbrook, and the gentlemen above referred to were both baptists. He mentioned his difficulties to Mr. Foster, of whom he was highly fond, but, of course, was unable to gain anything satisfactory; pursuing his inquiries, he was ultimately led to the baptist meeting in Church Street, Blackfriars Road, and was baptized by the pastor, the late Rev. James Upton, in or about the year 1804. He became an active visitor of the sick in connexion with the society connected with that church, and also with another connected with the Hoxton Academy chapel; and in this work of faith he might truly be said to "labour in season and out of season." Here it was that he met with her to whom he was afterwards united, and with whom, for forty-five years, he shared the vicissitudes of the present state. It might truly be said she was to him the sharer of his joys and the soother of his sorrows, as well as the co-operator in every work of faith and labour of love; frequently in her early days did she accompany him in his works of Christian benevolence; and when age and infirmities prevented active duties, as frequently did she

invite the poor to her own habitation, not only to relieve them from her purse, but also to assist them by her counsels; for after a life of Christian activity, her advice was judicious; and it is no perversion of the words in her case, that "when the eye saw her it blessed her, and when the ear heard her it gave heed to her." Thus sustained by divine grace, they walked happily together, taking active positions in the Bible and Bethel Union Societies, besides subscribing for many years to the various societies of our own denomination, while circumstances permitted. "If a man live many days, and rejoice in them all, yet let him remember the days of darkness, for they shall be many." This truth was painfully experienced by Mr. Perkins, who was unexpectedly attacked with paralysis after leaving the Lord's table on the first sabbath of the year 1838, thereby depriving him for a season of the use of his limbs, but ultimately causing him to be wrecked in every position, both of body and mind, so that for the last few years of his life he was perfectly unconscious of passing events. To dwell on the kindness and affectionate treatment manifested by Mrs. Perkins towards him in this unhappy state for the long period of fourteen years, would be unnecessary; it was witnessed by many Christian friends, many of whom were thereby led to admire the grace of God in her.

In the autumn of the year it became evident that his afflictions would be brought to close ere many weeks. It is not improvable, that the announcement of this fact by medical testimony might have been the first prelude to her own dissolution; yet still, she thought to have survived him, and that her own wish would be realized, that he would be the first to enter into rest, and she would shortly follow. God's ways, however, are not as our ways. Other circumstances painfully occurred which worked upon her system already weakened by disease, and in the course of ten days released her from all her troubles and cares. The Master came and called for her, conveying her to her heavenly inheritance on the 7th November, 1851, in her 72nd year.

It is supposed that the loss sustained by Mr. Perkins, though never compensated, was felt; the hand, the voice, the person, and the every expression of kindness was missed. He never afterwards mentioned her name but once, but his altered appearance plainly told the depth of his sorrow; he survived her only twenty-five days, dying on the 2nd December, in his 72nd year.

Their remains were deposited in the Highgate Cemetery, Mr. C. Smith of Cumberland Street, where she had lately worshipped, officiating at the grave; and thus is produced another of the many instances of those who were lovely and pleasant in their lives, and in death were not divided.

MRS. JONES.

Died, January 24, 1852, at Hackney, Mrs. Mary Jones, late of Loughton, Essex, relict of Mr. Thomas Jones, formerly of Stony Street, Southwark, in the ninety-first year of her age.

The following account is taken from a memorandum supposed to be in her own handwriting, in which the commencement of her Christian life is stated to have been in the year 1782.

She says she first spoke to Mr. Rippon (afterwards Dr. Rippon) about making a public profession of religion on the 18th of October, 1782; on the 21st she went before the church, on the 27th was baptized, and on the 3rd of November was admitted as a member of the church.

On one of these occasions Mr. Rippon preached from Ps. lxxviii.: "Strengthen, O Lord, what thou hast wrought in us." She adds: "Thou, O Lord, hast wrought great things for me, whereof I am glad! O help me to praise thee for thy loving kindness and saving mercy to me an unworthy sinner. O gracious Saviour and kind Father, do thou be pleased to encourage this poor heart of mine in the work it is engaged in, to thy honour and my eternal felicity and joy." After hearing another sermon on the death of the wicked, she writes: "Lord, let me not die the death of the wicked. Lord, from this time make me to think more of death, judgment, and eternity, and to remember, though young, I am hastening to the grave, the place appointed for all flesh; and however long or short my stay on earth may be, may I be helped through thy Spirit's influence to improve my fleeting time, to make much of thyself, thy Spirit, and thy word; and then at last, clothed with thy righteousness, saved with an everlasting salvation, redeemed by the blood of Christ, freed from the sins of my nature, the sins of my practice, above all the sins of my deceitful heart, I shall sing with the redeemed above the song of Moses and the Lamb for ever and ever. Amen.

"And must this body die,
This mortal frame decay?"

"Yes," she writes, "this body must be the food of worms till the great decisive day when the Lord of the heavens and earth shall come in the clouds to judge the world in righteousness, and I must be there. Yes, at that solemn tribunal, my soul, thou wilt be there to receive thy sentence, "Come ye blessed," or that awful sentence, "Depart ye cursed." Lord, help me to consider and try my ways, to know whether I have an interest in thy righteousness; and if I have I shall not be afraid of thee, O death! Though at present subject to bondage through fear, has not my Lord and Master obtained the victory and disarmed the king of terrors, and promised

that his rod and his staff shall guide his redeemed pilgrims through the dark valley, from this world of sin and sorrow to the world of joy above, where sin and sorrow will for ever flee away!

“‘Could I but say my God is mine,
Could I but feel his glory shine’

on this my poor heart, then, with a pleasing, smiling, calm repose, I’d bid adieu to all that I call pleasure here below, and say farewell to all my joys, and sweetly lay me down in the cold prison of the tomb till the great rising morning come.”

Such were the desires and such the experience of our departed friend in the days of her youth, being then about twenty-one years of age, and she held fast her profession for nearly seventy years; although encompassed with many infirmities and sins, and called to pass through many trials, the Lord was faithful to his promise and never forsook her, even in old age. It was he that began the work, and he carried it on against all opposition from the world, the flesh, and the devil.

When informed of her approaching end she received the tidings with a calm resignation, and setting her house in order waited for the king of terrors; but his terror was gone; she said she felt no ecstasy, but spoke of the faithfulness of God through Jesus Christ, and all of grace. Those words were the last she was able distinctly to articulate, but she evidently had the full possession of her understanding until a very short time before she fell asleep in Jesus; and of her it may undoubtedly and truly be said, “Blessed are the dead which die in the Lord, they rest from their labours, and their works do follow them.”

She was in principle and practice a decided baptist; she was very liberal to the full extent of her ability to the cause of God, and loved to hear of the spread of the gospel everywhere, especially of the prosperity of the church formerly in Carter Lane, of which she was nearly seventy years a member.

ANN BILLING.

In the record of the faithful the name of Ann Billing of Rothersthorpe is entitled to a place. For nearly twenty years she had been a member of the church at Thislingbury. Her meek and quiet spirit, her diligent attendance on the means of grace, and her uniform consistency, rendered her ornamental to her profession, and spread a beneficial influence through the sphere in which she moved. Her life involved much more than an average amount of trial, which was borne with extraordinary cheerfulness, *courage, and resignation*. Her last affliction was long and painful, being unable for four-

teen months to move herself in bed, but it only furnished an opportunity for patience to have her perfect work. During the whole time her faith and hope were humble but cheerful. Amongst her last words to her pastor were these: “I now find the best way to die well is to live well.” A statement remarkably correct and entitled to the attention of all, particularly the young. On Lord’s day, April 4th, she exchanged an earthly sabbath for that world—

“Where the assembly ne’er breaks up,
And sabbaths have no end.”

J. LORD, ESQ.

March 13th, 1852, died, John Lord, Esq. of Irwell Terrace, Bacup, aged forty-nine years; in whose death the neighbourhood have lost a worthy patron, his work-people a good master, the cause of Christ a cheerful, liberal donor and kind friend, and his family a good parent.

MISS METCALFE.

Died, April 10th, at No. 10, Richmond Terrace, Birkenhead, aged 18 years, Mary Hannah, eldest daughter of the Rev. John Metcalfe, baptist minister of that place, after bearing protracted affliction with Christian patience and resignation to the divine will.

ROBERT KETTLE, ESQ.

This useful and well-known Christian was taken from the church on earth, after a few days’ illness, on the 23rd of March. Mr. Kettle was a native of the village of Kintillo, in the parish of Dumbarnie, county of Perth. He was much attached to his native place, which he was of late years in the habit of visiting periodically, and endeared himself to the inhabitants by many acts of kindness, so that his temporary residence became quite an event in the village. He settled in Glasgow about the year 1815, and by dint of industry and economy was able to commence business on his own account as a yarn-merchant in 1829. He attached himself to St. John’s congregation, then under the ministry of Dr. Chalmers, and remained in connexion with it throughout the succeeding incumbency of Dr. Patrick McFarlan, and during great part of that of Dr. Thomas Brown, co-operating with the exemplary parochial agency first established by Dr. Chalmers, in the capacity of a sabbath-school teacher and a member of the Court of Deacons. Although he subsequently left the church of Scotland, his admiration of the parochial economy of Dr. Chalmers con-

tinued unabated; and a few weeks before his death he was heard to declare with much feeling, at a meeting of sabbath-school teachers, that that great man was "the best friend that Glasgow ever possessed." He felt a warm interest in the growing purity and spirituality of the national establishment about that period, and took part in the formation and management of the Church of Scotland Society; but in 1834 he was induced by the then prevailing controversy to re-consider the subject of the connection of church and state, which led to his separation from the establishment, and his becoming a member of the baptist church, under the pastorate of the Rev. Mr. Paterson,—a step which he justified in a pamphlet published at the time. His connection with a comparatively small body of Christians did not separate him from his former fellow workers or lessen his interest in general objects of piety and philanthropy, which he continued to the last to cherish with a large and liberal heart. He was a vice-president of the City Mission, and was unwearied in his attentions to the interests of various religious societies. Personally exemplifying the brotherly love, and endeavouring to promote the unity of sentiment and effort, which it is the object of the Evangelical Alliance to foster amongst the different members of the body of Christ, he delighted in frequenting its meetings; and the thrill of sorrow which shot through the large assembly in the Merchants' Hall, on Tuesday night, when the mournful intelligence of his death was communicated, showed in a striking manner the estimation in which he was held.

Mr. Kettle was in great measure a self-educated man. He possessed a large share of common sense, and the powers of his naturally robust mind were matured and elevated by reading, observation, and reflection. It was only on rare and urgent occasions that he could be induced to take part in public meetings, but when he did so, he never failed to produce an impression by his shrewdness and sagacity, his caustic though inoffensive humour and mother wit. Those who knew him best and came most in contact with him as a merchant, speak with admiration of the inflexible rectitude of his transactions in business, and the incorruptible integrity of his character. Nothing could disturb the equanimity of his temper, or sour the genial kindliness of his heart. His liberal soul was constantly devising liberal things. In the death of Mr. Kettle, the church has been deprived of a member who was universally beloved for the clear and steady consistency of his character; and the public of one of our most philanthropic and estimable citizens.

The lesson taught by the example of his active and well-spent life, and the parting
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admonition of his calm and hopeful death, find meet expression in the weighty sentence with which he closed the printed address to the families in his sabbath school district thirty years ago:—"Many are the opportunities of spiritual improvement that God is giving us; they are all talents that must be accounted for. Let us, therefore, work while the day lasteth, taking care lest any of us fail of the grace of God, watching with prayer against all sin, seeking daily to Christ for life, light, and strength, that every day may find us advancing toward the heavenly Zion; and when the night of death cometh upon us, as come it will, may it be followed to us by the bright glories of eternal day!"

REV. S. A. DUBOURG.

The estimable pastor of the congregational church meeting in Park Crescent chapel, Park Road, Clapham, was removed from among us on the 17th of April. Mr. Dubourg was a native of France; but he had resided long in this country, and had so much assimilated himself to its inhabitants in speech and manner, that it was possible to have much intercourse with him without perceiving that he was not an Englishman. Though he was not of our denomination, he was one of those men whom it would afford any Christian community pleasure to acknowledge; gentle, kind, and candid, in whom the eye of a human observer could detect no fault.

COLLECTANEA.

THE BAPTIST UNION.

The Fortieth Annual Session of the Baptist Union was held on Friday, in the Library of the Mission House, Moorgate Street. The attendance was not very numerous; but the leading London ministers, and a considerable number from the country, were present, besides several lay gentlemen of respectability. After devotional services, the Rev. Dr. Cox, the appointed chairman, delivered an elaborate and eloquent introductory address, which we have much pleasure in placing before our readers. The subject is—"the Demands of the Age," discussed under two divisions,—the demands which are to be refused, and those which are to be granted. This discourse abounds with valuable practical suggestions, and is characterized by remarkable beauty of style. It was listened to throughout with close attention; and, among others, the passages relating to the right method of preaching were received with manifest approval.

The statistical report of the churches was much less encouraging than last year. The treasurer's account also exhibited an in-

creasing debt; but its entire liquidation was provided for before the assembly rose; and it is hoped, that a committee to whose consideration the matter has been referred, will be able to devise some plan by which the future efficiency of the Union may be secured. The healthy state of the Congregational Union was referred to in proof of what might be accomplished; and proposals to follow its example in several respects were received with apparent favour. Some of the country ministers seemed to be of opinion that the sphere of operations might be beneficially extended,—that, by aiming at greater things, greater things would be achieved. Mr. Underhill produced an evident impression by some remarks on the want of a high denominational purpose and literature; and mention was made of the establishment of a baptist lecture; but in the present state of the Union, it seemed inexpedient to pursue the matter further.

The resolutions adopted show, that the Baptist Union is by no means neglectful of the great questions which call for the attention of religious bodies. With its usual roundness of principle, it takes distinct cognizance of the education question and of the Maynooth Endowment.

The resolution referring to state-persecution of the baptists in various parts of Germany and in Sweden, was prefaced with an interesting statement by the Rev. Dr. Seane, who, with the Rev. J. H. Hinton, has lately visited the foreign churches. On the breaking out of revolution in 1848, they obtained civil freedom; but they have since felt the full force of the re-action. In the Prussian dominions, Baden, and Mecklenburg-Schwerin, they are cruelly oppressed. One of their chief grievances arises from the marriage-law, which, in those Lutheran states, requires that every candidate for the nuptial ceremony shall produce certificates of baptism, confirmation, and church communion; thus leaving to the children of baptist parents no option, in the eye of the law, but celibacy or concubinage. Under the revolutionary *régime*, these restrictions were inoperative; and the baptists, availing themselves of their opportunity, were married in their own way. In consequence of the re-establishment of monarchical power, however, such marriages have been declared null, and their offspring illegitimate. Hence, numbers have taken refuge in emigration. Those who remain, are the objects of a continual police crusade. Except in the free-towns of Hamburg, Bremen, and Lubeck, and in the little Duchy of Oldenburg, all the German governments may be described as more or less actively persecuting the nascent baptist churches, which constitute nearly the only lights of liberty that relieve the gloom of an all-pervading despotism. In Baden, Hesse-Cassel, and Mecklenburg-Schwerin, there

are fines and law expenses almost without end; and goods, and even necessary food, are mercilessly seized to defray them. One worthy pastor states, that all the members of his little flock who had taken part in a particular act of divine worship, had been thus mulct. In Berlin and various parts of Prussia, similar scenes are of common occurrence. The fairest hope of a change is in Sweden, where a religious-liberty party is forming among the national clergy, who are one of the four estates of the realm; but it will be some time before the majority of the reverend legislators, whose consent is indispensable to any law, will be induced to consent to a relaxation. The hopelessness of matters in Prussia must be great indeed, when the perfidious hypocrite who reigns there, is counted as the best friend to toleration in his own dominions. Dr. Steane stated it as a fact within his own knowledge, that, very recently, the celebrated professor Hengstenberg, one of the lights of protestant Germany, declared, he should be glad to see Berlin as full of Capuchin friars as it already was of policemen. Baptists, indeed, may not marry in Germany; but the sword and the cross are brought together again, and the sons of Luther bless the union.—*Patriot*.

COLONIAL BISHOP'S BILL.

We observe that Mr. Gladstone's Colonial Bishop's Bill stands for the second reading on Wednesday. Its provisions are plainly framed in concert with the Tractarian and Romanizing prelates, who in Tasmania, in Australia, and Canada, are striving to obtain power whereby to crush Evangelical religion and establish their own exclusive and Anti-Protestant denomination. We trust it will be resisted and thrown out.—*Record*.

MOSES STUART.

Moses Stuart was born in Wilton, Connecticut, March 26, 1780. He was a farmer's son. At the age of twelve he became absorbed in the perusal of "Edwards on the Will." In his fifteenth year, he was sent to an academy in Norwalk, Connecticut, for the purpose of perfecting his English education. Urged by his preceptor to prepare for a collegiate course, he began his Latin Grammar with a characteristic impetus. In one evening he learned the four conjugations of verbs; in another, the sixty rules of syntax. In three days the principles of the whole grammar were in his mind, and he found himself a member of a class who had devoted several months to the language. Alike rapid was his progress in the French.

In May, 1797, he entered the Sophomore Class of Yale College. At this period his

tastes were pre-eminently for the mathematics, but he was eager to grasp all knowledge. He graduated in 1799, and had with the entire approbation of the class the salutatory oration, which was then considered the first appointment. During the next year he taught in an academy in North Fairfield, Connecticut; a part of the following year he was the principal of a high-school in Danbury, in the same state. Here he commenced the study of the law, and soon removing to New-town, he devoted himself entirely to this study. He was admitted to the bar in 1802. In many respects, he was well fitted for an advocate. He had a quick and strong memory, a rare vividness of conception, a fertility of illustration, a readiness of utterance, a quickness of repartee, and an authoritative manner, which promised a brilliant career in the legal profession.

About the time of his admission to the bar, he was called to a tutorship in Yale College, where he remained about two years. During the winter of 1802-3 he was converted, and in the early part of 1803 connected himself with the church in Yale College. Under the direction of President Dwight, he now prepared himself for the work of a preacher. In March, 1806, he was ordained in New Haven, as successor to Dr. Dana, where, during three years and ten months, he laboured with extraordinary zeal and success. On the 23rd of February, 1810, he was inaugurated Professor of Sacred Literature in the Theological Seminary at Andover. Here he remained until his death, which occurred January 4, 1852. Besides his labours at the seminary, he prepared the following works for publication: Commentaries on Hebrews, Romans, the Apocalypse, Daniel, Ecclesiastes, and Proverbs; seven editions of his Hebrew Grammar, Hebrew Chrestomathy, Translation of Rödiger's Gesenius, thirteen printed sermons, thirty-four articles for the Biblical Repository, eleven articles for the Bibliotheca Sacra; also articles in the North American, Christian and Methodist Quarterly Reviews; also essays, letters, and translations from the Latin and German. And this is by no means a complete list of his published writings.—*Christian Review*.

MAYNOOTH.

We most earnestly entreat dissenters to take a bold and decided stand upon Maynooth. The great body of them, we honestly believe, do not see the value of gaining this outpost. They do not perceive how intimately connected it is with the Irish Protestant establishment. They do not understand that the nearest road to the Irish national church lies through the Maynooth College. This popish institution is in our opinion the *strongest buttress of the Irish*

church. The Times knows this fact better than many of our voluntary friends, who are so very consistent that they will not destroy any of the vermin with which their house and grounds are infested, unless they can first gather them altogether, and put them to death in the same instant of time. Archbishop Whately knows this fact better than many of our friends, who, had they acted upon the same principles in material monopolies which they seemed prepared to do in ecclesiastical, would have stood back, and refused a helping hand to put down the corn monopoly, until they had power sufficient to abolish the sugar monopoly, the timber monopoly, and the navigation monopoly, at the same moment. Dr. Whately has no great liking for Romanism, but he has a very natural predilection for the Irish church, and hence he advocates the endowment of Maynooth. We are much afraid that Voluntaryism is not gaining much at present from the conduct of no small number of its professors. The suspicion is somewhat extensively entertained among those who hold the Establishment principle, that many Voluntaries seem more at home in demanding the repeal of Protestant than of Popish endowments. We are not prepared to say that this is the case; but certainly we should take care that our good be not evil spoken of. Something at least is gained, when we succeed in taking this fortress; and every monopoly, when once broken down, gives us greater facilities for taking the rest. Whenever a monopolist has his own privileges wrested from him, he joins your ranks immediately, and helps you to subdue those with whom he formerly co-operated, on the instinctive principle of self-interest. The number of petitions presented, up to the 31st March, is 206. The signatures amount to 152,446. This is hopeful. Let us bestir ourselves. The Glasgow Protestant Society has issued a spirited address to the Protestant electors, with which we fully sympathise. It concludes with these words:—"Let the overthrow of the Maynooth Endowment give unmistakable evidence to the Government and the world, that the project of endowing the Roman Catholic church in Ireland is equally hopeless as reprehensible."—*United Presbyterian Magazine*.

GOSPEL ACCORDING TO MATTHEW.

The Rev. Francis Bosworth, M.A., has in advanced preparation St. Matthew's Gospel in Greek, with full *Critical Notes*. It will form just such an edition of Matthew as is Forllyn's of Virgil, or Poppoe's of Thucydides. Our students are too often taught every thing else but how to use their knowledge. Vast stores of most valuable information lie hid (so far as we English are concerned) in Ger-

man writers, which might well be made available for such a work, since they are not theological but philological. The object will be totally distinct from that of either Alford or Bloomfield. The syntactical construction, the compound verbs, the Hebraisms—in short, whatever may be needed, in order to light up the text, will receive attention. It is especially designed for students, and will supply them with the most recent and thorough scholarship of Germany, minus neology. We have been favoured with some specimens of this work, and perceive that it will form an excellent class-book, supplying all that may be wanted in order to understand critically the original. If the plan answers, the editor contemplates that the Epistle to the Romans might be treated in the same manner; and eventually corresponding editions of the Psalms and Isaiah might be furnished. — *Killo's Journal of Sacred Literature*.

THE REV. PROFESSOR ROBINSON, D.D.

The Rev. Professor Robinson, D.D., of New York, who, it was stated in the American

Literary World, had left that city for another tour in the Holy Land, from which valuable topographical and critical results might be expected, arrived early this year in London, whence he proceeded to Berlin, preparatory to his proceeding to Palestine, which he expected to reach at the beginning of April. His stay in London was short; but the editor of the *Journal of Sacred Literature* was enabled in repeated interviews to renew an acquaintance commenced twelve years ago, on the learned Professor's return from his first journey, and to confer with him on the objects of his present undertaking. These have been alluded to in the article on Recent Travels in Palestine. It appears to be Dr. Robinson's view rather to direct his researches to ground not previously traversed, or only imperfectly explored, such as the region beyond the Jordan, and of the southern and northern districts, than merely to test or verify previous conclusions, except, perhaps, at Jerusalem. We have reason to hope that Dr. Robinson will from time to time forward some account of his proceedings for insertion in this Journal. — *Killo's Journal of Sacred Literature*.

CORRESPONDENCE.

BAPTIST BUILDING FUND.

To the Editor of the *Baptist Magazine*.

DEAR SIR,—The Committee of the Baptist Building Fund have had their attention directed to the Baptist Manual for 1851, and its table of "Income and Expenditure of the principal Public Institutions connected with the Baptist Denomination in England during the past year."

In all the preceding Manuals the "Baptist Building Fund," with its income and expenditure, stands as one of these denominational "Institutions." In 1851 it is omitted, leaving the readers of the Manual to suppose that the Society now ceases to be one of those institutions;—this is confirmed by the following note at the bottom of page 58, viz. :—"The Baptist Building Fund having been transformed for the most part into a loan fund, it presents no particulars suitable for insertion in this Table." The Committee have, therefore, desired that I should request, that you will allow me, through your Magazine, to remove by explanation and a statement of facts, the mistaken, and they fear unfavourable impression such official authority is calculated to create. First, allow me to state that no alteration or "transformation" of the Baptist Building Fund has

taken place in its objects or constitution since that in 1845, and in every succeeding number of the Manual, except the last, the Fund has had its proper place as one of the public institutions of our denomination; and in the year to which that note refers, most certainly, not the smallest deviation, much less "transformation," has taken place to justify the note, or the omission in the Manual; although, so far back as the year 1845, an alteration was made, and carried out in 1846, by which the Society's assistance should not be confined to gifts, but extended also to "loans without interest." As to the note in page 58, "That the Baptist Building Fund had for the most part been transformed into a Loan fund, and as such presented no particulars suitable" for insertion in the Manual; if this be left without explanation, as it is left in the Manual, it will leave the readers to infer that the Baptist Building Fund has features in common with every Loan Society. It is well known that the borrowers in such Institutions pay large interest, and make sacrifice in part of their principal, to obtain the loans they require. Upon this I need not remark; but as to the objects of the Baptist Building Fund, allow me to refer to the Supplement of the Baptist Magazine for December, where it is stated

that the object is, "To assist by gift or loan *without interest*, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denomination, throughout the United Kingdom." These are its objects; and, secondly, in a few lines I will show to your readers what have been its actual operations, leaving them to judge whether such results are "suitable particulars" for the "Baptist Manual." The Baptist Building Fund closes its annual accounts in July; I cannot therefore state, what may be the actual amounts up to that time; but I will give those that the Report will fully justify.

We shall have to report at our Annual Meeting in July, taking, as I may safely do, this year at the same amount as the last; that, from 1846 (the time at which the "Loan without interest" fund commenced its operations) up to 1852 inclusive, from 40 to 45 churches will have had loans, (without any charge for interest, no expenses for mortgages or law charges) amounting to more than £4000. Is it not fair to say, sir, that we have aided in the "erection" of chapels to this extent? And, according to the rate of interest these churches must have paid, we have already saved them from £500 to £700. And is it not fair to say, that we have made grants to this amount? And when these churches shall have repaid all their instalments (hitherto they have faithfully and punctually done so), taking the interest at 5 per cent., they will, by the help of the Fund, have saved an amount exceeding £2000, and be entirely out of debt. But, sir, in addition to this, the Fund has paid in *direct grants*, or gifts, to various churches from 1846 to 1852, more than £1200.

These are the facts and explanations I have at the request of the committee to beg you will insert in the Baptist Magazine for next month. They must remove any unfavourable or mistaken impression made either by the omission or note of the Manual, and we hope it may induce our friends who can aid us, and aid so efficiently, to come to the help of the churches and the relief of their pastors. Ah! sir, what would have been the amount of saving to the churches, what the amount of debt liquidated and in a state of final discharge, had our good friends who have the ability enabled us to relieve the thirty cases that are now waiting for assistance from this fund; who have all said (and have given us names to secure its fulfilment), "We are willing to pay you back the instalments; we give you responsible names to secure to you the repayment." But the Committee of the Baptist Building Fund cannot respond to their call in such efficient measure as they would desire, owing to the limited amount of funds at their disposal. Enough, sir, I trust, has been said to induce further help, and

hoping you will kindly insert this communication which the committee have requested me to make, I remain, sir, yours respectfully,

{JOHN EASTY, Secretary.

April 15th, 1852.

VOLUNTARIISM.

To the Editor of the Baptist Magazine.

DEAR SIR,—Having perused in your Magazine several letters upon the voluntary support of the ministry, and feeling that it is most important, I beg to offer a few thoughts upon the subject.

That no occupation in the middling ranks of life should yield so poor a remuneration for arduous labour, both corporeal and mental, is matter for grave consideration, and early reform. That members of churches generally do not sufficiently ponder the subject, that it is seldom brought before their notice from the pulpit, which to multitudes is the chief organ of knowledge, is also to be deplored. But we may mourn over an evil from January to December, and "if nothing more be done, the close of the year will find us in the same position as its commencement. Many right-minded Christians may feel desirous of knowing what is really their duty in this particular, and yet it may be impossible to lay down any general rule which could be of universal application. Now although it should prove as difficult a matter to regulate, as the right adjustment of the proportion in which all parties should contribute of their property to the maintenance of the government of their country, yet would it be very desirable to possess something like a scale, by which persons may ascertain fairly whether or not they are performing their duty to God and to man, to Christ and his cause in the world, and to the minister whom they have chosen to preside over them in the Lord. The hints which may be thrown out, are simply intended to be suggestive. The patriarch Jacob, when on his way to Padan-aran, after his well-known dream, said unto the Lord, "And of all that thou shalt give me, I will surely give the tenth unto thee." This was voluntarism, and he prospered, and no doubt performed his vow. The venerable Mr. Jay once said in a discourse, "It cost a Jew one-third of his income to maintain his religion, I wonder what it costs some Christians." However, some may be disposed to ask, were a Christian to regulate his contribution to the cause of God by any fixed scale, must he be guided by what he expends, or by what he clears at the year's end? Assuredly by what he expends, for he may not lay by anything, and yet he may expend a considerable sum. A man with a large family and a limited small

home management was brought up, and occasioned a long discussion. Ultimately, it was referred to the consideration of the incoming committee. The scrutineers having brought up the result of the ballot, it was found that the committee chosen were the same as the last, with the exception of Messrs. J. J. Davies, B. Williams, and J. H. Hinton, for whom are substituted Messrs. G. H. Davis of Bristol, G. Gould of Norwich, and J. J. Brown of Reading.

The last meeting to which it is possible to refer in the present number is the Public Meeting of the Baptist Irish Society in Finsbury Chapel, on Tuesday evening. This was well attended, and distinguished for the more than usual excellence of all the speeches delivered. The Treasurer, who presided, after prayer by Dr. Acworth, opened the meeting, and the Secretary read a report which will be found in the Irish Chronicle. Mr. Bowes of Blandford Street then moved, "That in the opinion of this meeting the blessings which our Lord Jesus Christ bestows upon the individuals of every nation who commit themselves to his guidance are the blessings most needed by the people of Ireland; that this meeting earnestly desires therefore that His gracious message should be made known to all the inhabitants of that afflicted country, and that it rejoices in the information contained in the report now read respecting the diminution of burdens which have long repressed the energies of the Baptist Irish Society, and the increasing readiness of Christian friends to co-operate in its support." This resolution having been seconded by Mr. Manning, of Frome, was passed unanimously; the meeting united in singing, "Praise God from whom all blessings flow," &c., and a collection amounting to £22 was made. Mr. Young, of Cork, then moved, "That this meeting having heard with pleasure the list of Officers and Committee appointed yesterday at the private meeting of Subscribers, cherishes a lively hope that the gentlemen who have undertaken the management of the Society's affairs for the ensuing year will be sustained by the confidence of their constituents at large; and that they will be supplied with funds sufficiently ample to enable them to discharge the remainder of the debt, and enlarge their operations in a manner in some degree corresponding with the importance of Ireland as a field for missionary labour." This resolution having been seconded by Mr. Haycroft of Bristol, was also passed, and after an expression of thanks to the chairman, the assembly broke up, the only cause for regret having been that when Mr. Haycroft rose the time was too far advanced to allow of his saying what he had intended to say on this occasion.

An appeal to British friends of American negroes is being made at the present time by Mr. Edmund Kelly, a coloured minister who has been for some time pastor of a baptist church in New Bedford, in the United States. After purchasing himself, he has made his wife and children his own by payment of about £660, of which he was necessitated to borrow a portion which he is now endeavouring to collect in this country. His case is recommended unequivocally by our well-known friends, Mr. Girdwood and Dr. Sharp, the latter of whom says, in a letter to us: "You may place entire and implicit confidence in all his statements."

We have just discovered that the following notice, intended for our last number, was accidentally omitted:—"The Rev. Joseph Garside, having resigned the pastorate of the baptist church at Ogden, Lancashire, is now removed to Slaithwaite in Yorkshire, his former residence."

BRISTOL ASSOCIATION.

We are requested to announce that the meetings of this association are to be held at Devizes, on the 1st, 2nd, and 3rd days of June. Brethren Bentley, Baines, Haycroft, and Middleditch of Frome to preach. In case of failure, brethren Morris, Newman, Crisp, and Anderson.

SOUTHERN ASSOCIATION.

The Baptist Southern Association will hold its annual meetings at Whitchurch, Hants, the first Tuesday and Wednesday in June. Brethren Bulgin of Poole, and Green of Niton to preach. The business begins at eleven o'clock on the Monday morning.

DEVON ASSOCIATION.

The Devon Association will meet at Kingsbridge, on Wednesday and Thursday, June 16th and 17th, 1852. The business meeting will commence precisely at nine o'clock, A.M.

WESTERN ASSOCIATION.

The friends at Taunton, having intimated that the holding of the association at the time appointed would be exceedingly inconvenient, if not impracticable, in consequence of the great agricultural meeting which is to be held there this year, it has been deemed desirable to postpone the meeting of the association for a fortnight. It will be held, therefore, at Taunton, on Wednesday the 23rd and Thursday the 24th of June next, the week after instead of the week before the meeting of the Devon Association.

IRISH CHRONICLE.

MAY, 1852.

ANNUAL REPORT.

THE course pursued recently by the Committee of the Baptist Irish Society will be understood the better, if a glance be first taken at its financial history during the last twelve years.

In the spring of 1840, when the annual accounts were made up, it appeared that there was a balance against the Society of £262. In 1841, that balance had increased to £435; and it went on enlarging till 1845, when it amounted to £1904. In the ensuing twelve months more than a thousand pounds were received in legacies, and exertions were made to liquidate the debt, which would probably have proved successful, had not calamities occurred which could neither be foreseen nor prevented. The general failure of the crops on which the millions of Ireland were dependent brought upon the unhappy people all the miseries of famine, and diverted the resources of their friends into other channels than those in which they had been accustomed to flow. The absolute destitution of the poorer classes, the depreciation of property which impoverished thousands who had been in better circumstances, and the destructive pestilence which ensued, brought after them a train of consequences which may be overruled for ultimate good, but the immediate results of which were universal distress and prostration. The benevolence of British Christians was aroused, and, among others, the habitual supporters of this Society generously contributed funds which they entrusted to its officers for distribution among the starving. These contributions having been made specifically for the temporal relief of the

sufferers from famine, they could not be applied to the general purposes of the Society, or to the discharge of its incumbrances, and thus the debt was greatly increased. Six thousand pounds were raised for this humane purpose in the course of two years, and sent to the conductors of this Society; but, in the same two years, the funds for spiritual purposes fell off to the amount of nearly two thousand. The effects of the blow thus struck continued for some time in operation; and when your Committee took office last April, the debt with which they had to struggle amounted to £1828 4s. 1d.

It appeared to your Committee, therefore, that the financial embarrassments of the Society demanded their first attention; and that, however painful it might be to themselves to turn from the more inviting occupations to which the state of Ireland would have led them, to the cheerless task of supplying funds to defray a past expenditure, they were called in divine providence to this exercise of self-denial, and bound to make the removal of that financial paralysis under which the Society was suffering their chief object. Their views were seconded at the public meeting in Finsbury Chapel, when two or three zealous friends who were present offered to give a hundred pounds each towards the removal of a thousand pounds of the burden in the course of the year. This object has been kept in sight during the last twelve months. Handsome contributions have been received from many individuals; some congregational collections have been made towards it; members of the Committee, and ladies

of their acquaintance, have taken cards by means of which they have obtained donations in their respective circles. The result is that for this special purpose of diminishing the debt, the sum of £890 11s. 4d. has been received. But in this case, it affords the Committee great pleasure to add that instead of the General Funds of the Society being meanwhile impaired, they have been augmented: there is a *surplus* which more than supplies the deficiency of the special contribution. Cordial responses have been made to the appeals printed from time to time in the Chronicle, so that, with the exception of the year already mentioned in which an extraordinary amount of legacies came in, the receipts of the Society taken altogether this year, have exceeded the receipts in any previous year of its existence. The special contributions amounting to £890 11s. 4d., and the surplus of the General Fund amounting to £488 2s. 2d., have together sufficed to reduce the debt by the sum of £1378 13s. 6d. The balance against the Society now is £440 10s. 7d., a sum too large indeed, yet smaller than the balance against the Society has been before for the last ten years.

A second object which your Committee has had in view has been the reduction of expenses incurred in obtaining contributions. In this their success has been less apparent than in the other particular, but, it is believed, not less real. It may seem, on an inspection of the cash account, as though the cost for this, and other things connected with the management of the Society's affairs had been very large; but this has arisen from circumstances over which the Committee has had no control, connected with the fulfilment of previous engagements. A large proportion of the receipts of the year has been forwarded spontaneously, at a *very small cost*; and it is confidently

hoped that plans now adopted will produce results which will manifest themselves plainly and undeniably in the year now commencing. Pastors in the country have performed themselves those services which have been rendered formerly by costly deputations. Deacons and private members of churches have kindly collected subscriptions from their own immediate friends and forwarded them; and many individuals have sent their cheques or post office orders, without solicitation, or the intervention of any other person. The experience of the year has given no reason to distrust our friends in the provinces with regard to the future; and if they continue to act as they have acted during the last five or six months, an immense saving will be effected; the work will be done better than it was done by strangers; while a host of concomitant evils will be completely avoided.

A third object to which the Committee has given attention has been a revision of the agency in Ireland. This would have been desirable had there been no necessity for retrenchment; as, in the course of a few years, such changes take place, both in persons and in places, as call for re-examination and alterations in matters of detail. The inadequacy of the funds, however, furnished an urgent reason for reducing the number of persons in the service of the Society, even in cases in which efficiency was undoubted. Care has been taken to retain those agents who appeared to be the most valuable; but the Committee are anxious that it should be understood that it is not to be regarded as a token that any one was worthless, that his connexion with the Society has ceased. They have been obliged, in some instances sorely against their will, to dispense with the aid of some whom they would gladly have continued to maintain. As

instances of funds which were far scanty for the work, they have had painful duties devolved upon them. We have felt ourselves compelled to work with some whose services they did gladly have retained; and they felt it to be equally necessary to meet the expenditure of others whose salary would have been increased by ample pecuniary supplies.

Meanwhile, they thankfully record their conviction that, neither during the year that has just closed, nor in any year, have the labours of the Society been in vain. The political and social condition of the island has been such as to deprive those who have sown the seed of the sheaves that have been expected to reward them; and that has happened to the spiritual husbandman, which has long been lamented in reference to the corn and the cattle of the Irish peasantry, that foreigners have been the consumers of the fruit of their unrequited toil. Persecution has deprived our ministering brethren of the converts who had been sown in answer to their prayers; sometimes after they had made open professions of their faith, and sometimes when they would have done so had it not been for the instant persecution to which they knew that such professions would expose them, if it were made known they continued among their benighted countrymen. The pastors of our churches have been subjected to perpetual discouragements arising from disappointed hope, through the removal of those whom they had looked upon, one by one, with feelings akin to those of the parents of Noah, when he said, "This same shall comfort us concerning our work and the toil of our hands," as call for the heartfelt sympathy of their friends in more settled seasons; and they will undoubtedly receive the approval of Him who com-

mended the angel of the church at Ephesus, saying, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."

In some cases the ministers themselves have thought it right to transfer their families to lands of brighter promise than their own. This has recently been the case with Mr. McKee, for some years a faithful agent of the Society, who sailed for America a few weeks ago. The church at Conlig, which had been under his care, has invited Mr. Brown of Coleraine to become its pastor; and he, with the consent of the Committee, has removed thither. His departure from Coleraine has given occasion for a manifestation of kind feeling towards him on the part of fellow labourers of other denominations, the mention of which will afford pleasure. The rector, his curate, two Wesleyan ministers, and four Presbyterian ministers, have united in signing an address to Mr. Brown, which we have seen in one of the local newspapers, expressing their regret at his removal, and speaking in high terms of his uprightness, his diligence, and his amiable demeanour. "From the avowal of your principles," they say, "you have never shrunk, even in the pulpits of those who differed from you; yet there was so much of the meekness and gentleness of Christ about those avowals, that bitter controversy never resulted from them. With the ministers and members of other churches you have maintained the most friendly relations, making it evident that it is not only good and pleasant, but practicable, for such as are brethren to dwell together in unity. Of

deep though unobtrusive piety, of diligent and painstaking habits, of temper unusually gentle and amiable, thoroughly conversant with the great doctrines of the gospel, and deeply acquainted with the workings of the human heart, we cannot but congratulate the people who are to be privileged with such a pastor."

Mr. Eccles continues to labour at his important station, Belfast, preaching in the regular place of worship, and in three other parts of that populous city. His hopes have been raised by pleasing additions to his flock; but "just now," he writes, "almost in a single week, I have lost nearly the entire product of the past year's toil. Several brethren, at whom I had looked as likely to be efficient helpers for life, have recently removed to other parts, where, I trust, though lost to me, they are not lost to the cause of God. May the Lord grant me the patience which reiterated trials of this kind require!" There is, however, after all, a small clear increase. Fifty-three members remain, who are at peace among themselves, and he observes, "Strangers are coming and settling gradually down as part of the regular congregation."

Mr. Bain of Banbridge says, "The church under my care still continues to hold on its way, and although the members are widely scattered over the country, yet they seem to delight to meet together at least once a week. We have lost no less than three of our deacons and three members by removals; and, in addition, three members with their families have emigrated to America. During the year I have baptized sixteen persons on a profession of the faith, the greater number of whom have been brought out of the world by the simple preaching of the gospel. God has given me favour in the eyes of the people; and from all *denominations* I receive true Christian

sympathy. If I could see my way clear I should like to enlarge our present place of meeting, as it has proved quite too small for the number of persons attending our services, especially in the evening. During the last twelve months the gospel has been preached at Gilford, The Point, Ballymoney, Tonaghmore, Chief Row, &c.; and prayer meetings have been established at Law's Row, Smyth's Row, Scarvagh Hill, and Lawrence town, which have been productive of much good. The sabbath school continues to flourish in the midst of many difficulties; and although the winter has been very severe, the attendance has been punctual.

Mr. Hamilton steadily continues his labours at Ballina, and in the adjacent country. Without that help from co-workers which the extent of his sphere and the readiness of its inhabitants to hearken to the gospel render desirable, he goes his rounds, paying monthly visits to Crossmalina, about eight miles west of Ballina; Newtownwhite, six or seven miles north; Curragh, about ten miles north-east, and some other villages. Three schools and their teachers, supported by the Society, are under his superintendence. The farm, which was taken about three years ago with the view of affording occupation and sustenance to the distressed peasantry, has recently been surrendered to the landlord. It was only as a temporary relief, under peculiar circumstances, that it could be thought desirable as an appendage to a society like ours; it has undoubtedly answered valuable purposes, but the Committee were not of opinion that it was expedient to retain it longer; they have, therefore, very willingly carried out a resolution passed by their predecessors, recommending its abandonment. Mr. Middleton, who superintended it as their bailiff, has emigrated with his family to the United States.

Our aged friend, Mr. Thomas, resides

still at Moate, where he preaches once on the Lord's day; visiting also on Lord's day evenings, and in the week, Athlone and some other adjacent places. A different arrangement for this district has however been contemplated, and will probably be carried into effect ere long. Mr. Berry continues at present at Abbeyliex, where he has of late met with some cheering occurrences, though his congregation has never recovered from the effects of that extensive emigration which depopulated the whole vicinity.

Our agents at other stations have performed their customary work we believe with regularity and some success, but we are not aware of occurrences sufficiently out of the common course to require to be specified. Passing over these, therefore, we come to Cork, a city equal in population to Bristol, where we have one solitary agent, Mr. Young. As our esteemed brother is expected to be present on the occasion for which this report is prepared, it is not necessary to say more than that we heartily wish that the circumstances of the Society would allow us to gratify his earnest desire for at least one colleague. In the midst of ignorant and prejudiced multitudes, surrounded by counteractive influences of the most formidable character, exposed to the hostile vigilance of a numerous, united, energetic priesthood, his position must be unspeakably depressing; and when one family after another who attended his ministrations have been removed to some distant land, his faith and patience must have been severely tested. Were it not for the recollection of their own helplessness, with a heavy load of debt pressing continually upon them, the Committee could not advert to this subject without blushing; but the fact, however lamentable, has not been the result of their insensibility or negligence. In such a

place as Cork, however, as formerly in Corinth, or Ephesus, or Thessalonica, if extensive success is to be hoped, it must not be from the efforts of one solitary missionary, but from the exertions of a faithful united band, supplying each other's deficiencies, strengthening each other's faith, and acting together in harmonious concert.

It is important to remember that in addition to the churches enumerated, there are others in Ireland which in former days were cherished by this Society, but which are not now dependent on its bounty. There are baptist churches in Dublin, Waterford, Parson's Town, Coleraine, and some other places, which it has aided in times past, but which are not now partaking of its funds. The Committee are of opinion that it is not the proper work of a Society like this to provide permanently for churches which are able to maintain Christ's institutions among themselves without foreign aid. The business of such a Society as this they believe to be to make known the gospel of Christ among the ignorant, to promote the formation of churches where there are none, and to watch and aid such churches during their infancy.

In conclusion, the Committee beg to remind their fellow believers that they need not be ashamed of the gospel of Christ, as though it were obsolete, or inadequate to the purposes for which it was designed. It is the power of God unto salvation to every one that believeth, to whatever race he may belong, or in whatever prejudices he may have been nurtured. "The foolishness of God" will be found to be "wiser than men." "What can be done for Ireland?" has been the hard question of the nineteenth century, to rulers, to patriots, and to philosophers. There is an answer furnished by revelation from Heaven, if we have docility enough to hearken. The preaching of Christ crucified may be

despised by statesmen, and laughed at by wittlings, but it is God's instrument for the restoration of man to obedience and happiness. When the gospel has done its legitimate work in Ireland—that work which assuredly it will yet perform—the staff of the oppressor

will be broken, the devils of the crafty will be disappointed, but the poor will rejoice in their Almighty Deliverer, and the angelic anthem will be sung with new rapture by a full chorus of nations,—"Glory to God in the highest, and on earth peace, good will toward men."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Aashbourne—				0	10	0
Battersea, additional—				2	2	0
Blackmore, W. Esq.	10	10	0			
Birmingham, by Rev. B. C. Young—						
Collection at Cannon Street ...	4	1	3			
Collection at Mount Zion ...	1	1	0			
Bellby, T., Esq., Don.	0	2	6			
Bird, Mr.	0	5	0			
Bissel, Mr.	0	10	0			
Brown, Miss A. Lucas	1	1	0			
Chance, W., Esq.	0	10	0			
Davis, Mr. Joseph	0	5	0			
Duke, Mr. W.	0	10	0			
Ewen, Mr. F.	0	5	0			
Friend, A.	0	10	0			
Glover, Mrs.	0	2	6			
Green, Mrs.	1	0	0			
Griffiths, T. F. Esq.	0	10	0			
Hadley, Mr. Don.	0	5	0			
Harwood, Mrs. T.	0	3	0			
Hetherington, Mr.	0	10	0			
Hooper, Rev. J.	0	10	0			
Hopkins, J., Esq.	1	0	0			
Hopkins, J. H., Esq.	1	0	0			
Lang, Mr.	0	10	0			
Lawden, Mr. A.	0	5	0			
Lawden, Mrs.	1	1	0			
McCardie, Mr. James	1	1	0			
McCardie, Mr. J. W.	1	1	0			
Middlemore, W., Esq.	0	10	0			
Morgan, Rev. T.	0	10	0			
Morgan, Messrs. W. & A.	0	10	0			
Parish, Mr. Joseph.	0	5	0			
Pearson, Mr.	1	0	0			
Perry, Mr. J. C.	1	0	0			
Phillips, Mr. W.	1	1	0			
Reeves, R. G., Esq.	1	1	0			
Room, Messrs. W. & F.	0	10	0			
Shaw, Mr.	0	5	0			
Showell, Mr. T.	0	10	0			
Southall, W., Esq.	1	0	0			
Sturge, Edmund, Esq.	0	5	0			
Sturge, Joseph, Esq.	0	10	0			
Swan, Rev. T.	0	5	0			
Taylor, Mr. J.	0	2	6			
Taylor, Mr. T.	0	5	0			
Thomas, Mr. John	2	2	0			
Tipping & Lawden, Messrs.	0	10	0			
Wade, Mr. J.	0	2	6			
Walters, Mr. John	1	0	0			
Wright, H., Esq.	0	5	6			
Zair, Mr.				41	14	9
Bow, Subscriptions, &c.				4	9	6
Brantree, Craig, Mrs. E. G.				2	2	0
Eratton, by Joshua Whitaker, Esq.—						
Collection	1	4	9			
Anderson, Rev. H.	0	5	0			
Blatch, Miss.	0	10	0			
Brent, Mr.	0	5	0			
Reeves, Mr.	0	2	0			
Salter, Miss.	1	0	0			

	£	s.	d.	5	4	d.
Whitaker, Mrs.	1	0	0			
Whitaker, Mr. Joshua	1	0	0			
Whitaker, Mr. Thomas	0	10	0			
Box, by J. S. Whitaker	1	11	0			
				7	7	9
Bristol, by Rev. B. C. Young—						
Collection at King Street ...	6	11	6			
Bonsar, Mr. E.	0	10	0			
Cross, Rev. W.	0	10	0			
Cross, Mr. W.	1	0	0			
Cummings, Mr. J. C.	0	5	0			
Davis, Mrs., <i>Don.</i>	1	0	0			
Ditchett, Mr. H. W.	0	10	0			
Friend	0	2	6			
Friend	0	2	6			
Three Friends	0	3	0			
				10	14	6
Camberwell, additional—						
Harwood, Miss, Produce of Card for Debt—						
Bankart, R. N. and C.	0	2	6			
Chatsfield, Mrs.	0	10	0			
Freeman, Mrs. G. S.	0	5	0			
Gurney, W. B., Esq.	0	10	0			
Harwood, J. U., Esq.	0	10	0			
Hills, Mrs. F. C.	0	5	0			
Jameson, Mrs.	0	2	6			
M. E. S.	0	2	6			
Sherring, S. S.	0	2	6			
Steanes, Rev. Dr. and Mrs.	0	5	6			
Whitchurch, Mrs.	0	2	6			
Young, Mrs.	0	2				
	3	0	0			
Smith, W. L., Esq., for Debt	10	0	0			
				13	0	0
Cambridge, additional—						
Collected by Miss Bromley.....	1	10	0			
Canterbury, Collected by Mrs. Carter—						
Carter, Mr.	1	0	0			
Howland, Mr.	1	0	0			
West, Mr.	1	0	0			
Small sums	3	3	0			
				6	3	0
Chelsea, additional—						
Collected by Miss Vines	0	12	0			
Chesham, by Rev. W. Payne—						
Ball, Miss.	0	10	0			
Darvill, Mrs. G., Collected						
by	1	16	6			
Garratt, J., Esq.	0	10	0			
Glover, Mrs.	1	1	0			
Tomlin, Rev. W.	1	1	0			
Moiety of Collection	3	15	6			
				14	0	0
Dunstable, by J. Gutteridge, Esq.—						
Moiety of Collection	5	0	10			
Farsley, by Rev. J. Foster	1	7	6			
Hackney, by Miss Granger—						
Cox, Rev. Dr.	0	10	0			
Cox, Mrs.	0	10	0			
Cotton, Mrs.	0	10	0			
Jones, Mrs.	0	10	0			
Luntley, Mrs.	0	12	0			

	£	s.	d.	£	s.	d.
Meacher, Mrs.	1	1	0			
Small sums	1	14	8			
Collected by Miss Findley ..	1	16	9			
Sanley, by Rev. L. J. Abington	3	0	0			
astings, by Rev. C. Woollacott—						
S. Ridley, Esq., Donation for Debt.....	2	0	0			
Huddersfield and Lockwood—						
Armitage, Mr. Joseph	8	10	0			
Willett, Mrs.	0	10	0			
entering				1	0	0
Lambeth, by Mr. A. C. Air—				4	10	0
Air, Mr. A. C.	0	4	0			
Francis, Miss A.	0	8	0			
Gabbett, Miss	0	4	0			
Plackett, Mr.	0	5	0			
Box.....	0	4	6			
Liverpool, by John Coward, Esq.—				1	2	6
Collected at Pembroke	45	0	4			
Chapel, for the Debt.....	0	10	0			
Ashburner, Mr. James	0	6	0			
Brooks, Mr. J.	0	6	0			
Brooks, Mr. W.	0	5	0			
Brown & Carnes, Messrs.	0	10	0			
Buchanan, Mrs.	1	0	0			
Carnes, Mrs. E.	1	1	0			
Cooke, Mr. Jonathan	0	8	0			
Cropper, Edward, Esq.	1	9	0			
Cunningham, Miss	0	10	0			
Cunningham, Master	0	8	0			
Davis, Mr. James	0	5	0			
Dickens, Mr. Benjamin	6	10	0			
Eglinton, Mr.	0	10	6			
Ellison, Mr. Seacombe	1	0	0			
Edwards, Mr. Richard	0	10	0			
Francis, Mr. Joseph	0	10	0			
Garness, Mr. John	0	8	0			
Gibson, Mr. Thomas	0	10	0			
Golding, Mr. George	0	8	0			
Griffith, Mr. B. I.	0	5	0			
Heyworth, L., Esq., M.P.	1	0	0			
Holmes, John, Esq.	1	1	0			
Hope, Peter, Esq.	2	2	0			
Hope, T. A., Esq.	1	1	0			
Hope, William, Esq., for						
Schools	1	1	0			
Houghton, Richard, Esq. ...	2	0	0			
Houghton, Mrs.	1	0	0			
Houghton, Miss	0	10	0			
Houghton, Mr. James	1	0	0			
Houghton, Mr. John	1	0	0			
Johnson, John, Esq.	2	0	0			
Lang, Mr. Samuel	1	1	0			
Morrest, Mr. James	1	0	0			
McCollock, Mr. Samuel.....	1	0	0			
Mason, Mr. Joseph	0	2	0			
Pearce, Mr. Samuel	0	10	0			
Pickford, Mr. James	0	5	0			
Robinson, Mr. Thomas	0	10	0			
Rushton, Miss	0	10	0			
Vickers, Mr. Jabez	0	10	0			
Vickers, Mr. John	0	10	0			
Walcot, Mr. S. B.	0	10	0			
Urquhart, Mr. T. (2 years) ..	1	0	0			
London—				76	7	4
Allingham, John, Esq.	5	0	0			
B. B. Ann. Sub., by Rev. S. Green ...	1	0	0			
Jay, Miss, Produce of Card for Debt—						
Benham, E.	0	2	6			
Drew, Mrs. James	0	2	6			
Grant, Mr.	0	5	0			
Jay, James	0	2	6			
Jay, M.	0	2	6			
Lowther, Mrs.	0	5	0			
Pewtreas, Edward	0	5	0			
Pewtreas, Mrs. E.	0	2	6			
Pewtreas, S.	0	2	6			
S. C.	0	2	0			
Shoveller, Mrs.	0	2	6			
Staveley, Miss	0	5	0			
Symonds, Mr.	0	10	0			

	£	s.	d.	£	s.	d.
Watchurst, Mr.	0	5	0			
Hepburn, Mr. T., and Whympet, Mr.				2	10	0
S. W., Card for Debt—						
Acworth, Mr.	1	0	0			
Beddome, Mr. W.	1	0	0			
Brown, John, Esq.	1	0	0			
Gillman, Mrs.	2	0	0			
Green, Stephen, Esq.	2	0	0			
Hepburn, T., Esq.	2	0	0			
Whympet, J. W., Esq.	1	0	0			
Stringer, Miss, by Rev. J. Bigwood ...				10	0	0
Trestall, Rev. F., Produce of Card				0	5	0
for Debt—						
Coward, J., Esq., Liver-						
pool	1	0	0			
Cropper, J., Esq., Liver-						
pool	10	0	0			
Foster, C. J., Esq., Cam-						
bridge.....	5	0	0			
Foster, G. E., Esq., Cam-						
bridge.....	5	0	0			
Johnson, Mr. H., Cam-						
bridge.....	4	0	0			
Nutter, J., Esq., Grav-						
chester	5	0	0			
Shedlock, Rev. J., Merton				0	10	0
Welch, Mr., Merton	2	2	0			
Acknowledged previously	41	12	6			
	30	0	0			
From a Fund at the Disposal of Rev.				11	12	6
S. Green and others ..				5	0	0
Anstin Street, Shoreditch				2	10	0
Blandford Street, additional; Miss						
Debell				0	10	0
Eagle Street Chapel Auxiliary				7	8	6
Trinity Chapel, Southwark, Additional—						
Mrs. Lewis, Produce of Card for						
Debt				6	6	0
Manchester, by T. Bickham, Esq.—						
Voted by the Congregational and						
Juvenile Society of Union Chapel....				20	0	0
Newtown, Montgomeryshire—						
Morgan, Mr. E.				2	0	0
Norwich, Additional, by Mr. O. B. Silcock—						
Aggs, Miss	0	10	0			
Birkbeck, H., Esq.	1	1	0			
Brooks, Mr. T.	0	10	0			
Caddy, Mrs.	0	5	0			
Caddy, Mr. George	0	5	0			
Culley, John, Esq.	1	1	0			
Culley, Mr. H. U.	1	1	0			
Culley, Mrs. R.	0	10	0			
Etheridge, Mr.	0	5	0			
Garney, J. H., Esq.	2	2	0			
Hodds, Mr.	0	10	0			
Kett, George, Esq.	2	2	0			
Mackie, Mr.	0	10	0			
Taylor, J. O., Esq.	1	1	0			
Oswestry, E. Roberts, Esq.				11	12	0
				0	10	0
Oxford, by Rev. E. Bryan—						
Alden, Mr. J.	0	5	0			
Alden, Mr. T.	0	5	0			
Bartlett, Mrs. T.	0	10	0			
Bartlett, W. P., Esq.	0	10	0			
Bridgewater, A., Esq.	0	10	0			
Bryan, Rev. E.	0	5	0			
Goring, H., Esq.	5	0	0			
Grubb, Mr. J.	1	0	0			
Underhill, Mr.	0	5	0			
Warne, Mr.	0	5	0			
Warne, Mr. J.	0	2	6			
Webb, Mr.	0	5	0			
Plymouth, by Rev. S. Nicholson—				9	2	6
Subscriptions	10	13	4			
Extra for the Debt	0	10	0			
Barnell, Miss, Card for Debt—						
Adamson, Mr.	0	2	6			

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Burnell, Mr.....	1	0	0				Holton, John	0	2	6			
Burnell, Mr. J.	1	0	0				Holton, William	0	1	0			
Burnell, Mrs.	0	10	0				Horn, W. C.	0	2	6			
Burnell, Miss	0	10	0				McComb, Mr.	0	2	0			
Friend	5	0	0				Moynon, Mr. T.	0	1	0			
Marshall, Col.....	0	10	0				Robinson, E.	0	2	0			
France, W., Esq.	5	0	0				Savan, T.	0	2	6			
Trowt, Miss ...	0	10	0	14	2	6	Saunderson, Adjutant	0	5	0			
							Smith, R.	0	1	0			
							Spole, Mr. W.	0	5	0			
							Walker, Mary	0	2	6			
							Walker, Catherine	0	1	0			
							Walsh, Michael	0	5	0			
											3	4	
Ramsgate, by the Rev F. Wills—							Cork, by Rev. B. C. Young—						
Collection	3	17	6				Subscriptions for School	0	15				
Knight, S., Esq.	0	10	0				Dublin, by Rev. J. Milligan—						
Thickbroom, Miss	0	10	0				Allen, R., Esq., for Schools	0	10	0			
Wills, Rev. Francis	0	10	0				Beater, Mr.	0	10	0			
							Bewley, H., Esq.	1	0	0			
							Bewley, S., jun., Esq., for						
							Schools	1	0	0			
Reading, by Rev. J. J. Brown—							Bogue, Alexander, Esq.	1	0	0			
Brown, Rev. J. J.	0	10	0				Brooke, W., Esq.	1	1	0			
Brown, Mr. J.	0	10	0				Cannick, — Esq.	1	0	0			
Champion, Miss	0	10	0				Drummond, D., Esq.	1	0	0			
Collier, Mr.	0	5	0				De Vesel, Rt. Hon. Visct.	4	12	4			
Cooper, Mr. J. C.	0	2	6				Evans, John, Esq.	0	10	0			
Davies, Mr. Jeremiah	1	1	0				Ferrier, Pollock, and Co.	2	0	0			
Davies, Mr. (Broad Street)	0	5	0				Guinness, Son, and Co.	2	0	0			
Day, Mr.	0	5	0				Guinness, A., Esq.	4	0	0			
Deane, Mrs.	0	10	0				Kiernan, Miss	0	10	0			
Elisha, Mrs.	0	10	0				King, Rev. Alexander	0	10	0			
Gostage, Mr.	0	5	0				Lowry, Miss	0	10	0			
Hawkins, Miss	0	5	0				McGregor, Sir Duncan	1	0	0			
Holloway, Mr.	0	5	0				Moses, Marcus, Esq.	0	10	0			
Moss, Mr.	0	2	6				Purser, John, Esq.	3	0	0			
Noon, Mr.	0	5	0				Purser, J. Tertius, Esq.	1	1	0			
Salter, Mr.	0	2	6				Russell, — Esq., for Schools	0	10	0			
Tadman, Mr.	0	2	6				Todd, W., Esq.	1	0	0			
Walker, Miss	0	2	6				Todd, Henry, Esq.	0	10	0			
							Turner, Timothy, Esq.	1	0	0			
							West, John, Esq.	1	0	0			
											31	4	10
											3	2	5
													28 8
Ringstead, by the Rev. W. Kitchen—							Moate, by Rev. W. Thomas—						
Collected by Miss S. Williamson	1	1	0				Adamson, Richard, Esq. ...	0	5	0			
Rochdale, Additional, by Rev. W. F. Burchell—							Adamson, Jones, Esq.	0	2	6			
Bartlemore, Mrs.	1	0	0				Clibborne, W., Esq.	0	2	6			
Stanwick, Collection by Rev. J. B. Walcut	1	7	0				Edwards, Mrs.	0	5	0			
St. Peter's, Mrs. Cramp	2	0	0				Flin, Mr.	0	4	0			
Mr. Smithett	1	0	0				Green, Mr. James	0	5	0			
							Green, Mr. W.	0	5	0			
							Molone, Mrs.	0	2	6			
							Molone, Miss	0	2	0			
							Hopkins, Rev. John	0	10	0			
							Pegg, Mrs.	0	5	0			
							Thomas, Rev. W.	0	5	0			
											2	13	
							Nenagh, by Master John Burr—						
							Burr, A. J., Esq.	1	0	0			
							Burr, Richard, Esq.	1	0	0			
							Burr, Mrs. Richard	1	0	0			
							Burr, Mrs. W.	1	0	0			
							Frith, Dr.	0	2	6			
							Kitson, Dr.	0	2	6			
													4 5

LEGACIES.—Mrs. Hannah Linnett, late of Halstead, Essex, less duty 90 0 0
 Mrs. Dyer, widow of the late Rev. John Dyer, less duty 45 0 0

Contributions for the New Years' Account will be acknowledged in the Chronicle for June.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLACOTT,
 4, Compton Street East, Brunswick Square.

J. MADDON, PRINTER, CASTLE STREET, FINSBURY.

THE MISSIONARY HERALD.

REPORT.

THE lapse of time has again brought round the period, at which the Committee of the Baptist Missionary Society are accustomed to present to the constituency their Annual Report.

THE MISSIONARIES.

Very few have been the years in which it has not been their sorrow to record the decease of some beloved labourer from among the missionary band. The last year is a gratifying exception. For although some of the missionary families have suffered from sickness, and one brother, the Rev. H. Smylie, of Dinagepore, has had to sustain the loss of his endeared wife, not one of the missionaries has entered on his eternal rest. With one exception the entire body of the Society's missionaries remains intact, while some few additions have been made to the number engaged in the work of God.

In the last report it was announced that a suitable person had been found to follow in the steps of the lamented Davies, of Ceylon, and to replace the loss occasioned by the foundering at sea of the ship in which Mr. Dawson and his family were returning to this country. In the month of August, Mr. and Mrs. Davis sailed for their destination, and arrived safely in Colombo before the close of the year. Meanwhile the inquiries of the Committee for a tutor for the important institution at Calabar, Jamaica, were crowned with success. At their invitation the Rev. D. J. East, of Waltham Abbey, signified his willingness to undertake the charge of the institution, where he arrived with his family early in the present year. The same month, November, that bore Mr. East to Jamaica, witnessed also the departure of the Rev. D. Webley, for Haiti. The precarious health of the Rev. W. H. Webley constrained the Committee to relieve the solitariness of his position, and they gladly accepted the offer of his younger brother to proceed immediately to his assistance. He arrived at Jacmel in January, and the Committee rejoice to learn that the health of his brother is in a great measure restored. Besides these additions to our missionary strength, the Committee have obtained the services of the Rev. J. Jackson, of Falmouth, for the pastorate of the Baptist church at Agra. The health of the Rev. J. Makepeace being sufficiently established, these two brethren sailed together in the William Carey in the month of February, and are now on their way to the scene of their future ministry for Christ, accompanied with the many prayers of the friends of the Society, whose interest in India has, in an especial manner, been awakened by the eloquent appeals and striking facts that have proceeded from the lips of Mr. Makepeace, during his sojourn in his native land. The Committee also heard with gratitude, about the middle of the year, that our brethren Saker and

Wheeler had resumed the interrupted mission in Western Africa ; at the date of the last advices their health was good, and their prospects were most cheering. One reduction only from the number of the brethren engaged in the service of the Society has to be recorded, occasioned by the return of the Rev. George Small, of Benares, on account of impaired health. He will not again resume the work, but intends to exercise his ministry in this country.

While, therefore, Delhi is still vacant, and Benares requires the presence of another missionary, the Committee have been enabled, by God's blessing, in some measure to repair the breaches that death had made in Ceylon, in Africa, and in Jamaica ; at the same time adding to the efficiency of the mission, and extending its operations in some important places in India and in the island of Haiti.

THE AFRICAN MISSION.

The resumption of the mission in Fernando Po, and on the neighbouring coast, has been attended by several encouraging circumstances. It was found that during the entire absence of European superintendence, the church at Clarence, numbering about a hundred members, had regularly met for Divine worship on the Lord's day, and for prayer during the week. Under the guidance of its deacons it had observed the ordinances of the house of God, in particular watching with jealous care over the purity of its fellowship. It might well have been thought, that many of the converts would quickly return to their degrading superstitions when the watchful eye and the warning voice of the missionary were removed. Such indeed were the fears of many. It would have been no surprise to have found the church disorganized and the members scattered, and large numbers again captive to the vices of savage life. But the grace of God had not been preached or received in vain. It manifested its power in the godly jealousy with which the church was on the one hand guarded from the intrusion of unregenerate men, and on the other hand by freeing itself from fellowship with apostasy. Three individuals had already been excluded from the church for sin before the arrival of Mr. Saker, and the closest investigation ended in the separation of only three more. Surely we have in this a striking manifestation of the power of the gospel to elevate, to sanctify, and to save the most debased of our fellow men ; and may we not learn to repose yet more confidence in the sincerity of the converts ; with less fear for the results commit these infant churches to the grace of God, and to the teaching of the Holy Spirit ? The Committee have marked their sense of the activity and devotedness of the senior deacon, Mr. Wilson, by presenting to him a copy of Henry's Commentary on the Scriptures. On the continent, Mr. Fuller and Mr. Johnson, both black men, had continued diligently employed in their great work ; the latter with very considerable success at Cameroons, the former at Bimbia. On the arrival of the missionary, several persons were found prepared to put on the Lord Jesus. Their faith had been severely *tried by persecution*, only with the effect of deepening convictions, and adding *both to the numbers of the candidates and to the steadfastness of all.* It was

the privilege of Mr. Saker, shortly after his arrival, to baptize five converts, & the first ingathering of our native brothers' toil.

The translation and printing of the word of God has been resumed by Mr. Saker; Mr. Wheeler has commenced the study of Fernandian, in order to proceed with advantage on missionary journeys among the aborigines of Fernando Po. One heavy trial has, however, overtaken the church at Clarence. In the month of November, a destructive tornado levelled their humble chapel with the ground. For some time past the people had been making contributions to replace the old building by a new one. This is now become a necessity, and the Committee trust it will speedily be accomplished.

WEST INDIES.

In the islands of the West, three missions are sustained by the Society, those of Trinidad, Haiti, and the Bahamas. In the first two islands the population is chiefly Roman Catholic: but in Trinidad the power of Rome is supreme. With their national independence, the Haitians gained a large measure of religious freedom, and the influence of the papacy declined. During the past year more converts than in several former years have been baptized in both these fields of labour, while Haiti in particular presents many encouraging features. In both islands the mission has been extended: in Trinidad to the important district of Couva: in Haiti, at Port au Plat, where Mr. Bycroft, our late missionary at Turk's Island, with very encouraging prospects, has just settled, reviving the work some few years ago interrupted by the jealous independence of the native authorities. One hundred and thirty-one converts are in church fellowship at these stations, while the number of attendants at the regular services of the house of God on the Lord's day, averages upwards of 500 persons. In Trinidad, the first baptist and member of the church has been called into rest, after many years' consistent walk as a Christian, maintained amidst much poverty and distress. He was an American slave refugee, and was the first on the island to speak to his fellow men the pure gospel of the kingdom. If in these localities the work has been slow in its progress, yet is the promise sure. Present success is a pledge of the faithfulness of Him who hath said, that in Christ Jesus "shall all the kindreds of the earth be blessed."

THE BAHAMAS.

The mission in the islands, or rather islets, of the great sand-banks of the Bahamas, has engaged the peculiar attention of your Committee. Although very numerous, perhaps some five hundred in number, not more than fourteen or sixteen of these rocky islands, or keys as they are called, are inhabited. They are for the most part long, narrow, and low, covered with a light sandy soil. The inhabitants are but thinly scattered over them. Cat Island, though ninety miles in length, has a population not exceeding two thousand. The population of the entire group does not reach thirty thousand individuals. Yet on these islands it has pleased God largely to bless his word, and to gather numerous churches of Christ to show forth his praise. About 2700 persons are embraced in the fellowship of the numerous churches, being nearly a tenth part of the entire population of the islands; and a considerable number of

persons are in communion with native baptist churches, that have no connexion with the Society. In nearly all the islands suitable buildings have been erected for the public worship of God, and also for the education of the young. The average attendance on divine worship in connexion with this mission is about eight thousand; the week services are also proportionately attended by the people. Three missionaries have hitherto watched over this interesting field. One has confined his labours to the important island of New Providence, where there are churches numbering upwards of seven hundred members: while the other two have ranged over the various islands of the group. The difficulty of access, the danger attending voyages at certain seasons of the year, and the wide scattering of the churches on the islands themselves, have constrained the missionary's visits to be few, averaging perhaps two in the year. The churches have therefore, for the most part, been necessarily left in the hands of native teachers or leaders: by whom, in the intervals of the missionary's visit, divine worship has been conducted, and the oversight of the churches discharged. They were not, however, pastors: the pastoral office has been retained in the hands of the missionary. It is obvious that, so far as the evangelization of the islands is the great object of the Society's labours, that work has been accomplished. In few countries in the world, if any, is the number of converts and church members so great in proportion to the entire population. It therefore, appeared to the Committee, that the time had at length arrived, when some effort should be made to set in scriptural order these numerous churches: to place over them pastors of their own colour and race, by whom the work of God may be maintained and perpetuated: and to withdraw, at least for the present, one of the missionaries, that he might be free to carry the word of life to a more destitute people, thus enlarging the sphere of the Society's operations and economizing its funds. It was further considered that the limited means at our command forbade the hope either of extending our efforts to lands yet heathen, or of obtaining a sufficient supply of European brethren to meet the increasing demand for pastors made by the multiplication of native churches, if those means were to be constantly absorbed in providing for the wants of converts, who by every scriptural rule of duty and example ought themselves to sustain the work of God in their midst. While these views are evidently applicable to other regions as well as to the Bahamas islands, the Committee resolved, in the first instance, to apply them there. A plan therefore was carefully prepared for the settlement, at as early a period as possible, of native pastors over the existing churches. It was then submitted to the two missionary brethren, Messrs. Capern and Littlewood, for their consideration. In September the plan was finally resolved on, and its execution confided to the senior missionary, Mr. Capern, whose views in every respect were found to coincide with those of the Committee. Mr. Littlewood, being thus released from his engagements, has proceeded to Turk's Island to assume the duties lately discharged by Mr. Rycroft, while the latter brother, at the request of the Committee, has undertaken to re-establish the mission on the north side of Haiti: so far accomplishing one object of the plan, the further extension of missionary labour, and without any increase in the number of the brethren engaged.

Too brief a period has elapsed to permit the formation of a judgment as to its success. One native brother has already entered on pastoral duty in the island of Eleuthera by the unanimous voice of the people, and on Cat Island a considerable number have expressed their wish to have the services of the brother who has for some time resided among them as their teacher. Prejudices have, however, to be removed: the long practice of the churches has to be broken through, and the discharge of scriptural obligations regarded as the duty of every member of the church of Christ. Reluctance is felt in some quarters to assume the burden of the pastor's support, and hesitation shown to yield to the necessity. Until, however, Mr. Capern shall have visited the entire group, and given those explanations that are requisite, no unfavourable conclusion can be drawn from the present manifestation of opposed feeling in the one or two cases in which it has appeared. It is, indeed, but the natural result of the long continuance of the old system; but the Committee are assured, in the language of Mr. Capern, that should some failures occur, the plan is nevertheless "sound, scriptural, and the only practicable plan for this isolated and widely scattered people."

CALABAR.

Before leaving the West for the East Indies, reference must be made to the training Institution at Calabar. During the interval between the decease of the late excellent tutor, the Rev. J. Tinson, and the arrival of his successor, the students, six in number, have been under the care of the Rev. Thomas Hands, of Montego Bay. In the month of August, two of these young brethren were set apart for the pastoral office over the churches at Mount Nebo and Refuge. Eight or nine coloured brethren are now exercising their ministry in the island, and with great acceptance presiding over communities that had been deprived by death or other causes of their European pastors. The Committee are gratified in having received the most cheering testimony as to the progress these brethren have made in knowledge, and of their fitness for the work on which they have entered. Mr. East commences the labours that he anticipates with no ordinary interest and pleasure, with four students, and several applications for admission are pending the decision of the Committee of the Institution.

JAMAICA.

No small portion of their time has been occupied by the Committee in deliberation on the affairs of the churches and pastors of Jamaica. It is well known that since 1845, when the mission churches ceased to be dependent on the funds of the Society, the island has suffered greatly from commercial distress. Wages have been reduced so low, as to render the congregations, to a large extent, unable to contribute to the maintenance of the cause of Christ with that generosity which had previously marked their conduct. Several brethren have departed into rest, while others, constrained by circumstances, left the island and the work altogether. These difficulties have been still further aggravated by the recent visitation of the cholera; and since the cessation of its ravages the small pox has completed the work of devastation. Earnest and reiterated appeals reached the Committee for help.

The visit of several brethren to this country in search of invigorated health afforded a favourable opportunity to enter on the whole question, with the advantage of their presence and personal communications, and in October the Committee arrived at the determination to form a special fund, which being carefully guarded from any interference with the independence and self-reliance of the churches, should yet afford, in some measure, the relief that appeared absolutely required. Three objects are sought in its formation. 1. The first relates to the assistance it may be desirable to render to any brother whose people do not adequately support him. 2. Secondly, it is sought to afford some temporary relaxation to those whose health may require a change of climate. 3. And thirdly, some aid is contemplated to enable any brother, invited from this country to undertake the pastorate of a Jamaica church, to proceed thither. By the generous kindness of one of the Treasurers, a considerable sum was placed at the Committee's disposal, which, with additional contributions, has enabled the Committee to assist several brethren under each of these heads.

Besides this, the very anxious question of relief for their widows and orphans, has received very prolonged attention. A plan has been proposed by the Committee, which, while on the one hand it will arrange the affairs of the Widows and Orphans Fund of Jamaica, will at the same time afford the requisite assistance to the families of deceased brethren, and remove a large amount of pressing debt on the mission properties. The plan now awaits the acceptance of the brethren in Jamaica, which the Committee have no doubt will gladly be accorded, and the execution of it welcomed by all the parties interested. The Committee cannot but hope that these arrangements will meet the difficulties of the case ; and that the increased attention to divine things manifested by the people of Jamaica, and the considerable accessions now making to the churches, are the forerunners of brighter days.

EAST INDIAN MISSION.

In the East Indies thirty-five brethren are actively engaged in the work of God, having under their care churches numbering upwards of two thousand members, of whom about seventeen hundred are converts from heathenism, or from the false religion of Mahommed. In this noble enterprise they are assisted by ninety two native preachers. India and Ceylon abound in gratifying proofs of the gradual, yet certain, enlightenment of the native population by the preaching of the gospel. Everywhere crowds listen eagerly to the message of eternal life, and as eagerly receive the books distributed with the greatest care by the missionary. Education is earnestly sought after by the youth, and, even at the risk of conversion, Hindoo parents choose in preference missionary schools for the instruction of their children. In Benares itself, the holiest of Indian cities, Brahmins discuss with each other in their private meetings the evidences of Christianity, while converted natives openly challenge their former associates to a searching investigation of their creed. It is also a sign of the increasing confidence of the converts that native missionary societies are being formed ; as for example in Calcutta, where the native brethren have founded an association, of which the venerable Shujaat Ali is president. In the second year of its existence it has opened two chapels or preaching places

in the city, supports one native preacher, and spreads, by means of its own members, the knowledge of Christ in various parts of the suburbs. In other places, in a manner the most unlooked for, divine truth is found to have taken root beyond the eye and the personal influence of the missionary. Of this, interesting examples are found in the case of the weaver and his family some thirty miles from Monghir, and there is a still more remarkable case in the district of Comilla, near Chittagong. In the latter instance a large number of persons, about 120, were led to seek after Christ by the perusal of a few books that at some fair had fallen into the hands of a Brahmin. The scorching sun of persecution had not burnt up the tender plant, and so advanced were they in Christian knowledge, that some sixteen were shortly after Mr. Johannes' visit baptized into Christ, and others will speedily follow. Invitations have come to our brethren from remote quarters to visit districts into which some portion of light had penetrated and excited a desire for more.

Other general influences are likewise operating most effectually to undermine the fabric of Hindooism. Caste is relaxing its hold upon the people. By some it is openly despised. Others seek to lessen the stringency of its rules. In every previous era of India's history its conquerors have gradually yielded to the power of Hindoo social institutions; for the first time they are giving way. England's ideas of law, of right, and of morals, with England's Christianity, are mightier than they. The intolerant precepts of Menu are set aside, new modes of thought are rapidly spreading; and science is doing her part to uproot the dreams of Brahminical theology. "The impression," says Mr. George Pearce, in a recent letter, "that has been made upon my mind beyond what I have ever received in former journeys, is that *the confidence of the people in Hindooism is gone*. Their manner, their tone, their confessions, on many occasions, made me feel this in no ordinary degree."

TRANSLATIONS.

During the past year considerable progress has been made in perfecting and completing several important translations of the Scriptures. In Bengali, Mr. Wenger, assisted by Mr. Lewis, has carried through the press a new edition of the Old Testament, of which 2000 copies have been taken by the Calcutta Auxiliary Bible Society. The New Testament has been revised in manuscript to the end of Peter, and printed off to the 5th of Romans; and a further portion is in type as far as the 2nd Corinthians. The alterations in this edition are numerous; but such as will add to its elegance and accuracy. The Sanscrit version has been somewhat delayed by the printing of the Bengali; but the new edition of the New Testament revised, and with great labour improved, was finished in October, and some little progress made in the Old Testament. The Hindustani New Testament, likewise, has left the press, as also a reprint of the Persian New Testament under Mr. Lewis's editorial care, aided by Mr. Thomas. Other editions are in the press, or in contemplation, especially a small Bengali Testament, which, by its cheapness and portability, may be brought more within the means of the native Christians. The number of copies of Scriptures, or parts of them that have issued from the depository during the year, amounts to 32,821, and for the most part distributed by the missionaries of the Society.

THE DEPUTATION.

It was permitted to the Committee, by divine providence, to welcome their beloved brethren, the Revs. Messrs. Russell and Leechman in health and safety from this interesting field in the month of July. They had occupied nearly a year in the mission with which they had been charged, the visitation of the various stations of the Society in the East. The results of their observations and inquiries were laid before the Committee at great length shortly after their return, some of which have already received careful consideration, while others remain for deliberation.

GENERAL STATE OF THE MISSION IN THE EAST.

Ceylon was the first of the Society's missions visited by the deputation. At the time of their visit our brother Allen was labouring alone, having the care of all the churches resting upon him. In his company every station and school, with one or two exceptions, was visited during the month of the brethren's stay. The general impression produced by these investigations is given in the following words of Mr. Russell, "The native preachers, as a body, are earnest and efficient men, prospered by God in their work; and though the schools are elementary, we are persuaded that they do much good in their respective neighbourhoods, and in several of them there are scholars who give evidence that God has impressed the truth on their hearts. On the whole the mission is in a healthy and promising state. There is great cause for sincere and fervent gratitude on account of the multitude of natives who have been rescued from the cold, heartless, inefficient morality and superstition of Buddhism, and the degrading rites of devil-worship." Mr. Leechman adds the following testimony:—"We have seen a good deal of our native brethren, and on the whole I am much pleased with them. There is considerable diversity among them, some more fitted for the work than others; but all seem good men, honoured of God to be useful. We have met them singly and collectively, and I admire the grace of God in them. They know, and love, and preach the truth." With the schoolmasters Mr. Leechman was less satisfied. Many need more instruction than they have hitherto received. "All," he says, "are not equally defective: some seem good men, anxious to do good; but all need improvement." His pleasure was, however, very great in witnessing the fervent piety of the native churches. "In our brief visit," says Mr. Leechman, "of course, we could do little more than scan the surface. Still I saw enough to fill my heart with gratitude, and to urge the Society onward in the work of the Lord. I was not prepared for the gratifying scenes that burst upon me in our visit to the jungle. The half has not been told of what God has wrought through the instrumentality of the Society. We examined the native members, and much reason had we, on the whole, to be satisfied with their views and feelings. Some of them stood prominently forth as cheering specimens of the triumphs of Divine grace. I am convinced that God is doing great things in these villages. They cannot yet with safety be left to themselves. European aid and influence are yet necessary. They are, however, making advances, and eventually will walk alone."

MADRAS.

The stoppage of the steamer at Madras allowed our brethren to pay a

it to the Rev. T. C. Page. The church gathered here is chiefly for East Indian. It was found prosperous and in peace. The are active in spreading the gospel in the surrounding district, and at of the deputation's visit were supporting two brethren as missionaries he heathen. The schools were with some difficulty maintained, uly the whole of Mr. Page's time was devoted to the welfare of the

NORTHERN INDIA.

putation reached Calcutta on the 1st Nov. 1850, and spent between five months in investigating the subjects especially commended to attention by the Committee. During this period they visited, with one or options, all the stations of the Society, receiving, on the whole, a most le impression of the extent of the work that had been accomplished, he devotedness and piety of the various labourers in the field, both and native.

time was devoted by the deputation, to an examination of the condition of the native churches, and also of the individuals l as helpers in the propagation of the gospel. The result was ratifying. The piety of the converts seemed devout, sincere, and [any instances of loss and suffering for the gospel's sake were met l some interesting examples occurred of the concern felt by the native for the purity of their fellowship. On the question of the prepared- hese infant communities for independence of European aid, and their : by native pastors, the deputation found a great diversity of sentiment g among missionaries of all denominations: indeed, it appeared at a of the missionary Conference in Calcutta, at which the deputation sment when the question was discussed, that a majority of the ries was inclined to the negative side: on the other hand, says Mr. "two or three brethren argued strongly in favour of placing more e in native Christians," and adds, as the result of their observations, ile superintendence appears to be necessary and proper, it should be will stimulate and encourage the native preachers, and leave the l work and the connected responsibility with them."

SERAMPORE COLLEGE.

urliest of the questions submitted to the brethren on their arrival in , and to the Committee at home on their return, was the relation to be l between the Society and the College at Serampore. In the last was intimated that a correspondence, with John Marshman, Esq., was ees on this subject, the final settlement of the questions involved being till the Committee should be in possession of the views of the depu- At its meeting in August last the Committee agreed upon the basis of agement in general conformity with the views expressed by Mr. an, and sustained by the opinions of the deputation. To the ns in which the views of the Committee were embodied, Mr. an has given his cordial assent, and the Committee confidently te that the arrangements thereby determined, and now in progress mplishment, will meet with the hearty concurrence of the members

of the Society, and be the foundation of a great enlargement of the Redeemer's kingdom. According to the plan adopted, the Committee are at liberty to use the College buildings, for the repair of which generous provision has been made by Mr. Marshman, for the purpose of training a class of young men, both East Indian and native, for the ministry in India, the secular classes of the College being open to the students without charge. The responsibility of the management and direction of the College affairs will as heretofore remain with the Council, which will for the most part consist of missionaries of the Society, the Committee only engaging to support the theological tutor and his class, the expense of which is not to exceed the sum of £500 a year. In addition to this the proceeds of Ward's Fund will be available for the same purpose.

THE CALCUTTA PRINTING PRESS.

Not the least onerous of the duties imposed on the deputation was the inspection of the Printing Press in Calcutta, so nobly devoted by its founders, Wm. Pearce, Eustace Carey, John Penney, and others, to the advancement of the gospel in India. Since the decease of Mr. Wm. Pearce it has continued under the superintendence of the Rev. J. Thomas, and, as the examination has proved, has not only contributed many thousands of pounds to the support of the Society's stations in India, and at times when failing funds in this country endangered their existence, but has issued very large numbers of copies of the scriptures and other books highly conducive to the salvation and enlightenment of the people of India. Very nearly a million copies of various portions of God's word have proceeded from its presses: upwards of two millions of school-books, at the expense of various educational societies, have likewise gone forth for the instruction of the juvenile part of the population: and about 300,000 tracts and other miscellaneous works have been printed, and are spreading light and truth in every part of the land. It is most satisfactory to the Committee to learn that this important Institution is in a vigorous and healthy state, and is able so largely to aid them in the propagation of the gospel of Christ. The investigation entered upon and concluded by the deputation has placed its stability and value beyond doubt.

CONSOLIDATION OF STATIONS.

By the letter of instructions the attention of the deputation was particularly called to the widely-scattered positions of the Society's stations. Some of these are divided by great distances from each other, or not easily accessible from physical and geographical obstructions. Thus, the missionary brethren were often precluded from that mutual counsel and co-operation it is desirable they should enjoy. The painfulness of their position has further been increased by the solitariness of their work, since in many cases they have had to labour alone. Two methods of proceeding may be adopted in order to amend this state of things: either to place at every station at least *two* brethren, or so to arrange the stations that every missionary may easily reach some neighbouring brother with whom to confer and co-operate. On the whole, a combination of both methods appears to be the only practicable plan, and to this the suggestions of the deputation point.

THE AGRA MISSION.

The Society's Indian mission may be divided into three parts; the Agra, or north-west district; the Behar, or central district; and the Bengal mission.

The first of these has already occupied the attention of the Committee, and in pursuance of the suggestions of the brethren and guided by the means at their command, the Committee have endeavoured to consolidate the mission in the Agra presidency, and to give it increased efficiency. The station at Saugor, in the Nerbudda country, will be discontinued, owing to its remoteness from every other station of the Society, and the inability of the Committee to occupy it with adequate strength. Besides, its recent formation enables the Committee to withdraw from it without any material sacrifice. Mr. Makepeace is therefore directed to proceed to Agra, the scene of his former labours, and as the Rev. J. Jackson will assume the pastorate of the English Church, the attention of Mr. Makepeace will be wholly devoted to native work. In immediate contiguity to Agra is the interesting station of Chitoura, and within easy reach are the stations of Muttra and Cawnpore, at which Messrs. Smith, Phillips, and Williams will respectively labour. The latter station was some years ago discontinued, but will now be revived, and we trust the work will be prosecuted with fresh impulse and success. These brethren and stations will thus be enabled to co-operate with each other, and give the mutual aid they require.

THE BENARES MISSION.

Of the Behar or central mission, the most important station is Benares. Although now among the oldest of our stations, various circumstances have kept it in a low condition, chiefly that the brethren have not had suitable premises in which to live and to labour. The offer of a building and compound recently occupied by the government as a school, presents a favourable opportunity for consolidating and placing on an efficient footing the mission in this noted stronghold of Satan. The Committee hope to secure the possession of these very suitable premises, and have resolved to strengthen the hands of the two brethren labouring there with a third missionary. The efficient station at Monghir is closely allied to Benares, and of easy access by means of the Ganges. The Committee would be happy to extend their mission in this quarter; but at present Bengal claims their first attention, and with a few words on this district they close this portion of their report.

THE BENGAL MISSION.

The Bengal mission embraces Calcutta, the villages and stations to the south and east, and some few to the north. Barisal, Jessore, Dacca, and Chittagong are included in it. In Bengal is found the larger number of our missionary brethren labouring in India, and by far the greater number of the converts that God has given as the fruit of their exertions. So far as the manifestation of the Divine blessing is an indication of the localities to be preferred for missionary labour, that indication is here indubitable and clear. Every part of the presidency is easily accessible by its numerous streams to the messengers of peace. Throughout its borders the population is dense, willing to hear the gospel, and anxious for instruction. Scriptures, tracts, and school

books, can be multiplied beyond count in the language which a Carey first reduced to grammatical form, and in which an elegant and faithful version of the scriptures by Carey, Yates, and Wenger, has been made. The whole of this great country with its thirty millions of people is before us ; and to the east of Calcutta till you touch on the mission of our American brethren in Assam, there is no other missionary society engaged. The Committee are most anxious to occupy this attractive field, and, immediately. The harvest is ripe. Witness the successes in Barisal, Jessore, and the marvellous discoveries at Comilla near Chittagong. Providence summons the Baptist Missionary Society to this special work, and the Committee ask their friends at once to arise, to conquer this land for Christ. Your first attempts have greatly prospered. Let a holy boldness inspire you to seize the favourable moment, and to send at least six brethren to aid our present laborious but successful missionaries, and to push yet further the victories of the Prince of Peace.

HOME PROCEEDINGS.

Having detailed the operations of the Society in the Foreign Field, the Committee advert, for a few moments, to its home proceedings.

The very important subject of native agency, especially in its relation to the pastorate of the mission churches, has received the very anxious attention of your Committee, and they have recorded the views that they entertain in the following resolution :—" That, after an attentive consideration of the papers laid before them by the Secretaries on the pastoral office in the mission churches, and on missionary work, the Committee are grateful to them for having recalled their attention to this subject, and now record their deliberate judgment—a judgment which is in entire coincidence with the views entertained from the earliest period of the Society's history, that it is in the highest degree desirable that the churches should be placed under the care of pastors elected and supported by themselves, and that to this end the missionaries be earnestly counselled to direct the attention of the churches to such of the native converts as may be qualified by natural endowments and the grace of God to sustain the office." The principles involved in this resolution the Committee have already put in operation in the Bahamas, and confide their application to other portions of the Society's mission field to those who shall succeed them.

Your Committee cannot pass over, without notice the generous conduct of William Jones, Esq. owner of the William Carey, who has not only given a passage to Mr. and Mrs. Makepeace, Mr. and Mrs. Jackson, and their families, and provided for their comfort during the voyage to India, on the most liberal scale, free of all expense to the Society, but enjoined the officers and crew of the vessel to treat them as his own personal friends ; an act equivalent to a donation of two hundred and fifty guineas. The Committee have marked their sense of Mr. Jones's liberality, by placing him on the list of honorary members of their body. The Committee have also every reason to believe that the pastors and churches throughout the country generally continue to cherish an earnest desire to sustain the mission, and to encourage them, in directing its concerns, by their sympathy and confidence.

FINANCES.

At the last anniversary the Committee had to report a balance due to the treasurers of £5751 11s. 4d. The total receipts, for the present year are £19,146 11s. 9d., the total expenditure £18,088 6s. 1d. leaving a balance on the year's account, in favour of the Society of £1,058 5s. 8d., by which amount the debt is reduced. The balance, therefore, now due to the treasurers is £4693 5s. 8d. It must, however, be observed that the total receipts are exclusive of about £300 of auxiliary expenses paid by the country treasurers, and this year they will be found to be deducted from the amount printed in the contribution lists. This plan has been adopted for the purpose of showing, as far as possible, where the money has been spent; while, at the same time, it is obviously more correct to make the officers of the Society responsible only for what actually passes through their hands. It is to be hoped that, in future years, this plan, which can only now be regarded as an experiment, may be rendered more satisfactory and complete. But for this slight change the total receipts of the Society would have appeared to be nearly £500 in advance of the previous year. The Committee have also most carefully watched the Home Expenditure, and by the adoption of plans which have been carefully considered from time to time, they have been enabled to reduce the various items of expense included under this head. They have recently made an arrangement with a gentlemen in the North of England, whereby the loss on one of its periodical publications, amounting to nearly £70 per annum, will in future be saved. The charges for interest, agency, printing, and incidentals are also less this year than they were last. In these items it will be found that reductions have been effected amounting to £278. They refer with all the greater pleasure to these reductions, because they are unaccompanied with any reduction of agency abroad; on the contrary, as the report shows, four new missionaries have been sent into the field, and there has been an expenditure in India of £2000 more than was paid for that department in the previous year.

Various suggestions have been thrown out, from time to time, with the view of increasing the annual income. They have resolved not to apply specially for the reduction of the debt, but having paid this year a portion of it, to leave its further reduction to the influence of those plans of retrenchment, which, without impairing the general efficiency of the mission, have been tried with an encouraging measure of success.

But still some effort must be made to increase the income, if the plans suggested in this report with respect to India, are to be carried out. Your Committee have a strong conviction that the annual subscribers might do more. They referred to the "mournful monotony" of their contributions in their last report; and then suggested the giving oftener, and on a more systematic plan. How far this suggestion has been acted upon, the Committee have no means of judging. But they now propose to every annual subscribers to increase his subscription. An increase of one fourth would give a *permanent* additional income of £1200, a sum sufficient to enable the Committee to attend to the loud call from India. To attempt this without a permanent increase of funds, would only involve an increase of debt.

Bengal, therefore, can have no more missionaries, unless this proposal be generally responded to. They urge it on their brethren, and entreat them to ponder it well. In most cases the addition which each person would have to make would be small; but the aggregate would be large.

The Committee have now stated their difficulties, and the way in which they think these difficulties may be overcome, openings for usefulness embraced, the mission strengthened, and its power to extend the kingdom of Christ largely increased. They must leave the results with Him who has the hearts of all men in His hands, while they once more entreat the friends of the Society to remember their obligations to God, their solemn responsibilities to their Saviour and their Lord, the grandeur of the work in which they are engaged, the immortal welfare of vast multitudes of souls perishing in ignorance and sin, and beseech them to abound yet more in earnest prayer, that God will pour out his Spirit on all flesh, and establish Zion, and make her a praise in all the earth.

BAHAMAS.

NASSAU.

The following extracts from a letter just received from Mr. CAPERN will be read with much interest by our friends as illustrating the work of faith and labour of love in which our native brethren are engaged. It will, doubtless excite a lively feeling of gratitude to God and an earnest spirit of supplication that these devoted brethren may prove steadfast and immovable, always abounding in the work of the Lord. Under date of March 13th last, Mr. CAPERN writes :—

The following extracts from letters received from some of the native pastors will give you some idea of what they are doing and of what they think of the state of their field of labour.

"I have been busily employed," writes J. Laroda, of Cat Island, "ever since I came up, in visiting different settlements and teaching both old and young, in which I always feel great delight. Every day I am engaged in teaching some children wherever I go, and nearly every night I am teaching some to sing. To-morrow, if all be well, I shall baptize two candidates at Port Howe, and return home on Monday, if spared." He says that he has to contend with some rather formidable opposition, but says, "I hope the Lord will grant me sufficient faith and patience to endure it." This worthy and devoted brother *is doing much in the great matter of education, there being now five day schools on the island which was never the case before.*

From Eleuthera the native pastor writes, "I hope I may say that I am earnestly contending for the faith once delivered to the saints, trying to take courage and go forward in the work of the Lord, trusting that my labour is not in vain in the Lord. Since I left Nassau I have paid a visit to Tarpum Bay and to James' Cistern. To all appearance things are going on well. I know it is your desire that your children should walk in the truth. May none of us grieve your spirit, nor cause your hands to hang down, nor your knees to wax feeble, nor give the enemy occasion to speak reproachfully of the holy gospel of the Redeemer."

From Long Island the native pastor writes, "I was not able to write you by the last opportunity on account of having so much to do. On Wednesday morning I keep a Bible class and preach at Palestine; on the evening of the same day I hold another Bible class and preach at the Harbour, a settlement twelve miles distant from the first mentioned station. My sphere of labour is indeed altogether enlarged, and I thank God for strength to perform my great duties. The church here is in a much better state than it has been for some time. Some who had run off are returning, and say that they can find nothing in the Church of England. They have seen the difference in the churches, and experience is the best schoolmaster."

From Rum Cay, a leader writes, saying, "that things are wearing, at present, a very encouraging aspect, and that they are about to build a new chapel." I confess I long to go and see these friends, and bid them God speed.

JAMAICA.

will gratify our friends to learn on the 18th of March, and have resumed
 ar brethren DAY, HENDERSON, their labours amid cheering indications
 AYDON, arrived safely in Jamaica of a divine blessing.

CONTRIBUTIONS,

received on account of the Baptist Missionary Society, during the month
 of March, 1852.

£ s. d.	£ s. d.	£ s. d.
Usual Subscriptions.	Rawlings, Mrs. D., Ken-	Cromer Street—
Rev. Jos., M.A. 2 2 0	sington, Collected by 1 0 0	Juvenile Auxiliary, by
W., Esq. 1 1 0	S. W. R. 5 0 0	Young Men's Mis-
B. B., Esq. 1 1 0		sionary Association,
frs. 2 2 0	Legacies.	for Biagama Schools,
t, Mr. 1 1 0	Hickson, Miss, late of	Ceylon. 1 1 6
Rev. John 1 1 0	Lincoln (legacy duty	Devonshire Square—
Charles, Esq. 1 1 0	paid by Executors) 100 0 0	Contributions 28 13 10
iss 0 10 6	Vicary, Mr., late of High	Do., for Female
iss Jane 0 10 6	Wycombe 178 8 6	Education in India 5 2 6
ev. E. 1 0 0		Do., Sunday Schools 2 5 5
Mrs. 1 1 0		36 1 9
frs. 2 2 0	LONDON AND MIDDLESEX	Less expenses 0 6 0
Mrs. 1 1 0	AUXILIARIES.	35 15 9
Jos., Esq. 2 2 0	Allie Street, Little—	Eagle Street—
W. B., Esq. 1 1 0	Sunday School 3 16 0	Contributions 7 8 6
James, Esq. 1 1 0	Battersea—	Do. Juvenile 1 7 0
William, Esq. 1 1 0	Collections 8 5 0	Hackney—
Luke, Esq. 2 2 0	Contributions 28 4 8	Collections 18 1 8
Miss 1 1 0	Do., Juvenile Asso-	Contributions 30 1 1
Miss, for Co- 1 1 0	ciation (moiety) 5 15 0	Do., Sunday Schools 8 3 6
frs. 1 0 0	Do., Sunday School 1 4 10	Hammersmith—
fr. 1 1 0	43 9 6	Collection 9 1 9
nt, Mr. G. 1 1 0	Previously acknow-	Contributions 21 16 11
Mrs. R. H. 1 1 0	ledged and ex-	Harrow on the Hill—
r Enthalpy 0 10 0	penses 4 3 0	Collection, &c. 4 16 7
r Jamaica The- 0 10 0	Blandford Street—	Hatcham—
ical Institution 0 10 0	Juvenile Association 10 4 0	ones, Captain, R.N.
Rev. Dr. 1 1 0	Bow—	A.S. 1 1 0
W., Esq. 1 1 0	Contributions 6 7 0	Henrietta Street—
ra W. W. 1 1 0	Do., Sunday School 1 0 0	Contributions 8 12 11
Mrs., Leather- 1 1 0	Less expenses 7 7 0	Do., Sunday School
M., Esq., M.P. 1 1 0	0 3 0	Girls 0 12 10
ra. Peto 100 0 0	7 3 6	Do., Female Bible
s, Thomas, Esq. 1 1 0	Brentford, New—	Class 1 8 7
Mr. W. H., for 1 1 0	Collections 18 4 8	Islington Green—
Mrs. E. 0 10 6	Contributions 6 15 4	Contributions, by Mrs.
t, Mr. 1 1 0	Do., for Native 3 13 5	Burrell 5 7 6
d, Rev. G. 1 0 0	Preachers 0 7 2	Islington, by Mr. Barker
S., Esq. 1 1 0	Do., Sunday School 29 0 7	Do., Sunday School
Miss 1 1 0	Less expenses (two	Class 0 3 0
ohn, Esq. 10 10 0	years) 3 1 6	Do., for Jamaica 0 12 0
Miss R. 1 1 0	25 19 1	John Street—
l, Rev. F. 1 1 0	51 18 6	Contributions 107 14 2
ll, E. B., Esq. 3 3 0	Church Street—	Do., Sunday School
S., Esq. 5 5 0	Contributions, by Miss	Association 7 1 1
Stephen, Esq. 1 1 0	Pardon 3 0 0	114 15 3
gton, Jos., Esq. 2 2 0	Do., Sunday School, for	Acknowledged before 20 0 0
S., Esq. 1 1 0	Mr. Hennig's	94 15 3
Mr. Henry 1 1 0	School at Trel-	Kensall Green 1 0 0
Mr. D. D. 1 1 0	chaw 8 0 0	Kensington, Silver Street—
Donations.		Collections 6 6 5
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translation Soci- 600 0 0		Do., Sunday School 1 14 1
for Translations 1 0 0		Keppel Street—
for India 10 0 0		Contributions 4 9 6
with, Mrs. 5 0 0		Do., Juvenile 6 18 8
		Do., do., for Grand
		Pass School, Co-
		lombo 7 11 1

The remainder of Contributions for March is unavoidably postponed.

ERRATUM.

The sum of £20 acknowledged in the March Herald as a *Donation* from G. T. Keyes, Esq., should have been entered thus:—Blandford Street, by G. T. Keyes, Esq., £20 0s. 0d.

Subscriptions and Donations in aid of the Baptist Missionary Society will be **thankfully** received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., **Treasurers**, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., **Secretaries**, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

BAPTIST MAGAZINE.

 JUNE, 1852.

MEMOIR OF THE LATE REV. BENJAMIN COXHEAD.

THIS estimable servant of Christ was born June 9th, 1772. His parents were pious, and members of the church of which Dr. Rippon was the pastor. He says, "When I look back upon my childhood and youth, oh! what reason have I to do it with gratitude. Favoured above millions with a religious education, and to hear Christians converse about the things of God—the Holy Scriptures put into my hands—taught the principles of religion—taken under the sound of the pure gospel, and in very early childhood affected with those pleasing accounts of pious children in 'Janeway's Token,' I believe I felt some desires to be like them, and did endeavour, in my then poor way, to copy their example; though, alas! my mind was often drawn after folly and sin; but the Lord did not let me alone in my childish vanities, for he was pleased to shine by greater and greater degrees upon my soul. I began to see more of the evil of sin, the preciousness of Christ, and *my great need of him,*

and I began, I think, from the heart to pray for an interest in him, till prayer became sweet and I hope sincere. I went to school to the Rev. — Mason, a pious clergyman of the Church of England, and on the week evenings had frequent opportunities of hearing the Rev. — Foster, whose preaching I much valued, as well as that of the dear friend in our family, the Rev Joseph Swain, in his evening lectures at Devonshire Square, and having become more fully acquainted with the works of several judicious authors, such as Edwards (oh! that blessed book of his on the Affections), Hall, sen., &c., and a gracious God also having been pleased to open the scriptures to my mind, at one time one passage and then another, so that a few lines sometimes seemed sufficiently large and glorious to fill heaven and earth, I became desirous of making a profession of his name—seeing something of the duty and privilege of church membership; and as I had

from my childhood sat under the ministry of Dr. Rippon, and as I do hope his lively, valuable preaching has been in a good measure blessed to the carrying on the work of God in my soul, and as his views of the truths of the gospel accord with my own, I did speak of this to my parents, who encouraged me to go to my dear minister: he received me in love—advised me to go to a throne of grace, and to come to him once more, which I did, and was told to go before the church on Monday evening April 21st. I then gave in my experience, and was baptized on Tuesday evening, May 27th. 1794. Mr. Fuller, of Kettering, preached an able discourse on the occasion. On the next sabbath, June 1st, I was, with many others, received into the church, and partook with them of the ordinance of the Lord's supper. This was peculiarly delightful to my heart, and it is still a very sweet and significant ordinance to me. I do hope I was enabled to aim through the whole at the divine glory. Making a profession is a very serious work to me, yet a very pleasant one; I do not, and I think I never shall repent it." "Last Lord's day evening, I heard from my pastor the surprising information 'that he had his eye upon me in reference to the work of the ministry.' I felt on Monday all day what I shall never forget; sunk to the earth with surprise, and under a deep sense of my insufficiency; but I hope that I have been enabled to give myself to the Lord in prayer, willing to be disposed of as he shall see fit, and have felt sometimes an encouragement at which I have been surprised, and which I scarcely dare utter. I know from whence my help must entirely come. I think I may say, prayer-meetings have been peculiarly sweet, and I have sometimes ~~en-
dured~~ considerable assistance when upon to engage. On Lord's day

evening I was led out in prayer so as I should not have been able to have expressed myself, if I had studied it." "My coming forward to speak before the church has borne upon my mind with considerable weight; however, I desire to be found in the way of duty, and to comply with their request; and have felt lately more than ever the sweetness of being able to do any thing for God."

"On Monday evening at the church meeting, I was requested to withdraw, and our pastor informed the church that he wished to bring me forward to speak before them. I felt considerable composure, and some cheerfulness, knowing that the Lord is all-sufficient. I have also been encouraged by what I have but lately known—that is the confidence and unanimity of Christian friends in this affair. I feel great thankfulness and encouragement in being at the divine disposal. Of myself, I can do nothing aright; I need, and I would seek, much more grace." "Last Thursday I waited on my pastor for a text, and felt the sweet relish of the truth of it upon my own soul—felt my heart drawn out towards Christ and a great rejoicing in him from the words given me, 'Yea, he is altogether lovely.' It seemed to myself as if I spake with fear and trembling, and that I should hardly be asked again; but still the friends retain their expectation and confidence, and this continuance in their former judgment makes me almost expect the Lord *does* design to call me forth to labour in his vineyard, and notwithstanding all my personal discouragements, I do feel an increasing thirst and desire for the work." "I spoke before the church the third time, February 19th. I felt some pleasure and composure beforehand, and in speaking, less timidity, more liberty, and enjoyed more in my own soul than I

did either of the former times. The opinion of the church was taken respecting me and brother Keely, at the church meeting, on Monday, February 27th, and I record with gratitude those who were there were unanimously of opinion that the Lord had bestowed on us gifts for the important work of the ministry, and we were sent by our pastor and the church to the Academy at Bristol, then under the care of Dr. Ryland and Mr. James."

He entered the Academy March 29th, 1797. Here he was beloved by tutors and students, as will appear by an extract from his diary, which also shows that his value for prayer was not abated. "Last Thursday we had a solemn prayer-meeting in the library, in reference to our separation for the vacation; it continued about three hours, and seemed indeed to me quite short: How 'sweet and how pleasant a thing it is for brethren to dwell together in unity!' We had a very pleasant walk to Sheerhampton, where we dined, returned in the evening, and spent it at home together very comfortably." It was no wonder, that morning prayer-meeting had laid a good foundation for enjoyment during the remainder of the day. But two or three of those loved brethren are now living, Dr. Cox, being younger, had not then arrived, but when he did, there existed between them also a mutual affection. We observe also in the diary, "On Wednesday morning, Sept. 22nd, I delivered my first library sermon from 1 Tim. vi. and part of the 3rd verse, 'The doctrine which is according to godliness.'" That doctrine pervaded his preaching from its commencement to its termination. Dr. Ryland sent him more frequently and rather earlier than is usual to supply neighbouring churches, and to preach in his pulpit, for he said, "his views of truth are so correct and scriptural, that I can trust him in any

place and at any time." He supplied a vacation at Exeter, and a warm-hearted invitation for him to return, with a view to the pastorate, is now before the writer; but most of his friends thought it best for him to return to Bristol a little longer.

At the close of his studies there, he was invited to supply as a probationer the church at Little Wild Street, previously under the pastoral care of the Rev. Samuel Stennett, D.D. He did so in June, 1800, and was ordained there the following October. Some unpleasant occurrences however led him to send to the deacons some years afterwards a letter, which occasioned them to write a reply, in which they say:—"We received your epistle with much concern, and are sorry for the burden on your mind, but while we thank you for your frank and free communication, may it not be possible that your indisposition of body, by preying on your spirits, throws on our situation a gloom beyond what is warrantable? May not affliction double the cloud? We feel for your casting down, and admit that affairs are in some respects discouraging, owing to the proposed claim on the place, which may prevent some persons from coming to settle among us, but there are seasons, we need not tell our dear pastor, when it is our duty to wait, to stand still, yet hope for the salvation of the Lord, and that Israel in their sojournings were not to move when the divine token moved not. We thus speak, because we fear the chief object of your writing is to intimate thoughts concerning a removal! We attribute no blame to our minister. We think we did right in concurring in your settlement, and in concurring in your continuance among us. We do not repent, we have at no time repented, and we are thankful for our respective spiritual advantages under your ministry, and

that your labours have been succeeded to so large an ingathering of members supplying the place of the aged who drop off. Be assured, sir, we think very highly of the grace and ministerial gifts God hath bestowed upon you, we exercise cordial friendship towards you, and as deacons we wish to do every thing to exert ourselves for your comfort, and though you say some of the senior ministers unite in advising your removal to a country church, in consideration of your delicate health, we finally add our request that you will not seriously think of leaving us, until it shall be quite clear to you, that God by his providence and Spirit calls you to labour in another part of his vineyard. Were this apparent, Who are we that we should oppose God? and then we trust the whole church would unite in prayer for your success, and sincerely bid you 'God speed.'

They were correct in thinking that indisposition of body, added to the ever impending illness of his valuable partner, threw on their situation a gloom beyond what was warrantable. We find on Lord's day, Sept. 15th, 1807, "preached at Wild Street in the capacity of pastor, for the last time." "On that day as well as many preceding," he writes, "I was the subject of great anguish of mind, arising in a great measure from a sense of the necessity I was under of leaving a people so dear to me, most of whom regard me with a strong affection, to whom I had for seven years, except one month, administered the Lord's supper; yet a consciousness of acting consistently with what I think to be my duty, and that conclusion, after much deliberation and prayer, is very supporting to my mind." He was a man of sincerity, else we are ready to say, how could you, why did you leave them? and the greater trials he had at Truro, whither he went

• 5th Sept., would lead us to

reiterate the inquiry, were it not for the numerous instances of usefulness which occurred there, as many now living can testify. In a little more than a year he left, and preached a farewell discourse, October 2, 1808, which was printed. It was reviewed and highly commended in the first number of "The Baptist Magazine."

He retired during the winter, and part of the spring, to recruit his health; in April, 1809, he supplied six weeks at Cheltenham, and received an earnest invitation to the pastorate, which he declined, chiefly from the fear that the health of Mrs. Coxhead would not be equal to the almost constant succession of visitors that would arrive there. They soon after went to Truro for a visit, and there remained, at another place of worship, till 1820, when they left finally, and returned to London, residing in comparative retirement, owing to the long illness and the death of Mrs. Coxhead, whose obituary, written by him appears in the Baptist Magazine for December, 1822.

After this he travelled for his health, and preached a little, especially at Barnstaple, where he and the people felt a strong mutual attachment; but he was afraid to settle with them, or at any station, till April 23rd, 1824, when he went to Winchester, and for seven years, amidst all the discouragements which were at that time more powerful in the city than now, he was their faithful and useful pastor, till his health became too far impaired to allow him to accede to their repeated requests for his continuance in that office. Yet five years longer did he remain there, and by every means in his power assist and encourage them, nor would he then have left but that he considered them settled, and Providence seemed to call him to Newbury, where he came, on the longest day of 1836; he was then in a very poor state of health,

and did not preach at all till the 30th of the following April, but after that it having become somewhat renovated, he continued very frequently to preach, not only at the baptist but at the independent chapel, till within a few weeks of his removal from this world, to the great joy and benefit of many around as well as of some who went before him into heaven.

It would be interesting to his attached friends, but tedious to readers who were not personally acquainted with him, were we to publish the details of his subsequent course, in which bodily debility repressed very often those exertions which he would otherwise have gladly made without intermission for the promotion of the good of his fellow mortals and the glory of his Saviour. He often preached, however, till very near the end of his days, with much energy and distinctness of voice. Many pleasing instances of his usefulness came to his knowledge, and others will undoubtedly be brought to light in the day when the secrets of all hearts shall be revealed. Extracts from his diary, too, might easily be furnished, containing thankful acknowledgments of his obligations to divine grace, and delightful anticipations of future glory. Two sermons which he preached at Winchester a few years ago on consecutive sabbaths, illustrated his present state of mind and habitual hopes. The first was on the words, "For me to live is Christ," in which he showed that this is the case

with a true Christian; as—"The dependence of his hope is alone on Christ—To serve Christ is the employment of his life—To love Christ is the great engagement of his affections—To live on Christ is his spiritual support—To be conformed to Christ is his strongest desire—To honour Christ is his habitual aim—To be ready for the coming of Christ is his daily concern." On the following Lord's day his text was, "To die is gain," and he showed that, at death, "the Christian gains, Vision without obscurity—Holiness without sin—Employment without weariness—Society without temptation—Union without separation—Pleasure without pain—Honour without disgrace—Triumph without conflict—Satisfaction without end."

Mr. Coxhead had naturally a strong dread of death, but before his departure it was completely removed, and his last moments were delightful. It was early in the morning, and Mrs. Coxhead having asked, in consequence of a remark he had made, "Shall we have more light than the fire and the candle?" he replied, "O no; it would not signify if there were no light at all here, it is so very light beyond—so very light." "What light," she inquired. "Is it the real, right light?" "Yes," said he, "it is the real, right light—it is Christ himself." Soon afterwards Mrs. Coxhead sent for his medical attendant, who came immediately, but the pulse had ceased to beat when he arrived!

SCENES FROM THE PUBLIC LIFE OF JESUS OF NAZARETH.

BY THE REV. W. WALTERS.

NO. III. JESUS AT JACOB'S WELL.

It was about twelve o'clock one sultry day in autumn that Jesus, fatigued with the morning's journey, rested himself on the ledge of a well near the town of Shechem, in Samaria. He was on his way from Judea to

Galilee. The route he took was the direct and usual one; although the more scrupulous Jews avoided it because it led through the country of the Samaritans; and preferred the circuitous one through Perca, along the east side of the Jordan. The well on which he sat was called at the time, and is called to this day, "*Jacob's well*." This name has been assigned it by tradition. All travellers agree in representing it as deep, and the water as cool and refreshing. It is situate at the foot of Mount Ebal, at the north-eastern entrance of the valley that runs between Mount Ebal and Mount Gerizim. Shechem (or as it is called by John in this chapter, Sychar) is distant from it about a mile. Perhaps in our Saviour's time the town stretched farther eastward; if so, the distance between it and the well must have been somewhat less. There is a difference of opinion as to the origin of the name Sychar. Probably it was used by the Jews to express their contempt of the inhabitants—the word signifying either idolatry or drunkenness. The present name is Neapolis; or in the Arabic form, Nablous. The town is about thirty-four miles north of Jerusalem—is situated in the midst of a richly cultivated district—and is still a place of some traffic and note.

While Jesus rested himself on the ledge of Jacob's well there came forth from this town of Sychar a woman to draw water. Little did she count on the results of that visit! When she reached the well, Jesus, wearied and thirsty, begged she would give him to drink. She at once discovered by his speech, if she had not previously discovered by his dress, that he was a Jew; and with astonishment replied, "How is it that thou, being a Jew, askest drink of me who am a woman of *Samaria*?" John follows up this question

with an expository note. "For the Jews

have no dealings with the Samaritans."

A long-standing quarrel had separated these two neighbouring peoples, and caused them to cherish toward each other deep hatred; hatred which somewhat modified continues to this day. The circumstances in which the Samaritans originated—their rejection of the whole of the Old Testament except the Five Books of Moses—their opposition to the rebuilding of the temple—and their own erection of another upon Mount Gerizim—these and other matters served to open and perpetuate a wider breach between the Jews and the Samaritans than that which separated the Jews from the Gentile nations. In consequence of this breach none of the interchanges and hospitalities of friendship were observed. For illustrations of this ill-feeling, see Luke ix. 51—53, John viii. 48.

In reply to the woman's question, Jesus said that if she had known the munificent bounty of God, who blesses all men regardless of nation or clime, and the character and work of the person then talking with her; instead of making any reference to peculiarity of country or sect, she would have asked of him, and he would have given her "living water"—not the motionless, dead water of a cistern; but the running, leaping, living water of an overflowing spring. Supposing he alluded to some spring with which he was acquainted, and not at all understanding the spiritual meaning of his reply, she asked in surprise whence he could obtain this water. Our Lord's next remark only increased her astonishment. "Those who drink of this water," said he, "thirst again; but I have water which when once received satisfies thirst for ever—water which shall remain in all who receive it—water which shall not lie still and stagnant; but which, ever gushing forth as from a perennial spring, shall be a well of

water bubbling up into everlasting life."

What the Saviour said concerning the water of Jacob's well, may truly be said concerning all the objects with which men seek to satisfy their soul's desires. There is nothing beneath the sun commensurate with the necessities and claims of man's spiritual nature. The money-hoarder drinks, but he thirsts again. The pleasure-seeker drinks, but he thirsts again. The votary of fashion drinks, but he thirsts again. Like the horse-leech, the soul evermore crieth "Give, give." True religion alone satisfies the large desires of the heart. When man is made to possess this, then he is satisfied from himself. Other sources of satisfaction may fail. Little does he care. Other streams may be dried up, and their banks become parched and withered. The fountain within ever refreshes his soul. It may be that some restless spirit now reads this page; your perpetual cry is, "Who will show me any good?" You try this experiment—you adopt that plan—you follow the other pursuit, and all with the hope of finding satisfaction; yet you are doomed to disappointment. You ask, "where is happiness?" and the world replies, "It is not in me;" and your companions in search say, "We have it not." As oft as you put the question, comes back the sad, dread, distressing "No." Listen, my friend! to what Jesus says; his words are as applicable to you as they were to that Samaritan peasant at Jacob's well: "The water that I shall give him shall be in him a well of water springing up into everlasting life."

Still misunderstanding the Saviour's words, the woman said: "Sir, give me this water, that I thirst not, neither come hither to draw." So far the conversation naturally arose out of the circumstances of the time; now it takes altogether another character. Our Lord saw that the woman did not comprehend

his meaning; but as he had thoughts of mercy towards her, he was resolved she should not perish. He determined to arrest her conscience, and secure her reverence and confidence by revealing to her his acquaintance with her past and present life. Instead of answering her request, or even pretending to hear it, he says unto her: "Go, call thy husband and come hither." The request seems strange; it has no connexion with the previous part of their conversation; it must have operated powerfully on the woman, for without any refusal or evasion, she truthfully replied that she had no husband. And now was the moment for Jesus to let in a flood of light upon this woman's mind, which should reveal to her what his previous instructions had failed to discover. "True," said he, "thou hast no husband; thou hast had five, and art at present living in direct violation of the seventh commandment; he whom thou now hast is not thy husband." This intimacy with her past life and present state was something for which she was totally unprepared. Conscience, who perchance had slept a long and heavy slumber, now awoke; and in a few, short, stinging sentences told the woman tales of guilt long forgotten. The manner in which he discharged his duty may be gathered from the fact that, although our Lord uttered only a sentence or two respecting her mode of life, she said when she went into the city, "Come, see a man which told me all things that ever I did." Conscience completed what Jesus began. She felt convinced now, that he who sat before her, that wearied frame in those dusty robes, was somewhat more than an ordinary traveller; and peradventure heartily wished she had given him to drink when first he asked, and that now she were safely returning home.

"Sir," said she, "I perceive that thou art a prophet;" and anxious, no doubt, to turn off the conversation from a topic

BAPTIST MAGAZINE.

JUNE, 1852.

MEMOIR OF THE LATE REV. BENJAMIN COXHEAD.

THIS estimable servant of Christ was born June 9th, 1772. His parents were pious, and members of the church of which Dr. Rippon was the pastor. He says, "When I look back upon my childhood and youth, oh! what reason have I to do it with gratitude. Favoured above millions with a religious education, and to hear Christians converse about the things of God—the Holy Scriptures put into my hands—taught the principles of religion—taken under the sound of the pure gospel, and in very early childhood affected with those pleasing accounts of pious children in 'Janeway's Token,' I believe I felt some desires to be like them, and did endeavour, in my then poor way, to copy their example; though, alas! my mind was often drawn after folly and sin; but the Lord did not let me alone in my childish vanities, for he was pleased to shine by greater and greater degrees upon my soul. I began to see more of the evil of sin, the preciousness of Christ, and my great need of him,

and I began, I think, from the heart to pray for an interest in him, till prayer became sweet and I hope sincere. I went to school to the Rev. — Mason, a pious clergyman of the Church of England, and on the week evenings had frequent opportunities of hearing the Rev. — Foster, whose preaching I much valued, as well as that of the dear friend in our family, the Rev Joseph Swain, in his evening lectures at Devonshire Square, and having become more fully acquainted with the works of several judicious authors, such as Edwards (oh! that blessed book of his on the Affections), Hall, sen., &c., and a gracious God also having been pleased to open the scriptures to my mind, at one time one passage and then another, so that a few lines sometimes seemed sufficiently large and glorious to fill heaven and earth, I became desirous of making a profession of his name—seeing something of the duty and privilege of church membership; and as I had

of the Society, and be the foundation of a great enlargement of the Redeemer's kingdom. According to the plan adopted, the Committee are at liberty to use the College buildings, for the repair of which generous provision has been made by Mr. Marshman, for the purpose of training a class of young men, both East Indian and native, for the ministry in India, the secular classes of the College being open to the students without charge. The responsibility of the management and direction of the College affairs will as heretofore remain with the Council, which will for the most part consist of missionaries of the Society, the Committee only engaging to support the theological tutor and his class, the expense of which is not to exceed the sum of £500 a year. In addition to this the proceeds of Ward's Fund will be available for the same purpose.

THE CALCUTTA PRINTING PRESS.

Not the least onerous of the duties imposed on the deputation was the inspection of the Printing Press in Calcutta, so nobly devoted by its founders, Wm. Pearce, Eustace Carey, John Penney, and others, to the advancement of the gospel in India. Since the decease of Mr. Wm. Pearce it has continued under the superintendence of the Rev. J. Thomas, and, as the examination has proved, has not only contributed many thousands of pounds to the support of the Society's stations in India, and at times when failing funds in this country endangered their existence, but has issued very large numbers of copies of the scriptures and other books highly conducive to the salvation and enlightenment of the people of India. Very nearly a million copies of various portions of God's word have proceeded from its presses: upwards of two millions of school-books, at the expense of various educational societies, have likewise gone forth for the instruction of the the juvenile part of the population: and about 300,000 tracts and other miscellaneous works have been printed, and are spreading light and truth in every part of the land. It is most satisfactory to the Committee to learn that this important Institution is in a vigorous and healthy state, and is able so largely to aid them in the propagation of the gospel of Christ. The investigation entered upon and concluded by the deputation has placed its stability and value beyond doubt.

CONSOLIDATION OF STATIONS.

By the letter of instructions the attention of the deputation was particularly called to the widely-scattered positions of the Society's stations. Some of these are divided by great distances from each other, or not easily accessible from physical and geographical obstructions. Thus, the missionary brethren were often precluded from that mutual counsel and co-operation it is desirable they should enjoy. The painfulness of their position has further been increased by the solitariness of their work, since in many cases they have had to labour alone. Two methods of proceeding may be adopted in order to amend this state of things: either to place at every station at least *two* brethren, or so to arrange the stations that every missionary may easily reach some neighbouring brother with whom to confer and co-operate. On the whole, a combination of both methods appears to be the only practicable *plan, and to this the suggestions of the deputation point.*

THE AGRA MISSION.

The Society's Indian mission may be divided into three parts ; the Agra, or north-west district ; the Behar, or central district ; and the Bengal mission.

The first of these has already occupied the attention of the Committee, and in pursuance of the suggestions of the brethren and guided by the means at their command, the Committee have endeavoured to consolidate the mission in the Agra presidency, and to give it increased efficiency. The station at Sangor, in the Nerbudda country, will be discontinued, owing to its remoteness from every other station of the Society, and the inability of the Committee to occupy it with adequate strength. Besides, its recent formation enables the Committee to withdraw from it without any material sacrifice. Mr. Makepeace is therefore directed to proceed to Agra, the scene of his former labours, and as the Rev. J. Jackson will assume the pastorate of the English Church, the attention of Mr. Makepeace will be wholly devoted to native work. In immediate contiguity to Agra is the interesting station of Chitoura, and within easy reach are the stations of Muttra and Cawnpore, at which Messrs. Smith, Phillips, and Williams will respectively labour. The latter station was some years ago discontinued, but will now be revived, and we trust the work will be prosecuted with fresh impulse and success. These brethren and stations will thus be enabled to co-operate with each other, and give the mutual aid they require.

THE BENARES MISSION.

Of the Behar or central mission, the most important station is Benares. Although now among the oldest of our stations, various circumstances have kept it in a low condition, chiefly that the brethren have not had suitable premises in which to live and to labour. The offer of a building and compound recently occupied by the government as a school, presents a favourable opportunity for consolidating and placing on an efficient footing the mission in this noted stronghold of Satan. The Committee hope to secure the possession of these very suitable premises, and have resolved to strengthen the hands of the two brethren labouring there with a third missionary. The efficient station at Monghir is closely allied to Benares, and of easy access by means of the Ganges. The Committee would be happy to extend their mission in this quarter ; but at present Bengal claims their first attention, and with a few words on this district they close this portion of their report.

THE BENGAL MISSION.

The Bengal mission embraces Calcutta, the villages and stations to the south and east, and some few to the north. Barisal, Jessore, Dacca, and Chittagong are included in it. In Bengal is found the larger number of our missionary brethren labouring in India, and by far the greater number of the converts that God has given as the fruit of their exertions. So far as the manifestation of the Divine blessing is an indication of the localities to be preferred for missionary labour, that indication is here indubitable and clear. Every part of the presidency is easily accessible by its numerous streams to the messengers of peace. Throughout its borders the population is dense, willing to hear the gospel, and anxious for instruction. Scriptures, tracts, and school

books, can be multiplied beyond count in the language which a Carey first reduced to grammatical form, and in which an elegant and faithful version of the scriptures by Carey, Yates, and Wenger, has been made. The whole of this great country with its thirty millions of people is before us ; and to the east of Calcutta till you touch on the mission of our American brethren in Assam, there is no other missionary society engaged. The Committee are most anxious to occupy this attractive field, and, immediately. The harvest is ripe. Witness the successes in Barisal, Jessore, and the marvellous discoveries at Comilla near Chittagong. Providence summons the Baptist Missionary Society to this special work, and the Committee ask their friends at once to arise, to conquer this land for Christ. Your first attempts have greatly prospered. Let a holy boldness inspire you to seize the favourable moment, and to send at least six brethren to aid our present laborious but successful missionaries, and to push yet further the victories of the Prince of Peace.

HOME PROCEEDINGS.

Having detailed the operations of the Society in the Foreign Field, the Committee advert, for a few moments, to its home proceedings.

The very important subject of native agency, especially in its relation to the pastorate of the mission churches, has received the very anxious attention of your Committee, and they have recorded the views that they entertain in the following resolution :—" That, after an attentive consideration of the papers laid before them by the Secretaries on the pastoral office in the mission churches, and on missionary work, the Committee are grateful to them for having recalled their attention to this subject, and now record their deliberate judgment—a judgment which is in entire coincidence with the views entertained from the earliest period of the Society's history, that it is in the highest degree desirable that the churches should be placed under the care of pastors elected and supported by themselves, and that to this end the missionaries be earnestly counselled to direct the attention of the churches to such of the native converts as may be qualified by natural endowments and the grace of God to sustain the office." The principles involved in this resolution the Committee have already put in operation in the Bahamas, and confide their application to other portions of the Society's mission field to those who shall succeed them.

Your Committee cannot pass over, without notice the generous conduct of William Jones, Esq. owner of the William Carey, who has not only given a passage to Mr. and Mrs. Makepeace, Mr. and Mrs. Jackson, and their families, and provided for their comfort during the voyage to India, on the most liberal scale, free of all expense to the Society, but enjoined the officers and crew of the vessel to treat them as his own personal friends ; an act equivalent to a donation of two hundred and fifty guineas. The Committee have marked their sense of Mr. Jones's liberality, by placing him on the list of honorary members of their body. The Committee have also every reason to believe that the pastors and churches throughout the country generally continue to cherish an earnest desire to sustain the mission, and to encourage them, in directing its concerns, by their sympathy and confidence.

FINANCES.

At the last anniversary the Committee had to report a balance due to the treasurers of £5751 11s. 4d. The total receipts, for the present year are £19,146 11s. 9d., the total expenditure £18,088 6s. 1d. leaving a balance on the year's account, in favour of the Society of £1,058 5s. 8d., by which amount the debt is reduced. The balance, therefore, now due to the treasurers is £4693 5s. 8d. It must, however, be observed that the total receipts are exclusive of about £300 of auxiliary expenses paid by the country treasurers, and this year they will be found to be deducted from the amount printed in the contribution lists. This plan has been adopted for the purpose of showing, as far as possible, where the money has been spent; while, at the same time, it is obviously more correct to make the officers of the Society responsible only for what actually passes through their hands. It is to be hoped that, in future years, this plan, which can only now be regarded as an experiment, may be rendered more satisfactory and complete. But for this slight change the total receipts of the Society would have appeared to be nearly £500 in advance of the previous year. The Committee have also most carefully watched the Home Expenditure, and by the adoption of plans which have been carefully considered from time to time, they have been enabled to reduce the various items of expense included under this head. They have recently made an arrangement with a gentlemen in the North of England, whereby the loss on one of its periodical publications, amounting to nearly £70 per annum, will in future be saved. The charges for interest, agency, printing, and incidentals are also less this year than they were last. In these items it will be found that reductions have been effected amounting to £278. They refer with all the greater pleasure to these reductions, because they are unaccompanied with any reduction of agency abroad; on the contrary, as the report shows, four new missionaries have been sent into the field, and there has been an expenditure in India of £2000 more than was paid for that department in the previous year.

Various suggestions have been thrown out, from time to time, with the view of increasing the annual income. They have resolved not to apply specially for the reduction of the debt, but having paid this year a portion of it, to leave its further reduction to the influence of those plans of retrenchment, which, without impairing the general efficiency of the mission, have been tried with an encouraging measure of success.

But still some effort must be made to increase the income, if the plans suggested in this report with respect to India, are to be carried out. Your Committee have a strong conviction that the annual subscribers might do more. They referred to the "mournful monotony" of their contributions in their last report; and then suggested the giving oftener, and on a more systematic plan. How far this suggestion has been acted upon, the Committee have no means of judging. But they now propose to every annual subscribers to increase his subscription. An increase of one fourth would give a *permanent* additional income of £1200, a sum sufficient to enable the Committee to attend to the loud call from India. To attempt this without a permanent increase of funds, would only involve an increase of debt.

Bengal, therefore, can have no more missionaries, unless this proposal be generally responded to. They urge it on their brethren, and entreat them to ponder it well. In most cases the addition which each person would have to make would be small ; but the aggregate would be large.

The Committee have now stated their difficulties, and the way in which they think these difficulties may be overcome, openings for usefulness embraced, the mission strengthened, and its power to extend the kingdom of Christ largely increased. They must leave the results with Him who has the hearts of all men in His hands, while they once more entreat the friends of the Society to remember their obligations to God, their solemn responsibilities to their Saviour and their Lord, the grandeur of the work in which they are engaged, the immortal welfare of vast multitudes of souls perishing in ignorance and sin, and beseech them to abound yet more in earnest prayer, that God will pour out his Spirit on all flesh, and establish Zion, and make her a praise in all the earth.

BAHAMAS.

NASSAU.

The following extracts from a letter just received from Mr. CAPERN will be read with much interest by our friends as illustrating the work of faith and labour of love in which our native brethren are engaged. It will, doubtless excite a lively feeling of gratitude to God and an earnest spirit of supplication that these devoted brethren may prove steadfast and immovable, always abounding in the work of the Lord. Under date of March 13th last, Mr. CAPERN writes :—

The following extracts from letters received from some of the native pastors will give you some idea of what they are doing and of what they think of the state of their field of labour.

"I have been busily employed," writes J. Laroda, of Cat Island, "ever since I came up, in visiting different settlements and teaching both old and young, in which I always feel great delight. Every day I am engaged in teaching some children wherever I go, and nearly every night I am teaching some to sing. To-morrow, if all be well, I shall baptize two candidates at Port Howe, and return home on Monday, if spared." He says that he has to contend with some rather formidable opposition, but says, "I hope the Lord will grant me sufficient faith and patience to endure it." This worthy and devoted brother *is doing much in the great matter of education, there being now five day schools on the island, which was never the case before.*

From Eleuthera the native pastor writes, "I hope I may say that I am earnestly contending for the faith once delivered to the saints, trying to take courage and go forward in the work of the Lord, trusting that my labour is not in vain in the Lord. Since I left Nassau I have paid a visit to Tarpum Bay and to James' Cistern. To all appearance things are going on well. I know it is your desire that your children should walk in the truth. May none of us grieve your spirit, nor cause your hands to hang down, nor your knees to wax feeble, nor give the enemy occasion to speak reproachfully of the holy gospel of the Redeemer."

From Long Island the native pastor writes, "I was not able to write you by the last opportunity on account of having so much to do. On Wednesday morning I keep a Bible class and preach at Palestine ; on the evening of the same day I hold another Bible class and preach at the Harbour, a settlement twelve miles distant from the first mentioned station. My sphere of labour is indeed altogether enlarged, and I thank God for strength to perform my great duties. The church here is in a much better state than it has been for some time. Some who had run off are returning, and say that they can find nothing in the Church of England. They have seen the difference in the churches, and experience is the best schoolmaster."

From Rum Cay, a leader writes, saying, "that things are wearing, at present, a very encouraging aspect, and that they are about to build a new chapel." I confess I long to go and see these friends, and bid them God speed.

It will gratify our friends to learn that our brethren DAY, HENDERSON, and CLAYDON, arrived safely in Jamaica on the 18th of March, and have resumed their labours amid cheering indications of a divine blessing.

Received on account of the Baptist Missionary Society, during the month
of March, 1852.

Annual Subscriptions.		£ s. d.	£ s. d.		£ s. d.
Angus, Rev. Jos., M.A.	2	2	0	Rawlings, Mrs. D. Ken-	
Beddome, W., Esq.	1	1	0	nington, Collected by	1 0 0
Beddome, R. B., Esq.	1	1	0	S. W. R.....	5 0 0
Beeby, Mrs.	2	2	0	Legacies.	
Benetfink, Mr.	1	1	0	Hickson, Miss, late of	
Bigwood, Rev. John.....	1	1	0	Lincoln (legacy duty	
Burle, Charles, Esq.....	1	1	0	paid by Executors) ...	100 0 0
Burle, Miss.....	0	10	6	Vear, Mr., late of High	
Burle, Miss Jane.....	0	10	6	Wycombe, &c.....	178 8 6
Carry, Rev. E.....	1	1	0	LONDON AND MIDDLESEX	
Cosens, Mrs.....	1	1	0	AUXILIARIES.	
Dallas, Mrs.....	2	2	0	Allo Street, Little—	
Edwards, Mrs.....	1	1	0	Sunday School.....	3 16 0
Fletcher, Jos., Esq.....	2	2	0	Battersea—	
Gardiner, W. B., Esq.....	1	1	0	Collections.....	8 5 0
Gingell, James, Esq.....	1	1	0	Contributions.....	28 4 8
Gwyer, William, Esq.....	1	1	0	Do., Juvenile Asso-	
Howard, Luke, Esq.....	2	2	0	ciation (moiety).....	5 15 0
Huntley, Miss.....	1	1	0	Do., Sunday School's	1 4 10
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Johns, Mrs.....	1	0	0	penses.....	4 3 6
Jones, Mr.....	1	1	0	Blandford Street—	
Malpant, Mr. G.....	1	1	0	Juvenile Association.	10 4 0
Marten, Mrs. R. H.....	1	1	0	Bow—	
Do., for <i>Bentley</i>	0	10	0	Contributions.....	6 7 0
Do., for <i>Jamaica The-</i>				Do., Sunday School	1 0 0
<i>ological Institution</i>	0	10	0		
Murch, Rev. Dr.....	1	1	0	Less expenses.....	
Nash, W. W., Esq.....	1	1	0	7 0 0	
Nash, Mrs. W. W.....	1	1	0	0 3 6	
Payne, Mrs., Leather-				7 3 6	
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Peto, S. M., Esq., M.P.,				Collections.....	18 4 8
and Mrs. Peto.....	100	0	0	Contributions.....	6 15 4
Pewtress, Thomas, Esq.	1	1	0	Do., for <i>Native</i>	
Phillips, Mr. W. H., for				<i>Preachers</i>	3 13 5
<i>India</i>	1	1	0	Do., Sunday School	0 7 2
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Pontifex, Mr.....	1	1	0	years).....	3 1 6
Pritchard, Rev. G.....	1	1	0	Camberwell	
Ridley, S., Esq.....	1	1	0	James Street Sunday	
Russell, Miss.....	1	1	0	School.....	1 0 0
Rust, Miss.....	1	1	0	Church Street—	
Sands, John, Esq.....	10	10	0	Contributions, by Miss	
Smith, Miss R.....	1	1	0	Pardon.....	3 0 0
Trestrail, Rev. F.....	1	1	0	Do. Sunday School,	
Underhill, E. B., Esq.	3	3	0	for <i>Mr. Heinig's</i>	
Vines, C., Esq.....	5	5	0	<i>School at Trel-</i>	
Walters, Stephen, Esq.	1	1	0	<i>chaw</i>	8 0 0
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Watson, S., Esq.....	1	1	0	Juvenile Auxiliary, by	
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Wheeler, Mr. D. D.....	1	1	0	ary Association, for	
				<i>Biagama Schools,</i>	
				<i>Ceylon.....</i>	1 1 6
				Devonshire Square—	
				Contributions.....	28 13 10
				Do., for <i>Female</i>	
				<i>Educational in India</i>	5 2 6
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				Eagle Street—	
				Contributions.....	7 8 6
				Do., Juvenile.....	1 7 0
				Hackney—	
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				Jones, Captain, R.N	
				A.S.....	1 1 0
				Henrietta Street—	
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				Islington Green—	
				Contributions, by Mrs.	
				Burrell.....	5 7 6
				Islington, by Mr. Barker	2 2 0
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				John Street—	
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				Collections.....	6 6 8
				Contributions.....	15 3 5
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				Contributions.....	4 9 6
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Friend, for India.....	1	0	0		
Gouldsmith, Mrs.....	10	0	0		
H.....	5	0	0		

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	29 5 0	Contributions	19 18 8	<i>Jamaica Schools</i> ...	0 5 0
		Do., Juvenile	0 8 0	Thurleigh—	
New Park Street—		Do., Sunday School	0 6 2	Collection	1 14 6
Contributions, for				Contributions	2 7 6
<i>Native Preachers</i>				Toddington—	
Do., Juvenile Association, for Mrs. Allen's Boarding School for <i>Native Females</i> , Colombo	35 0 0	Less expenses	1 12 0	Collection, &c.	4 10 0
Harvey, Mr. J., Holborn Hill, to complete the sum required to support the above School	35 0 0				136 10 11
Poplar—		Walworth, Horley Street—		Less expenses ...	5 11 1
Juvenile Association	7 15 0	Contributions	3 8 1		130 19 10
Prescot Street, Little ...	20 0 0	Less expenses ...	0 4 6		
				BARNES.	
				Ashampstead—	
Regent Street, Lambeth—		Walworth, Lion Street—		Collection	2 9 6
Collection	6 10 1	Contributions, Female		Do., Compton	1 0 0
Do., Juvenile	1 0 8	Auxiliary	18 0 0	Contributions	1 4 0
Contributions	45 15 8	Do., Sunday School, for <i>Ceylon School</i>	12 0 0	Do., Sunday School	
Do., for <i>Haiti Chapel</i>	3 0 0			Girls	0 7 0
Do., Sunday School	4 0 7			Faringdon	6 0 0
Do., do., for <i>Native Preachers</i>	3 0 6				
Proceeds of Tea Meeting	3 10 0	BEDFORDSHIRE.		Newbury—	
Do., of Lecture	4 15 0	Amphill and Maulden (molety)	5 7 0	Collections	8 7 6
	71 12 6	Cranfield—		Contributions	15 13 8
Acknowledged before		Collection	1 2 7	Do., Sunday Schools	0 11 3
and expenses	40 9 0	Contributions	0 14 2		24 12 5
	31 3 6	Do., Sunday School	0 16 0	Less expenses	0 14 5
Salters' Hall	8 3 6	Heath and Reach—			23 18 0
Shackwell—		Collection	2 4 0	Reading—	
Collections	12 2 10	Houghton Regie	22 9 8	Collections	18 1 10
Do., Juvenile	2 5 10	Leighton Buzzard, 1st Church—		Contributions	17 16 4
*Contributions	9 9 6	Collections	8 5 6	Do., for <i>Africa</i>	2 19 0
Do., for <i>Africa</i>	2 16 10	Contributions	13 12 7	Do., Juvenile	16 15 11
Do., Sunday School	3 5 8	Do., for <i>Schools</i>	7 15 0	Do., Sunday Schools	4 11 5
Proceeds of Tea Meeting	1 0 5	Do., Sunday School	2 1 0	Do., do., for <i>Native Preachers</i>	1 15 11
	31 1 1	Leighton Buzzard, 2nd Church	4 0 0	Henley Auxiliary—	
Less expenses	0 14 0	Luton, Old Meeting—		Contributions	7 2 6
	30 7 1	Collections	18 8 4		69 2 11
		Do., Village Stations	1 4 0	Acknowledged before	
		Contributions	17 4 4	and expenses	49 8 6
		Do., for <i>Trinidad</i>	1 0 0		19 14 5
		Do., Sunday Schools	3 3 8	Reading, by Mr. Philip Davies—	
		Northall—		Contributions	2 16 6
		Collection	2 13 2	Do., for <i>Africa</i>	0 10 0
		Riseley—		Do., for <i>Native Preachers, Madras</i>	0 10 6
		Collection	1 0 0		
		Sharnbrook—			
		Collections	3 15 7		

The remainder of Contributions for March is unavoidably postponed.

ERRATUM.

The sum of £20 acknowledged in the March Herald as a *Donation* from G. T. Keyes, Esq., should have been entered thus:—Blandford Street, by G. T. Keyes, Esq., £20 0s. 0d.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

BAPTIST MAGAZINE.

JUNE, 1852.

MEMOIR OF THE LATE REV. BENJAMIN COXHEAD.

THIS estimable servant of Christ was born June 9th, 1772. His parents were pious, and members of the church of which Dr. Rippon was the pastor. He says, "When I look back upon my childhood and youth, oh! what reason have I to do it with gratitude. Favoured above millions with a religious education, and to hear Christians converse about the things of God—the Holy Scriptures put into my hands—taught the principles of religion—taken under the sound of the pure gospel, and in very early childhood affected with those pleasing accounts of pious children in 'Janeway's Token,' I believe I felt some desires to be like them, and did endeavour, in my then poor way, to copy their example; though, alas! my mind was often drawn after folly and sin; but the Lord did not let me alone in my childish vanities, for he was pleased to shine by greater and greater degrees upon my soul. I began to see more of the evil of sin, the preciousness of Christ, and my great need of him,

and I began, I think, from the heart to pray for an interest in him, till prayer became sweet and I hope sincere. I went to school to the Rev. — Mason, a pious clergyman of the Church of England, and on the week evenings had frequent opportunities of hearing the Rev. — Foster, whose preaching I much valued, as well as that of the dear friend in our family, the Rev Joseph Swain, in his evening lectures at Devonshire Square, and having become more fully acquainted with the works of several judicious authors, such as Edwards (oh! that blessed book of his on the Affections), Hall, sen., &c., and a gracious God also having been pleased to open the scriptures to my mind, at one time one passage and then another, so that a few lines sometimes seemed sufficiently large and glorious to fill heaven and earth, I became desirous of making a profession of his name—seeing something of the duty and privilege of church membership; and as I had

from my childhood sat under the ministry of Dr. Rippon, and as I do hope his lively, valuable preaching has been in a good measure blessed to the carrying on the work of God in my soul, and as his views of the truths of the gospel accord with my own, I did speak of this to my parents, who encouraged me to go to my dear minister: he received me in love—advised me to go to a throne of grace, and to come to him once more, which I did, and was told to go before the church on Monday evening April 21st. I then gave in my experience, and was baptized on Tuesday evening, May 27th, 1794. Mr. Fuller, of Kettering, preached an able discourse on the occasion. On the next sabbath, June 1st, I was, with many others, received into the church, and partook with them of the ordinance of the Lord's supper. This was peculiarly delightful to my heart, and it is still a very sweet and significant ordinance to me. I do hope I was enabled to aim through the whole at the divine glory. Making a profession is a very serious work to me, yet a very pleasant one; I do not, and I think I never shall repent it." "Last Lord's day evening, I heard from my pastor the surprising information 'that he had his eye upon me in reference to the work of the ministry.' I felt on Monday all day what I shall never forget; sunk to the earth with surprise, and under a deep sense of my insufficiency; but I hope that I have been enabled to give myself to the Lord in prayer, willing to be disposed of as he shall see fit, and have felt sometimes an encouragement at which I have been surprised, and which I scarcely dare utter. I know from whence my help must entirely come. I think I may say, prayer-meetings have been peculiarly sweet, and I have sometimes enjoyed considerable assistance when called upon to engage. On Lord's day

evening I was led out in prayer so as I should not have been able to have expressed myself, if I had studied it." "My coming forward to speak before the church has borne upon my mind with considerable weight; however, I desire to be found in the way of duty, and to comply with their request; and have felt lately more than ever the sweetness of being able to do any thing for God."

"On Monday evening at the church meeting, I was requested to withdraw, and our pastor informed the church that he wished to bring me forward to speak before them. I felt considerable composure, and some cheerfulness, knowing that the Lord is all-sufficient. I have also been encouraged by what I have but lately known—that is the confidence and unanimity of Christian friends in this affair. I feel great thankfulness and encouragement in being at the divine disposal. Of myself, I can do nothing aright; I need, and I would seek, much more grace." "Last Thursday I waited on my pastor for a text, and felt the sweet relish of the truth of it upon my own soul—felt my heart drawn out towards Christ and a great rejoicing in him from the words given me, 'Yea, he is altogether lovely.' It seemed to myself as if I spake with fear and trembling, and that I should hardly be asked again; but still the friends retain their expectation and confidence, and this continuance in their former judgment makes me almost expect the Lord *does* design to call me forth to labour in his vineyard, and notwithstanding all my personal discouragements, I do feel an increasing thirst and desire for the work." "I spake before the church the third time, February 19th. I felt some pleasure and composure beforehand, and in speaking, less timidity, more liberty, and enjoyed more in my own soul than I

did either of the former times. The opinion of the church was taken respecting me and brother Keely, at the church meeting, on Monday, February 27th, and I record with gratitude those who were there were unanimously of opinion that the Lord had bestowed on us gifts for the important work of the ministry, and we were sent by our pastor and the church to the Academy at Bristol, then under the care of Dr. Ryland and Mr. James."

He entered the Academy March 29th, 1797. Here he was beloved by tutors and students, as will appear by an extract from his diary, which also shows that his value for prayer was not abated. "Last Thursday we had a solemn prayer-meeting in the library, in reference to our separation for the vacation; it continued about three hours, and seemed indeed to me quite short: How 'sweet and how pleasant a thing it is for brethren to dwell together in unity!' We had a very pleasant walk to Sheerhampton, where we dined, returned in the evening, and spent it at home together very comfortably." It was no wonder, that morning prayer-meeting had laid a good foundation for enjoyment during the remainder of the day. But two or three of those loved brethren are now living, Dr. Cox, being younger, had not then arrived, but when he did, there existed between them also a mutual affection. We observe also in the diary, "On Wednesday morning, Sept. 22nd, I delivered my first library sermon from 1 Tim. vi. and part of the 3rd verse, 'The doctrine which is according to godliness.'" That doctrine pervaded his preaching from its commencement to its termination. Dr. Ryland sent him more frequently and rather earlier than is usual to supply neighbouring churches, and to preach in his pulpit, for he said, "his views of truth are so correct and scriptural, that I can trust him in any

place and at any time." He supplied a vacation at Exeter, and a warm-hearted invitation for him to return, with a view to the pastorate, is now before the writer; but most of his friends thought it best for him to return to Bristol a little longer.

At the close of his studies there, he was invited to supply as a probationer the church at Little Wild Street, previously under the pastoral care of the Rev. Samuel Stennett, D.D. He did so in June, 1800, and was ordained there the following October. Some unpleasant occurrences however led him to send to the deacons some years afterwards a letter, which occasioned them to write a reply, in which they say:—"We received your epistle with much concern, and are sorry for the burden on your mind, but while we thank you for your frank and free communication, may it not be possible that your indisposition of body, by preying on your spirits, throws on our situation a gloom beyond what is warrantable! May not affliction double the cloud? We feel for your casting down, and admit that affairs are in some respects discouraging, owing to the proposed claim on the place, which may prevent some persons from coming to settle among us, but there are seasons, we need not tell our dear pastor, when it is our duty to wait, to stand still, yet hope for the salvation of the Lord, and that Israel in their sojournings were not to move when the divine token moved not. We thus speak, because we fear the chief object of your writing is to intimate thoughts concerning a removal! We attribute no blame to our minister. We think we did right in concurring in your settlement, and in concurring in your continuance among us. We do not repent, we have at no time repented, and we are thankful for our respective spiritual advantages under your ministry, and

that your labours have been succeeded to so large an ingathering of members supplying the place of the aged who drop off. Be assured, sir, we think very highly of the grace and ministerial gifts God hath bestowed upon you, we exercise cordial friendship towards you, and as deacons we wish to do every thing to exert ourselves for your comfort, and though you say some of the senior ministers unite in advising your removal to a country church, in consideration of your delicate health, we finally add our request that you will not seriously think of leaving us, until it shall be quite clear to you, that God by his providence and Spirit calls you to labour in another part of his vineyard. Were this apparent, Who are we that we should oppose God? and then we trust the whole church would unite in prayer for your success, and sincerely bid you 'God speed.'"

They were correct in thinking that indisposition of body, added to the ever impending illness of his valuable partner, threw on their situation a gloom beyond what was warrantable. We find on Lord's day, Sept. 15th, 1807, "preached at Wild Street in the capacity of pastor, for the last time." "On that day as well as many preceding," he writes, "I was the subject of great anguish of mind, arising in a great measure from a sense of the necessity I was under of leaving a people so dear to me, most of whom regard me with a strong affection, to whom I had for seven years, except one month, administered the Lord's supper; yet a consciousness of acting consistently with what I think to be my duty, and that conclusion, after much deliberation and prayer, is very supporting to my mind." He was a man of sincerity, else we are ready to say, how could you, why did you leave them? and the greater trials he had at Truro, whither he went on the 5th Sept., would lead us to

reiterate the inquiry, were it not for the numerous instances of usefulness which occurred there, as many now living can testify. In a little more than a year he left, and preached a farewell discourse, October 2, 1808, which was printed. It was reviewed and highly commended in the first number of "The Baptist Magazine."

He retired during the winter, and part of the spring, to recruit his health; in April, 1809, he supplied six weeks at Cheltenham, and received an earnest invitation to the pastorate, which he declined, chiefly from the fear that the health of Mrs. Coxhead would not be equal to the almost constant succession of visitors that would arrive there. They soon after went to Truro for a visit, and there remained, at another place of worship, till 1820, when they left finally, and returned to London, residing in comparative retirement, owing to the long illness and the death of Mrs. Coxhead, whose obituary, written by him appears in the Baptist Magazine for December, 1822.

After this he travelled for his health, and preached a little, especially at Barnstaple, where he and the people felt a strong mutual attachment; but he was afraid to settle with them, or at any station, till April 23rd, 1824, when he went to Winchester, and for seven years, amidst all the discouragements which were at that time more powerful in the city than now, he was their faithful and useful pastor, till his health became too far impaired to allow him to accede to their repeated requests for his continuance in that office. Yet five years longer did he remain there, and by every means in his power assist and encourage them, nor would he then have left but that he considered them settled, and Providence seemed to call him to Newbury, where he came, on the longest day of 1836; he was then in a very poor state of health,

and did not preach at all till the 30th of the following April, but after that it having become somewhat renovated, he continued very frequently to preach, not only at the baptist but at the independent chapel, till within a few weeks of his removal from this world, to the great joy and benefit of many around as well as of some who went before him into heaven.

It would be interesting to his attached friends, but tedious to readers who were not personally acquainted with him, were we to publish the details of his subsequent course, in which bodily debility repressed very often those exertions which he would otherwise have gladly made without intermission for the promotion of the good of his fellow mortals and the glory of his Saviour. He often preached, however, till very near the end of his days, with much energy and distinctness of voice. Many pleasing instances of his usefulness came to his knowledge, and others will undoubtedly be brought to light in the day when the secrets of all hearts shall be revealed. Extracts from his diary, too, might easily be furnished, containing thankful acknowledgments of his obligations to divine grace, and delightful anticipations of future glory. Two sermons which he preached at Winchester a few years ago on consecutive sabbaths, illustrated his present state of mind and habitual hopes. The first was on the words, "For me to live is Christ," in which he showed that this is the case

with a true Christian; as—"The dependence of his hope is alone on Christ—To serve Christ is the employment of his life—To love Christ is the great engagement of his affections—To live on Christ is his spiritual support—To be conformed to Christ is his strongest desire—To honour Christ is his habitual aim—To be ready for the coming of Christ is his daily concern." On the following Lord's day his text was, "To die is gain," and he showed that, at death, "the Christian gains, Vision without obscurity—Holiness without sin—Employment without weariness—Society without temptation—Union without separation—Pleasure without pain—Honour without disgrace—Triumph without conflict—Satisfaction without end."

Mr. Coxhead had naturally a strong dread of death, but before his departure it was completely removed, and his last moments were delightful. It was early in the morning, and Mrs. Coxhead having asked, in consequence of a remark he had made, "Shall we have more light than the fire and the candle?" he replied, "O no; it would not signify if there were no light at all here, it is so very light beyond—so very light." "What light," she inquired. "Is it the real, right light?" "Yes," said he, "it is the real, right light—it is Christ himself." Soon afterwards Mrs. Coxhead sent for his medical attendant, who came immediately, but the pulse had ceased to beat when he arrived!

SCENES FROM THE PUBLIC LIFE OF JESUS OF NAZARETH.

BY THE REV. W. WALTERS.

NO. III. JESUS AT JACOB'S WELL.

It was about twelve o'clock one sultry day in autumn that Jesus, fatigued with the morning's journey, rested himself on the ledge of a well near the town of Shechem, in Samaria. He was on his way from Judea to

Galilee. The route he took was the direct and usual one; although the more scrupulous Jews avoided it because it led through the country of the Samaritans; and preferred the circuitous one through Perea, along the east side of the Jordan. The well on which he sat was called at the time, and is called to this day, "*Jacob's well*." This name has been assigned it by tradition. All travellers agree in representing it as deep, and the water as cool and refreshing. It is situate at the foot of Mount Ebal, at the north-eastern entrance of the valley that runs between Mount Ebal and Mount Gerizim. Shechem (or as it is called by John in this chapter, Sychar) is distant from it about a mile. Perhaps in our Saviour's time the town stretched farther eastward; if so, the distance between it and the well must have been somewhat less. There is a difference of opinion as to the origin of the name Sychar. Probably it was used by the Jews to express their contempt of the inhabitants—the word signifying either idolatry or drunkenness. The present name is Neapolis; or in the Arabic form, Nablous. The town is about thirty-four miles north of Jerusalem—is situated in the midst of a richly cultivated district—and is still a place of some traffic and note.

While Jesus rested himself on the ledge of Jacob's well there came forth from this town of Sychar a woman to draw water. Little did she count on the results of that visit! When she reached the well, Jesus, wearied and thirsty, begged she would give him to drink. She at once discovered by his speech, if she had not previously discovered by his dress, that he was a Jew; and with astonishment replied, "How is it that thou, being a Jew, askest drink of me who am a woman of *Samarita*?" John follows up this question with an expository note. "For the Jews

have no dealings with the Samaritans." A long-standing quarrel had separated these two neighbouring peoples, and caused them to cherish toward each other deep hatred; hatred which somewhat modified continues to this day. The circumstances in which the Samaritans originated—their rejection of the whole of the Old Testament except the Five Books of Moses—their opposition to the rebuilding of the temple—and their own erection of another upon Mount Gerizim—these and other matters served to open and perpetuate a wider breach between the Jews and the Samaritans than that which separated the Jews from the Gentile nations. In consequence of this breach none of the interchanges and hospitalities of friendship were observed. For illustrations of this ill-feeling, see Luke ix. 51—53, John viii. 48.

In reply to the woman's question, Jesus said that if she had known the munificent bounty of God, who blesses all men regardless of nation or clime, and the character and work of the person then talking with her; instead of making any reference to peculiarity of country or sect, she would have asked of him, and he would have given her "living water"—not the motionless, dead water of a cistern; but the running, leaping, living water of an overflowing spring. Supposing he alluded to some spring with which he was acquainted, and not at all understanding the spiritual meaning of his reply, she asked in surprise whence he could obtain this water. Our Lord's next remark only increased her astonishment. "Those who drink of this water," said he, "thirst again; but I have water which when once received satisfies thirst for ever—water which shall remain in all who receive it—water which shall not lie still and stagnant; but which, ever gushing forth as from a perennial spring, shall be a well of

water bubbling up into everlasting life."

What the Saviour said concerning the water of Jacob's well, may truly be said concerning all the objects with which men seek to satisfy their soul's desires. There is nothing beneath the sun commensurate with the necessities and claims of man's spiritual nature. The money-hoarder drinks, but he thirsts again. The pleasure-seeker drinks, but he thirsts again. The votary of fashion drinks, but he thirsts again. Like the horse-leech, the soul evermore crieth "Give, give." True religion alone satisfies the large desires of the heart. When man is made to possess this, then he is satisfied from himself. Other sources of satisfaction may fail. Little does he care. Other streams may be dried up, and their banks become parched and withered. The fountain within ever refreshes his soul. It may be that some restless spirit now reads this page; your perpetual cry is, "Who will show me any good?" You try this experiment—you adopt that plan—you follow the other pursuit, and all with the hope of finding satisfaction; yet you are doomed to disappointment. You ask, "where is happiness?" and the world replies, "It is not in me;" and your companions in search say, "We have it not." As oft as you put the question, comes back the sad, dread, distressing "No." Listen, my friend! to what Jesus says; his words are as applicable to you as they were to that Samaritan peasant at Jacob's well: "The water that I shall give him shall be in him a well of water springing up into everlasting life."

Still misunderstanding the Saviour's words, the woman said: "Sir, give me this water, that I thirst not, neither come hither to draw." So far the conversation naturally arose out of the circumstances of the time; now it takes altogether another character. Our Lord saw that the woman did not comprehend

his meaning; but as he had thoughts of mercy towards her, he was resolved she should not perish. He determined to arrest her conscience, and secure her reverence and confidence by revealing to her his acquaintance with her past and present life. Instead of answering her request, or even pretending to hear it, he says unto her: "Go, call thy husband and come hither." The request seems strange; it has no connexion with the previous part of their conversation; it must have operated powerfully on the woman, for without any refusal or evasion, she truthfully replied that she had no husband. And now was the moment for Jesus to let in a flood of light upon this woman's mind, which should reveal to her what his previous instructions had failed to discover. "True," said he, "thou hast no husband; thou hast had five, and art at present living in direct violation of the seventh commandment; he whom thou now hast is not thy husband." This intimacy with her past life and present state was something for which she was totally unprepared. Conscience, who perchance had slept a long and heavy slumber, now awoke; and in a few, short, stinging sentences told the woman tales of guilt long forgotten. The manner in which he discharged his duty may be gathered from the fact that, although our Lord uttered only a sentence or two respecting her mode of life, she said when she went into the city, "Come, see a man which told me all things that ever I did." Conscience completed what Jesus began. She felt convinced now, that he who sat before her, that wearied frame in those dusty robes, was somewhat more than an ordinary traveller; and peradventure heartily wished she had given him to drink when first he asked, and that now she were safely returning home.

"Sir," said she, "I perceive that thou art a prophet;" and anxious, no doubt, to turn off the conversation from a topic

so full of shame to herself, and possibly desirous to learn what such a person's opinion was concerning a very important matter of controversy between her own people and the Jews, she continued, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." By the worship of the fathers she meant either, that which the patriarchs rendered in that neighbourhood, or that which was rendered in later times by those who built the temple which now stood before them on Mount Gerizim. The Samaritans maintained that worship anywhere, save in this temple, was illegal and worthless. The Jews, on the other hand, as strenuously (and with greater truth) maintained that worship anywhere, save in the temple at Jerusalem, was profless to the worshipper and abhorrent to God. This was the point of dispute which the woman referred to Jesus. It was not so much that she wanted information on this matter, as that she wished to fend off any personal appeals to her conscience and heart. She was afraid that this man, having commenced, would continue his revelations. She dreaded the remorse and confusion that would follow; and thinking his vanity would be pleased by the reference of such a weighty matter to his decision, she hoped he would fully enter into the discussion of this disputed question.

How often do we see this woman's conduct acted over and over again! When men are awakened to a sense of their sin, how they try to calm their disturbed hearts and set their terrors aside! How often will they substitute the machinery of religion for religion itself! They will talk about sects and denominations, about churches and ministers, about the orthodoxy or heterodoxy of this preacher, the excellences or failings of such a professor; they will criticise the merits of a religious

book, and the sermon they hear on the sabbath; they love at times to be engaged in religious movements, and to see their names on the subscription lists of our Christian institutions: but when you come to appeal closely to their consciences, to speak with them on the great concerns of personal, experimental godliness, then you soon discover by the distaste with which such topics are received, the ignorance which is displayed with reference to them, and the desire to give the conversation another character and aim, that they have neither part nor lot in the matter. Does conscience say to him whose eye now follows these lines, "Thou art the man?" Think, friend, how fearful it will be for you if at the last when the temple shall be finished it shall be found that though you were connected with its erection, you were not a living stone, but only a plank or a post in the scaffolding, and therefore of no more use save to be destroyed. Read now and on your knees before God, Matt. vii. 21—23.

Our Lord knew what was in man. He saw the workings of this woman's heart, and perfectly understood her object in bringing the question before him. He was resolved not to go aside from his grand purpose. Yet at the same time he took occasion to state his opinion in favour of the Jews, and to teach the character of that worship which henceforward men were to pay to God. As to the first point he said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." The Samaritans rejected all the prophets and historical books, receiving only the Pentateuch; hence their knowledge of God, of the place in which he was to be worshipped, and of the kind of worship he would accept, was objectively considered inferior to the knowledge of the Jews, who had the Old Testament entire, who

knew that God had appointed his worship on Mount Zion, and had ordered all its forms, and that moreover the Saviour would arise out of their midst. Therefore in this dispute they were right and the Samaritans wrong. As to the second point, Jesus took care to teach her that this debate would soon cease to be of any importance whatever, inasmuch as the time had now come when neither at Jerusalem, nor on Mount Gerizim was God to be worshipped to the exclusion of all other places; and that no longer were rites and ceremonial observances essential to acceptable devotion. He taught that now everywhere God might be worshipped with equal acceptance provided the worshipper recognised the spirituality of the divine nature, the true manifestation of that nature in the person of Messiah, and offered his worship with the heart in truth.

What a lofty lesson! Alas! that on the one hand it should be so grossly abused, and on the other so fatally forgotten.

Transcendentalism, casting away all forms, even Christianity itself, would by a mere intellectual effort worship an all pervading influence, but no personal God. Thus while it professes the devoutest attachment to spiritualism, it saps the foundations of morality and opens the flood-gates through which the full tide of sensualism may roll and deluge the world. A personal God involves individual responsibility, this imposes individual service and homage. Where these are ignored we have little to hope for truth and righteousness.

Formalism has constructed edifices after a given style of architecture—has consecrated them by episcopal hands—has appointed stated hours of service—has prescribed liturgies and rituals—has established a priesthood—and has taught that all these are essential to the acceptable worship of God. How

precious the truth which falls from the lips of Jesus! Neither religious edifice, nor episcopal benediction, nor prescribed ritual, nor ordained men, nor aught else which man can appoint may be made a requisite in the discharge of worship; for the sailor as he swings aloft in the ship's rigging, the soldier as he paces his lonely round at midnight, the traveller far from home in an unfriendly clime, the merchant as he stands on 'Change, the clerk as he sits before his desk, the beggar as he walks the street, the mother as she nurses her babe, the housewife as she attends to her cares,—all may worship him who is a Spirit in spirit and in truth. There is no longer any special spot or favoured form. Honest hearts and intelligent faith are all which Heaven demands.

This was to the Samaritan woman a new doctrine. Doubtless she was somewhat annoyed that Jesus had given his decision in favour of the Jews; and it may be that with this feeling there mingled a half-formed conviction that the person before her was the long predicted and daily expected Messiah, whom as a teacher chiefly the Samaritans anticipated. Hence she said, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." This drew from Jesus the frank and full avowal of his character and work. "I that speak unto thee am he." Before she had time to reply, his disciples returned from Sychar with the provisions they had purchased, and wondered much at what they saw. She took advantage of their arrival to return to the town that she might tell her neighbours what had transpired, and invite them to come and see for themselves this prophet, the Christ. During her absence Jesus taught his disciples several important lessons; such as his own great business on earth, the future ingathering of the Samaritans, the fact of his own de-

parture, and their success in completing the work he had now begun.

The men of the city having returned with the woman, entreated Jesus to take up his abode there for a short time; and in compliance he tarried with them two days. In addition to those who at first believed on the testimony of the woman, many more now believed because of his own word. Few as were the advantages of these Samaritans, in comparison with those the Jews possessed, yet it would appear they had diligently used the measure of privilege granted them; and hence, when the Saviour came they were prepared to receive him. The use they had thus made of their knowledge may account for Christ's speedy manifestation of himself to them. It was in harmony with his own principle, "To him that hath shall be given."

Let us learn from this to improve our advantages, to act on that we already

know, thus shall we know more. He that doeth Christ's will shall know of the doctrine. The lines have fallen unto us in pleasant places, we have a goodly heritage. In the days of our forefathers the vision was scarce. In other lands the people of God are similarly circumstanced to this day. With many a Continental peasant the bible is his choicest treasure, but that treasure must be concealed. May we never forget our privileges, nor never forget also that in proportion to privilege is responsibility, that in proportion to slighted privilege is guilt, and that in proportion to unpardoned guilt will be condemnation at the last. Unto whom much is given, of him will there be much required. He that knoweth his master's will and doeth it not, shall be beaten with many stripes. See that ye refuse not Him that speaketh.

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ON THE ARGUMENT FOR INFANT BAPTISM DERIVED FROM THE WRITINGS OF ORIGEN.

BY H. J. RIPLEY, D.D.

THE testimony of Origen, who was born A.D. 185, and died A.D. 253, is next presented. This, too, as proving simply the historical fact in his day, is wholly unexceptionable. No one can doubt that infant baptism existed in Origen's time. The three passages, either of which sufficiently proves this, are the following: "It may be asked why, since baptism is given to the church for the remission of sins, baptism is given, according to the observance of the church, even to infants; for the grace of baptism would seem superfluous if there were nothing in infants requiring remission and indulgence?" In *Leviticum, Hom. VIII.*

"*Infants are baptized for the remis-*

sion of sins. . . . And because, through the sacrament of baptism, native corruption is removed, therefore infants also are baptized." In *Lucan, Hom. XIV.*

"For this [that is, for removing native corruption] the church has received a tradition from the apostles to give baptism even to infants." *Comm. in Ep. ad Rom., Lib. V., cap. 9.*

Origen's testimony is thought to be of special value, because he says that the church received a tradition [not "an order," as the Lecture represents] from the apostles, to the effect that infants should be baptized. Now, however weighty at first sight this remark of Origen's may appear, claiming for in-

fant baptism an apostolic tradition, it is divested of all its force by Neander's observation respecting it, in his *History of the Christian Religion*, vol. i. p. 314. "Origen, in whose system infant baptism could readily find its place, declares it to be an apostolical tradition; an expression, by the way, which cannot be regarded as of much weight in this age, when the inclination was so strong to trace every institution which was considered of special importance to the apostles;* and when so many walls of separation, hindering the freedom of prospect, had already been set up between this and the apostolic age." *Matthies, Exp. Bapt.*, p. 194, makes a similar remark on this declaration of Origen. It would, indeed, be singular, if there had been a tradition which could be clearly traced to the apostles, or which was extensively, from the very first, believed to be thus traceable, that Tertullian should not have known it, a man so learned, so frank, and so fearless in saying what he thought, and what he

* As an illustration of this, though at a later period, Cyprian, about the year 250, speaking of the custom, when a bishop was to be set over a people, of the bishops in the province assembling at the place in order to fill the vacancy in the presence of the people, represents the observance as derived from apostolical tradition. See Neander's *History*, vol. i., pp. 199, 200. But who believes that an Apostle ever authorized such an arrangement? It should not be forgotten, that, previously to the time of Origen, the idea of apostolic tradition was fondly cherished by the bishops of the Church of Rome, especially as securing a sanction for views and practices prevailing at Rome. See Neander, vol. i., p. 214. Even so early a writer as Irenæus ingenuously acknowledges "that tradition often originates in, and is propagated by, simplicity and ignorance." See Neander, vol. i., p. 215. In view of these tendencies, and of the uncritical character of the early centuries, it is not easy to maintain one's gravity at reading the following remark of Wall in his *History of Infant Baptism*, quoted by Dr. Woods: "Since Origen was born, A.D. 185, that is, eighty-five years after the apostles, his grandfather, or at least his great-grandfather, must have lived in the apostles' time. And as he could not be ignorant whether he was himself baptized in infancy, so he had no further than his own family to go to for inquiry, how it was practised in the times of the apostles."

knew. And would there have been an entire silence respecting such a tradition in every Christian writer from Clement of Rome down to Origen? That such an opinion had gained currency in Origen's day is easily conceivable; and that it was the growth of disputes respecting baptism is also very credible, for, as Neander observes, vol. i. p. 314, note: "In Origen's time, too, difficulties were still frequently urged against infant baptism, similar to those thrown out by Tertullian."

Beyond this point of time, the examination need not be extended. No one who is at all acquainted with ancient Christian writers, or with credible history, from the time of Tertullian, can reasonably doubt the existence of infant baptism, at least as occasionally practised in that writer's time. Dr. Woods proceeds to mention Cyprian, Optatus, Gregory, Nazianzen, Chrysostom, Augustin, thus bringing the evidence down to the fifth century. All these are unexceptionable witnesses to the fact, and so are other contemporaneous writers. Historical light in reference to the subject begins to shine from Tertullian's pages; all the writers preceding his time, even that important writer, Clement of Alexandria, having nothing to impart on the subject; for certainly the passage in Irenæus is of such a nature that a similar passage on any subject of philosophy, or of civil history, would not for a moment be regarded as sufficiently clear to occupy a prominent position, if a position at all, among testimonies. From the time of Tertullian, in the natural order of events, the stream of historical evidence widens, so that, should we take a retrograde course, pædo-baptism can be historically traced from the present day to the time of Tertullian. But there the chain ends; from that point, say A.D. 200, to the times of the apostles, all the intelligible testimonies and allusions

recognize only the baptism of persons who avowed in baptism a personal reception of the Christian religion. Should we take the natural course of history, making the Gospels our first documents, and proceeding in the order of time, we obtain the following result. The inspired records contain no trace of infant baptism; the succeeding Christian writers, down to the time of Tertullian, are barren of any trace or intimation of infant baptism; from the time of Tertullian, onward in the course of history, the notices of infant baptism increase. In other words, the further down we come from the time of the apostles, the more numerous are the historical traces of infant baptism; while, going back from the present time towards that of the apostles, the nearer we approach their time, the less numerous are such traces, until at last they absolutely disappear from the page of history, and only traces of a wholly different character meet our notice.

I rise from this examination with increased and satisfied confidence, that the voice of God in history, properly heard and reported, is not at variance with his voice in revelation. My convictions become also deepened by the

lessons of ecclesiastical history, that the ordinances of religion need to be observed in close conformity to the will of their author. If their original purpose be misapprehended, they become means and occasions of the grossest superstition; if that purpose be correctly understood, and the ordinances observed in their original simplicity, with strict conformity to their founder's will, they have a singular efficacy in preserving or restoring purity of principle and practice. At the same time, he who is deeply imbued with the spirit of Christianity, while he acknowledges his Lord's authority in the ordinances, does not feel bound, like a slave, to any outward form as having in itself some peculiar holiness, or power to communicate or increase holiness. Ritual observances ordained by heaven, he yet subordinates, and makes tributary to that true holiness of heart which is the ultimate object of all God's discipline and culture. From the outward he directs his thoughts and desires, like an affectionate child, to that Spirit whose inworking alone can fit him for his humble station in the kingdom of God on earth, and here mould him for his destined activity and glory in the kingdom of God on high.

CHRONOLOGICAL ARRANGEMENT OF THE PSALMS.

FROM WEISS'S NEW TRANSLATION.

The irregularity with respect to the arrangement of the Psalms, Weiss justly observes, "contributes largely to the seeming obscurity of many of them, especially of those whose titles do not indicate the occasion on which they were written, or those the titles of which have been lost. This was also the chief barrier in the way of the translators and expositors of the Psalms. *Being ignorant of the occasion on which*

many of the most obscure Psalms were composed (and indeed they do not seem to have endeavoured to find it out)—of the individuals therein addressed or concerned—of the peculiar circumstances of the sacred author at the time of their composition—they failed to discover their proper meaning. It is therefore the chief design of the author in this volume to restore, as far as possible, every Psalm to its proper

This will be done by diligently and carefully tracing, from the internal sense of the Hebrew text, as well as the application of David's history to the contents of the Psalm, the exact time and occasion of its composition. The author by no means presumes to say that he has found out the occasion of each of the Davidic psalms, or even that they can all be exactly ascertained; but he trusts that he is able to say, that since he

began to search the book of Psalms for himself—to direct his continuous and diligent inquiries in the manner before mentioned—the Lord has enabled him by these means to see many of the most seemingly obscure songs of Zion in quite a different light." If the Psalms be read according to the following order, taking the twenty-third Psalm first, and thus going on to the hundred and second, great pleasure and advantage will be received.

Psalm XXIII.	39. Psalm CVII.	76. Psalm CXLVI.	114. Psalm LXXXIV.
CXXXVIII.	40. XLIV.	77. CXLVII.	115. LXXXIX.
CXI.	41. LXXIII.	78. CXLVIII.	116. XX.
CXII.	42. XLIX.	79. CXLIX.	117. IX.
VIII.	43. XCII.	80. CL.	118. LXII.
XIX.	44. XCIII.	81. I.	119. LXXXV.
CIV.	45. XXVIII.	82. II.	120. LXVIII.
LXIV.	46. XXXVI.	83. XXI.	121. XXIX.
CXL.	47. XXXIX.	84. LXXXVII.	122. CXXI.
LXXXVI.	48. XXX.	85. XVI.	123. CXX.
LIX.	49. CI.	86. CX.	124. CXXXIII.
LVI.	50. CXLIV.	87. XLV.	125. CXXXIV.
XXII.	51. XCV.	88. LX.	126. CXXXI.
XXXIV.	52. XXIV.	89. CVIII.	127. CXXXIII.
CXLII.	53. XLVII.	90. XLVI.	128. CXXVI.
CXLIII.	54. XCVI.	91. XLVIII.	129. CXXXVIII.
LXXXVII.	55. XCVII.	92. XVIII.	130. CXXV.
LXX.	56. XCVIII.	93. LI.	131. CXXXIX.
LII.	57. XCIX.	94. XXXII.	132. CXXXII.
XCIV.	58. C.	95. XXXIII.	133. CXXX.
X.	59. LXI.	96. XL.	134. CXXXII.
XI.	60. LXV.	97. CXXXIX.	135. CXXXIV.
XII.	61. LXVI.	98. LXIX.	136. CXXVIII.
XIII.	62. LXVII.	99. LXX.	137. LXXII.
XIV.	63. XXVI.	100. LXXI.	138. XC.
LIII.	64. XXVII.	101. XXV.	139. XCI.
XXXI.	65. XV.	102. CIII.	140. LXXVII.
LXIII.	66. L.	103. VII.	141. LXXXII.
LIV.	67. CXIII.	104. LV.	142. LXXXIII.
XXXV.	68. CXIV.	105. CIX.	143. LXXXI.
LVII.	69. CXV.	106. III.	144. LXXV.
LVIII.	70. CXVI.	107. IV.	145. LXXVI.
XVII.	71. CXVII.	108. V.	146. LXXIV.
CXLI.	72. CXVIII.	109. VI.	147. LXXIX.
XXXVII.	73. CXXXV.	110. XXXVIII.	148. LXXX.
CXIX.	74. CXXXVI.	111. XLI.	149. CXXXVII.
CV.	75. CXLV.	112. XLII.	150. CII.
CVI.		113. XLIII.	

LIGHT LITERATURE.

WE err grievously if we suppose that the frivolous is necessarily uninfluential, and that when the word passes, its effects also pass with it. The spark struck from the iron heel of the labourer may have disappeared ere the eye could mark its transient lustre, yet ere it expired have fired the train which explodes a magazine, lays a town in ruins, and spreads around a wide circuit alarm and lamentation, bereavement and death. Trifles may have no trivial influence: what is called the lighter literature of the age may be even thus evanescent, yet not inefficacious. By its wide and rapid circulation it may act more powerfully on society than do graver and abler treatises; and its authors, if unprincipled, may thus deserve but too well the title which the indignant Nicole gave to the comparatively decorous dramatists and romance writers of France, in his own time—a title which his pupil Racine at first so warmly resented—that of “public poisoners.”—*Dr. W. R. Williams.*

SUNSET.

ENSHROUDING the valley, empurpling the mountain,
The iris-like colours of evening now float,
The last brilliant showers from light's golden fountain
Are laving, in beauty, the verdure remote.
And soft to the ear is the mild zephyr telling,
It whispers of gladness and joy from afar;
The birds' homeward song to their wild forest dwelling,
Illumed by the rays of the bright evening star.

From out their deep prisons, the waves' careless music
In richly-hushed murmurs, lull nature's repose,
And tell in soft breathing, symphonious, cherubic,
What infinite joy in their bright bosom glows.
The stars, one by one, purple night is unveiling;
Creation is joining in vespers of praise;
How soothing this hour—solemn silence prevailing,
And sinking to sleep are the last bedimmed rays.

Thus calm may I be as my earth's day is closing;
Thus smiling with joy may I sink to my rest;
Fall softly to sleep, on my Jesus reposing,
With Him to awake in the realms of the blest.
'Twas for this my Redeemer to heaven ascended,
For this He now makes intercession on high;
Oh, hope full of bliss!—life's journey being ended—
Thy dawn, Immortality, breaks on the sky.—*Leila Ada.*

REVIEWS.

The Idol Demolished by its own Priest. An Answer to Cardinal Wiseman's Lectures on Transubstantiation. By JAMES SHERIDAN KNOWLES. *Author of Virginius and other Dramas, &c.* London, Longman and Co. 1851.

CARDINAL WISEMAN'S introduction to the notice of our countrymen was one of a highly favourable kind. The learning, the candour, the freedom from bigotry, that were characteristic of his "Lectures on the Connexion between Science and Revealed Religion," inspired many with feelings of respect for a Roman Catholic theologian who for once laid aside the insolent dogmatism of his church, and treated religious questions in a scientific and philosophic manner. His appearance afterwards as a preacher in Moorfields drew crowded audiences, who listened with delight to the dulcet tones, the apparently fair argumentation, the appeal to scripture, and the forcible eloquence which stood forth prominently in his lectures on the "doctrines and practices of the Catholic church." It was a new thing to hear a Roman divine appeal to the holy oracles, boldly take his stand on the divine record, and prove, or at least attempt to prove, from that source the divine origin of "doctrines and practices" that protestants have been wont to regard as springing up in subsequent ages of darkness, or as the fruit of unauthorized tradition.

But if the firm utterance and persuasive manner of the lecturer covered up at the time the false assumptions and unfair adductions of facts that everywhere abounded in his oratorical displays, the closer examination of the printed lectures soon dispersed the illusion. The old arts of Rome had

again been resorted to. Assertions were passed for facts, assumptions graced the logic, quotations of scripture were mutilated, and their point in numerous cases avoided. The controversial character of the lecturer soon after received an irrecoverable blow from the vigorous and sturdy arm of Mr. Palmer, of Oxford. It pleased the then bishop of Melipotamus to intrude himself into the controversy, raging in the University in 1841, on the subject of Tract 90. He did not quite approve of the treatment Roman doctrine met with from Mr. Newman, far as that gentleman went in his adhesion to the "Holy Catholic Church." He sought to supply a corrective to Mr. Newman's mischievous affirmations, and to make known the true sentiments of the Roman Church on Purgatory, Satisfaction, and Saint Worship, and thereby defend that church from the charges of idolatry and superstition brought by the learned tractarian. In the course of his remarks, and also in a subsequent treatise, the cardinal adduced many testimonies and made certain representations which turned out to be quoted from forged, or supposititious documents, and which he must have known to be so. Since then no one ventures to quote after Dr. Wiseman, cardinal though he be, or to take his representation of catholic truth, as that truly held by the church of Rome.

The cardinal's recent descent on English soil has recalled the attention of many to his early literary productions, and among others Mr. Sheridan Knowles has given himself to the examination of the cardinal's views on transubstantiation. The three lectures

on this subject given in Moorfields were merely a condensation of a series of eight lectures, delivered at an earlier period in the English College at Rome. In order to give his argument full scope Dr. Wiseman afterwards printed this more extended series, promising to supplement them with a volume presenting the patristic evidence. This promise is still unfulfilled: probably because he is hopeless of convincing English readers by the fathers, seeing they are so hard to convert by his scriptural arguments. It is the peculiarity of the lectures he has published that they are (with brief exceptions) confined to an examination of the scriptural evidence for and against the doctrine. In this the cardinal has done homage to the protestant character of the people. He has condescended to enter the arena armed with the same weapon as ourselves. He has staked the doctrine on the issue. For once in Romish controversy, Rome's champion has entered the lists clothed with scripture texts, laying aside for awhile the rags and patches of antiquity.

To pass by what has been done in reply by Drs. Turton and Wordsworth of the Anglican establishment, we may satisfactorily call attention to the work of Mr. Knowles. With great pains he has tracked the lecturer step by step, at every stage dealing yet more deadly blows on his antagonist. There is no subterfuge left unexplored: no mutilation of scripture unnoted. The cardinal is driven from post to post until the idol is shown to be utterly demolished by the hands of its own priest.

The arguments of Cardinal Wiseman are divisible into two portions, those founded on what he calls the literal interpretation of our Lord's language in the 6th of John, and those on the words of the institution given by the evangelists and by Paul. Theologians of his school have laboured hard to prove that the former has a direct and

palpable reference to the Eucharist; that our Lord in the discourse addressed to the blinded Jews intended to affirm the doctrine of transubstantiation, asserting in unequivocal language the necessity of an actual eating of his body and blood to salvation. Our space forbids our attempting even an outline of the argument, but it is curious to note in the first place, the main principle of the cardinal's argument, and his treatment of the test of interpretation contained in the 62nd and 63rd verses. The lecturer labours hard to show, and claims credit as a close scripturist in so doing, that as the object of all human intercourse is to transfuse into other minds the same ideas and feelings that exist in the minds of the respective interlocutors, so we have a criterion and clue to the true interpretation of our Lord's language, respecting his flesh and blood, in the manner in which the Jews understood it. They thought he intended to say that they were literally to eat of such horrible food. "How can this man give us his flesh to eat?" said they. Hence, argues the cardinal, as it cannot be supposed that our Saviour intended to deceive the Jews, but on the other hand must, in this instance, have used, and always did use, language so plain that it was impossible to be misunderstood, his hearers truly expressed the views he wished them to entertain—that they must literally and not figuratively eat his flesh, would they have eternal life. Through many pages does the cardinal illustrate this supposed true principle of interpretation. In various forms he asserts and re-asserts the same thing, even to wearisomeness. But he has fatally overlooked one objection to his entire theory; that the evangelic narratives *do* present numerous examples in which our Lord so spake that he should *not* be understood, and that for a very solemn reason. And the

admonition is not inappropriate to a church which can resort to the notions of malignant Jews for a justification of the doctrine it holds. "Unto them that are without," said He, "all these things are done in parables, that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Alas! poor cardinal.

It is very characteristic of the Romish doctor that in his continuous exposition of our Lord's words, he passes over the 62nd and 63rd verses, and adduces them subsequently as an objection to the view he endeavours to prove. In a brief space he declares them irrelevant, and that it is the more unnecessary to examine them, since *all* Protestant commentators agree to set them aside as referring simply to the opposite characters of flesh and spirit, in the same sense as Paul uses these words in the 8th of Romans. Although the cardinal can mention the names of three or four Protestant commentators who adopt this interpretation, he is grossly in error in affirming it to be the opinion of all, or of even a majority among them. But on his treatment of this proof-text we will quote Mr. Knowles:—

"Here at last we find the 63rd verse; but in what state do we find it? Mutilated! The first clause lopped off! Why? Because, as it stands in the text, it utterly stops the mouth of objection, with regard to the testimony of two preceding verses, to either of which you cautiously abstain from making the east allusion! Thus you garble the testimony of scripture. I do not at all wonder, sir, that you should feel so shy of this verse, though I may be astonished at your want of common caution, in betraying your jealousy of it, by mutilating it, when the argu-

ments of your opponents *compel* its production. But Christ has not done; he adds a declaration which establishes the exclusively spiritual character of his ministry from first to last. 'The words which I speak to you, are spirit and are life.'—the words, the doctrine, the whole doctrine. From the commencement to the close of his ministry, he preaches spirit, and that spiritual preaching is life. Your dogma, sir, impugns the veracity of Christ. If he enjoin the real eating of his flesh and drinking of his blood, the words that he speaks are *not* spirit."

The whole treatment of this important key-text to our Lord's meaning may fairly be stigmatized as an evasion.

The difficulties of the Romanist view only commence with the assertion of the fact of transubstantiation. If it be granted that this incredible change takes place, that under the form and incidents of bread and wine there is literally and truly existing the body, blood, bones, nerves, and divinity of Christ, numerous circumstances must conspire to render the sacrament a valid one, and the salvation of the participants secure. It must at the same time be remembered that salvation hangs on the act of the officiating priest; that if by any accident he do not make a sacrament of it, he deceives the soul of the receiver; that since the holy wafer is worthy of the adoration which is paid to it, as being literally and truly Christ himself present before the eye of the worshipper, should there be by some unforeseen, fortuitous, or intentional event an imperfect host or mass, and the wafer after consecration remain nothing more than bread, the priest and the communicants are guilty of idolatry. Few, perhaps, are aware of the perils which beset every step of the process of transubstantiation. Innumerable defects may arise to injure or prevent the wondrous transformation. These

defects may relate to the substance, that is, to the bread and wine; or to the form, that is, to the process employed to procure the change; or to the priest himself, who may be unable to effect or to complete the magic work. We will briefly indicate some of the difficulties which stand in the way of making a valid sacrament, as they are stated by writers of the church of Rome itself. They are no imaginary difficulties raised by Protestant theologians; but constitute an important part of the instruction necessary for a priest in order to observe the rubric of the mass with due care and efficiency.

The first class of possible defects, and therefore of an invalid sacrament, imperilling the soul's salvation, relates to the officiating priest. He must be a true priest. Even an angel cannot make a valid sacrament, Consecration of the elements by any other being is wholly inefficacious: so that whatever defects are incident to his introduction to the priesthood tell fatally on his transubstantiating powers and gifts. If for example, at the priest's ordination there should be delivered into his hands the paten without the consecrated bread, or the cup without the consecrated wine, he receives not power himself to consecrate. It is even doubtful whether if they be present the ordination is complete without a physical touching of the elements. Some think it enough to touch the containing vessel. It suffices not at ordination to receive the host from the hands of any inferior priest, the ordained must take it from episcopal fingers. And the bishop, too, will render his work invalid if he repeat not the words of consecration at the right moment, neither before nor after the presentation. He must also have an *intention* to ordain, and to impart this *mysterious gift* to the kneeling presbyter.

But serious defects in the priest

although rightly ordained, may invalidate the sacrament he professes to make. Thus he must have rightly been baptized, and with *intention* on the part of the administrator. And this doctrine of *intention* is necessary in every act of the priestly life. The priest must *intend* to transubstantiate. Who is to know or secure his intention, is a mystery: but it is of solemn importance to the validity of his work. In some instances a defect in the tonsure, or neglect in cutting the hair off the crown of his head, may entail on the priest the guilt of mortal sin, and therefore invalidate the sacrament he may attempt to make. It is also regarded as probable that a priest falls into mortal sin who plays at dice, or visits theatres. Hunting is forbidden; but seems to become a mortal sin only when clamorously and often pursued. Fishing and coursing at the worst are but venial sins. But secular business is a graver offence: for a priest to buy and sell in the market or shop and get gain as a trader, is a mortal sin. He deals in holier wares. We shall pass over those violations of decency, or breach of vows of chastity, which by word, or look, or touch, involve the priest in mortal sin; it is enough to have pointed out the dread uncertainty which must fall on the heart of the communicant if he think for a moment of the concurrence of things requisite to give validity to the priestly act. The sacrament may utterly fail if the priest be not all these rubrical directions require. He may give but bread and wine, when he professes to give the body of Christ. He may ruin the soul, while he professes to impart eternal life. The receiver knows it not. The wafer and cup are still to the touch, the tongue, and the eye but bread and wine. He has no means whatever of discovering the invalidating cause. The priest's mind, intention, character, elude his grasp.

Defects in the matter of the sacrament are not less fatal. The bread and wine must actually be present on the altar before the priest; if the elements be behind his back, or a wall intervene, or the door of the tabernacle be closed upon them, the consecration is naught: yet *probably* the consecration is good if he do but touch the bread, in whatever position it may stand. The bread must be of wheaten flour. If it be so mixed with other grain as to be no longer wheaten bread, or if it be corrupt, the sacrament is not made, the transubstantiation does not take place. It is a doubtful act, if the bread be made with rose water, or any distilled fluid. But if the corruption be only incipient, or the bread not leavened after the custom of the Latin church, while the sacrament is valid, the priest commits a grave sin. So with regard to the wine. If the wine have become vinegar, or putrid, or be made of sour unripe grapes, or be so largely diluted as no longer to be wine, the sacrament is invalid. It is obvious that the efficiency of the act is open to innumerable contingencies, and that at no stage of the process can either celebrant or communicant be sure, the one that he makes and presents the body and blood of Christ, the other that he receives them. And yet on the certainty of this hangs salvation.*

It were amusing, if it were not both wearisome and shocking to the religious sense of our readers, to transcribe the folio pages before us in which all these matters are treated, and minute directions supplied to render the defects harmless, or to remove the consequences of their presence. At every step Romish priests are involved in a net of inextricable absurdities, only equalled in

monstrosity by the fearful results which, be they true, must fall on their deceived adherents. We can hardly conceive a more effective way of opening their eyes, than an exposition of the subject from the point of view we have here briefly indicated.

We have not attempted to follow Mr. Knowles in his dissections of Cardinal Wiseman's fallacies. Yet with no ordinary pleasure have we perused his work. It is not often that a "poor playright" is seen to abandon his beguiling profession and put on the simplicity of Christ, devoting his unquestionable talents to the service of that Master whose cross demands crucifixion to the world from his followers. Yet this the author of "Virginus" has done. We understand that it was at Torquay the word of God fell with power on the vigorous and richly endowed mind of Mr. Sheridan Knowles, and that a year or two since he was baptized in Edinburgh by our venerable and highly esteemed friend Dr. Innes. Who will not rejoice over this lost sheep now found of Him who has pursued us in the wilderness of destruction, and that talents once devoted to gratify the followers of pleasure are now consecrated to Him who died for man's salvation? May that consecration be accepted to the glory of Christ our Lord!

Leila Ada, the Jewish Convert. An Authentic Memoir. By OSBORN W. TRENEER HIGHTWAY. London: Partridge and Oakey. 16mo. pp. 266.

WE took up this book, intending to run through it hastily, and then prepare two or three sentences respecting it for our readers; but we had not proceeded far before we felt deeply interested in its contents, and having finished it we feel impelled to give them an outline of the narrative.

* Our authority for the above statements is the following work:—*Rubricæ Missalis Romani Commentarii Illustrati. Auctore Paulo Maria Quaroli Andriani Clerico Regulari. Romæ, 1655. Superiorum permissu.*

defects may relate to the substance, that is, to the bread and wine; or to the form, that is, to the process employed to procure the change; or to the priest himself, who may be unable to effect or to complete the magic work. We will briefly indicate some of the difficulties which stand in the way of making a valid sacrament, as they are stated by writers of the church of Rome itself. They are no imaginary difficulties raised by Protestant theologians; but constitute an important part of the instruction necessary for a priest in order to observe the rubric of the mass with due care and efficiency.

The first class of possible defects, and therefore of an invalid sacrament, imperilling the soul's salvation, relates to the officiating priest. He must be a true priest. Even an angel cannot make a valid sacrament. Consecration of the elements by any other being is wholly inefficacious: so that whatever defects are incident to his introduction to the priesthood tell fatally on his transubstantiating powers and gifts. If for example, at the priest's ordination there should be delivered into his hands the paten without the consecrated bread, or the cup without the consecrated wine, he receives not power himself to consecrate. It is even doubtful whether if they be present the ordination is complete without a physical touching of the elements. Some think it enough to touch the containing vessel. It suffices not at ordination to receive the host from the hands of any inferior priest, the ordained must take it from episcopal fingers. And the bishop, too, will render his work invalid if he omits the words of consecration at the moment, neither can he consecrate by presentation.

although rightly ordained, may invalidate the sacrament he professes to make. Thus he must have rightly been baptized, and with *intention* on the part of the administrator. And this doctrine of *intention* is necessary in every act of the priestly life. The priest must *intend* to transubstantiate. Who is to know or secure his intention, is a mystery: but it is of solemn importance to the validity of his work. In some instances a defect in the tonsure, or neglect in cutting the hair off the crown of his head, may entail on the priest the guilt of mortal sin, and therefore invalidate the sacrament he may attempt to make. It is also regarded as probable that a priest falls into mortal sin who plays at dice, or visits theatres. Hunting is forbidden; but seems to become a mortal sin only when clamorously and often pursued. Fishing and coursing at the worst are but venial sins. But secular business is a graver offence: for a priest to buy and sell in the market or shop and get gain as a trader, is a mortal sin. He deals in holier wares. We shall pass over those violations of decency, or breach of vows of chastity, which by word, or look, or touch, involve the priest in mortal sin; it is enough to have pointed out the dread uncertainty which must fall on the heart of the communicant if he think for a moment of the concurrence of things requisite to give validity to the priestly act. The sacrament may utterly fail if the priest be not all these rubrical directions require. He may give but bread and wine, when he professes to give the body of Christ. He may give the soul, while he professes to give the body. The receiver knows that the bread and cup are still to him what they were before, and the eye but sees the elements, and has no means of knowing the sacrament.

Defects in the matter of the sacrament are not less fatal. The bread and wine must actually be present on the altar before the priest; if the elements be behind his back, or a wall intervene, or the door of the tabernacle be closed upon them, the consecration is naught: yet *probably* the consecration is good if he do but touch the bread, in whatever position it may stand. The bread must be of wheaten flour. If it be so mixed with other grain as to be no longer wheaten bread, or if it be corrupt, the sacrament is not made, the transubstantiation does not take place. It is a doubtful act, if the bread be made with rose water, or any distilled fluid. But if the corruption be only incipient, or the bread not leavened after the custom of the Latin church, while the sacrament is valid, the priest commits a grave sin. So with regard to the wine. If the wine have become vinegar, or putrid, or be made of sour unripe grapes, or be so largely diluted as no longer to be wine, the sacrament is invalid. It is obvious that the efficiency of the act is open to innumerable contingencies, and that at no stage of the process can either celebrant or communicant be sure, the one that he makes and presents the body and blood of Christ, the other that he receives them. And yet on the certainty of this hangs salvation.*

It were amusing, if it were not both wearisome and shocking to the religious sense of our readers, to transcribe the folio pages before us in which all these matters are treated, and minute directions supplied to render the defects harmless, or to remove the consequences of their presence. At every step Romish priests are involved in a net of inextricable difficulties, only equalled in

monstrosity by the fearful results which, be they true, must fall on their deceived adherents. We can hardly conceive a more effective way of opening their eyes, than an exposition of the subject from the point of view we have here briefly indicated.

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The above statements is the
New Memoir of the
Maria Quarol
Sape-

The young lady to whom it refers, and who was removed from this world a few days after she had completed her twentieth year, was the only child of a wealthy Jew who resided in Cornwall, and who has since followed her to the tomb. He was a widower, living in comparative seclusion, but delighting in his lovely daughter whose welfare it was his constant aim to promote. She was highly accomplished and could read and write several languages with fluency, but of her religious education the Mishna had formed the basis. Of a contemplative disposition, and anxious to acquire truth, she determined when about seventeen years of age to study the Old Testament. "I have read the Talmud," said she, "and have dipped into the learning of the East, and while my heart has been intent in the prosecution of these studies, I have comparatively neglected the blessed word of God—the majestic scriptures." While she was thus engaged and for some time afterwards, her mental history afforded a remarkable illustration of what Dr. Owen calls the work of the Holy Spirit preparatory to regeneration. At the next step of her course she says: "I have also determined to read the book which the Christians call the New Testament. They profess that prophecies in the Old Testament are clearly fulfilled in the New; I intend to see what ground they take. It is true I have heard much and read much of the awful character of that book, and am told that a fearful curse rests upon the reading of it. I cannot think this to be true when it is intended to increase a knowledge of the difference between the Jew and the Christian. Besides, shall I not be a better Jew for reading it? will it not assist to imbue my mind with the proofs of the dreadful mistake which the Christians commit? I cannot doubt that I am right; suppose I were conversing with a Christian, how could I

give the lie to a book I have never read?"

Not long afterwards we find her saying, "I can scarcely write for weeping; often I spend the night watches restless, and watering my couch with my tears. I am in a strait of bitter darkness—darkness which may be felt: *I know not the way of salvation.* In the Talmud I have no faith—I can have no faith. The more I read the lovely scripture the more clearly do I perceive that that book is *altogether a fabrication of man.* I can believe nothing else; nay more, I feel that for worlds I could not insult God by imputing it to him, or supposing that He had anything to do with its being written. And the Mosaic law I cannot fulfil; it is impossible to me and all our nation; Lord help me and save me! O that thou wouldst take compassion on my woful state and teach me what to do."

At this time she was, with her father, making a tour through Switzerland, Italy, Greece, and Palestine, rapidly increasing her general knowledge, and developing powers of description which add greatly to the attractiveness of this volume. Meanwhile her religious progress led her to write, before she left the land of her forefathers, "what can be the crime which our ancestors committed, and of which to the present we have not repented, that the hand of the Lord has lain, and still lies so heavily upon us? Whatever it is, it must be some act or deed of a most atrocious character which they perpetrated before our dispersion; an act, indeed, in the approval of which we have unchangingly persisted, and the guilt of which we have obstinately refused to acknowledge. I have read our national records, and I find but one act to which all our nation have in every age given their unanimous, and persevering, and really obstinate adhesion—it is the crucifixion of Jesus the Son of God. That he was

the Messiah I no longer doubt. The New Testament agrees with the Old. In the 26th chapter of St. Matthew I find the fulfilment of the 53rd of Isaiah. O what glories it has unfolded to my view!"

Having returned to England she was anxious to find a company of simple, earnest Christians from whom she might receive counsel. At a small village three miles from her residence there was a chapel, to which she paid visits secretly, and soon she wrote in her diary, "Bless the Lord, O my soul, and never forget this day's benefits! I have sealed the covenant—have enlisted under the banners of the cross by receiving the ordinances of baptism and the Lord's supper; but let me write while my eyes overflow with tears of joy—my 'gracious Redeemer has manifested his presence to my soul, has filled me with the joy and peace of believing. That blood which the Jews imprecated on themselves and their children has been showered upon me in the most abundant and unspeakable mercies; I am happy beyond expression; I do, indeed, rejoice with a joy that is unspeakable and full of glory. Christ is mine and I am his."

A great difficulty, however, remained to be surmounted. How was she to make known all this to her father who loved her tenderly, but who was a strict adherent of Judaism, whom she had never hitherto displeased, but whose anger she feared would be now excited beyond measure? After much prayer for guidance and aid, she made the following entry in her diary:—"I have this night laid a letter upon my father's dressing table; in it I have detailed the change which has taken place in my soul; in it I have avowed my belief in Jesus of Nazareth, and the joy and peace which I experience in believing. O that it may do him the good I ardently pray for—that it may lead him to embrace the

gospel of Christ. I have committed it to God; I leave it in thy hands O my Father; bless it, I beseech thee. This whole night do I intend to devote to special wrestling with thee for the salvation of my dear father."

Eight o'clock, the time for meeting her father in the breakfast room, arrived. She was kneeling with uplifted hands and streaming eyes, beseeching divine aid to meet the event. Feverish and anxious she entered the room in which her father was already waiting. She went up to him, and throwing her arms upon his neck was about to claim her usual kiss—

"'Leila' ejaculated her father, solemnly, at the same moment turning his head from her.

"'O, my dear, dear papa,' said Leila weeping, 'do not refuse to kiss me; do give me my kiss, and then I will try to bear all you have to say. But, indeed, I cannot stay if you will refuse me this. I cannot endure so severe a mark of your displeasure.'

"'What have you done, Leila? How can you expect me to kiss you? Can you imagine the night I have spent? Is it for this I have had my daughter instructed in the law of the God of Israel, that she should mock at it, and cast it behind her back? Is it for this that I have withheld no means of knowledge from her, that her learning should become a snare to her? O my daughter, perhaps my heart has been too much bound up in you. Now I am scourged: those hopes I had that you would soothe my declining years are blighted. But come, kiss me,' he continued, holding out his hand to Leila, who stood petrified with anguish. 'Now, my choicest treasure, tell me who it is that has poisoned you; let me know who it was made you a proselyte from the faith of your father Abraham.' The end of a long dialogue that ensued was this:—"You may sit with me at

breakfast ; after that you must enter my presence no more until a week has expired. Then I will see you again. If you persist in your apostacy, my dear child, I must do what I cannot bear to think upon—what it will almost kill me to do—part from you, that you may receive attention and instruction from abler hands than mine."

The week elapsed, and the father resumed his discourse. "Now, my darling, my precious child, come to the bosom of your inconsolable father, and tell him you have abjured all your sinful opinions and belief."

"O my dear papa," sobbed Leila, "indeed I cannot, my belief is firmer, stronger than ever."

"Then, my child, it is my duty,—you must leave me, as I said. To-day I will write to my brother at —; while you are there I shall have no direct communication with you ; all that is necessary will be made known to me by your uncle. Till he answers my letter I shall see you no more."

"O it is cruel, very cruel, papa, to put me away from you, when you are the only being in the world I love, and with whom I can be happy. O how happy we have been together ! indeed I could not have supposed that you would do this ; and you know that my uncle will certainly treat me unkindly now that I am a Christian ; it will kill me, my dear father ; you have always been so very and so delicately kind to me, that I cannot now bear the very least unkindness or neglect. But I have never murmured against your will, and I trust to be saved now."

"My dear daughter feels it much less than her father. What do you think it is I have to endure while I see my choicest treasure removed from my dwelling ; my child in whom my every hope was centred ? The struggle is deep and severe, and nothing but a stern sense of duty supports me through it.

Now, my dear, leave me ; I am ill."

Leila's uncle was a much more punctilious observer of the traditions of the elders than her father. Her aunt, too, was a leader of fashion, as it is phrased, and now she was placed in the midst of a giddy whirl of dinner and evening parties. Her reluctance to attend a ball brought matters to a crisis. She was treated with great contumely, and not even allowed to take her meals with the family. At length an assembly of rabbies was called, who after a discussion of seven hours, treated her literally as her Lord had been treated by their ancestors, when they smote him with the palms of their hands and spat in his face. They then pronounced upon her solemnly a series of curses, which ended with this, more distressing to her than all the rest,—“Further, we pronounce our anathema against thy father, or any of our nation, who shall come near thee, or have aught to do with thee whatever.” They added, “You are permitted to remain here three days longer. That time being expired no Jew may receive you into his house.”

Paternal affection, however, now triumphed over prejudice. Her father being apprised of the facts wrote instantly, “Come to me directly—the very hour you receive this ; I am indignant at your treatment. What is the meaning of it ? I never surmised it. I am sorry that it should be my act to place you in such a position. But I shall see my brother, and those who dared to strike you, and behave to you so disgustingly ; it will not be easily passed over. I will shew that my precious child, if she choose to be a Christian, shall not be insulted ; or if it be so, that her father will avenge the insults.” She returned ; but her constitution had received a shock from sorrow, anxiety, and privations to

h she had not been accustomed. w months afterwards, her father weeping at her bedside. "Do not e for me, my dear papa," she said, dngly; "if you are faithful to God will soon be happy again with me aven."

Then, my precious treasure, you are deceived! You feel that your ion fully supports you in death?" O yes! O yes! Though I walk igh the valley of the shadow of e, I will fear no evil—His rod—His—' "She could proceed no ar. Her father, bending with , retained her hand in his.

a little while, having gathered gth, she asked, "Father, you love early, do you not?" "My child," eplied, "do not speak so to me; know you are the very soul of my ence."

"Will you grant me one request—a dying request?"

"What is it? You know I will not deny you."

"It is this—that you will never again doubt Jesus, my Saviour; but that you will begin to love and serve him. O think, my dear father, what he has done for me! Read the New Testament;" and she looked inquiringly.

"My dear, I have begun to read it. I have seen that your religion must be true. I never expected to witness a death like yours, my daughter. I have begun to pray; you pray, too, that God will help me to follow you to heaven. I believe, my dear, I confess to you, and all present that I believe—in Jesus."

Over her tomb her father placed an inscription which, after referring to her mother, says;—

"BY HER SIDE REPOSES THEIR ONLY DAUGHTER,

LEILA ADA,

WHO DIED, NOVEMBER 27TH, 18——

AGED 20 YEARS.

HER DEATH WAS IN THE FULL TRIUMPH OF FAITH;

HER LANGUAGE WAS,

'THANKS BE UNTO GOD, WHO GIVETH US THE VICTORY,
THROUGH OUR LORD JESUS CHRIST.'

THOSE WHO KNEW HER BEST LOVED HER MOST;

TO HER PARENTS SHE WAS MOST TENDERLY DEVOTED;

HER LIFE, IF MEASURED BY THE WAY IN WHICH SHE LIVED,
WAS LONG;

HER CONSTANT DELIGHT

WAS TO GO ABOUT DOING GOOD.

THIS TESTIMONY IS WRITTEN BY HER FATHER,

WHO, TO ALL ETERNITY, WILL PRAISE GOD

FOR SUCH A GIFT;

HE BEING, THROUGH HER INSTRUMENTALITY,

CONVERTED FROM THE DARKNESS

OF JUDAISM

TO THE FAITH OF THE GOSPEL OF CHRIST."

is not often, that we meet with a | this, or one which we can recommend
l volume which gives us more | more cordially.
re than we have derived from

The Foreign Evangelical Review. No. 1. Contents. 1. *The Conservative Principle in our Literature.* 2. *Inspiration and Catholicism.* 3. *German Church History.* 4. *The Spirit of the Old Testament.* 5. *Theories of the Church.* 6. *Was Solomon the Author of the Ecclesiastes?* 7. *The Theory of the Intellect and that of the Feelings.* 8. *Unity of the Human Races.* Edinburgh: Johnstone and Hunter. London: Robert Theobald. 8vo. pp. 232.

THIS being the first number of a new quarterly, on a plan which differs from that of any of its predecessors, it will doubtless be agreeable to many of our readers to receive some notice of its existence and characteristics.

Articles reprinted from the principal religious periodicals of America will constitute the staple of the work, into which will be introduced, however, some selections from critical productions of France and Germany. The range of subjects discussed in the Review is to be wide and comprehensive, "embracing all the various departments of literature contained within or bordering upon the territory of scriptural truth; a principle of management which, it is hoped, will secure for the work the interest of a larger circle of readers than periodicals of the kind are usually found to attract." The first number, we are told, is to be regarded as a specimen.

The article with which it opens is from the pen of a popular minister of our own denomination, Dr. W. R. Williams, pastor of one of the churches in New York. It contains an address which he delivered to the Hamilton Literary and Theological Institution. His design was to dwell upon some of the evils that endanger American literature, and to bring before his hearers the remedy which as scholars, patriots, and Christians, they were bound to apply, and to which they must look as their preservative against the approach-

ing danger. The evils which he points out are the mechanical and utilitarian spirit of the times—the fact that the age is eminently, in some of its leading minds, an age of passion—the lawlessness, unhappily too rife through large districts of the territory, and in various classes of its inhabitants—a false liberalism—a rising spirit of superstition—and the influence of a demoralized and demoralizing press. The remedy he shows is not to be found in legislation, or in education, or in philosophy, or in general knowledge; it is the Cross of Christ—"Let us not shrink to say it, The Cross of Christ is the only Conservative Principle of our Literature." Taking up the evils which he had enumerated, one by one, he illustrates the adaptation of faith in the crucified Redeemer to check them, and establish what is better in the place of each. The Christian, he observes, looking higher than the mere statesman, relies for his country's freedom, as well as for the purity of his country's faith, on the cross of Christ. Addressing his hearers with much earnestness, he then urges them to view habitually this cross in its two chief aspects, as revealing the way of the sinner's justification, and as showing the process of the believer's sanctification; in their coming ministry to make the cross their theme, and to let it be their pattern.

The second article is on "Professor Schärer's aberration from the ancient faith of the church on the subject of inspiration, and his consequent retirement from the Faculty of the New Theological School of Geneva." The reviewer takes occasion especially to refute the strange assertion of the professor that one of the elements of that Catholicism which was insensibly developed in the ancient church, was "The formation of the New Testament, that is to say the introduction of that idea of inspiration which constitutes

the sacred collection and its dignity." He shows, on the contrary, the consciousness of the corrupt but dominant church, that with an inspired and open bible before the people, her reign could not last an hour. "Her first act was to overlay the pages of the scriptures with her traditions; her next, to claim for those traditions a co-ordinate rank and equal authority; her next, to arrogate to herself the sole and infallible interpretation of them; as soon as she could or dared, she forbade the reading of them by the people in their own tongue; she made them as scarce as possible even among the clergy—the libraries of her monasteries scarcely contained a copy of them. Catholicism hunted from the world the very book which she pretended to acknowledge as inspired and from God."

The article entitled "Was Solomon the Author of Ecclesiastes," though comparatively short, is valuable. The late Professor Stuart, in his recently published commentary on this book, assigns three reasons for his opinion that Solomon did not write it, but that it was the production of some inspired man belonging to a later age. The first is derived from the occurrence of certain expressions which do not seem natural in the mouth or from the pen of Solomon; the second is that a state of the nation is implied different from that existing in his time; and the third refers to the style and diction of the book. Of these three arguments the reviewer disposes effectually, and then gives reasons which would lead to an opposite conclusion. First, we have the claim set up by the work itself. Secondly, we have uniform ancient tradition; which Professor Stuart himself admits, saying, "If this question be referred to the decision of

past times, then it is easily answered. One and all of the older writers declare for Solomon." Thirdly, certain coincidences are traceable between the style of Ecclesiastes and that of the book of Proverbs. The writer observes that arguments similar to those employed against the antiquity of Ecclesiastes have been employed also to prove a late origin for several other books of the Old Testament, and expresses his persuasion that the more thoroughly these arguments are examined, the less weight they will be found to have.

Without proceeding further in our examination, we are ready to certify that this new periodical is likely to contain much that will interest an important portion of the British public. We cannot profess to be admirers of that style of writing which is generally regarded by our American neighbours as the finest; it approximates too much to what in England we call verbose, inflated, and ambitious. Nor should we consign ourselves implicitly to American guidance in matters of faith and practice, or desire to see the universal adoption of the manner in which our transatlantic brethren often deal with those who deviate from their standards of orthodoxy. Yet we welcome this publication. We find in it indications of varied learning and good sense, combined with strong attachment to the chief peculiarities of revealed religion. It is evidently intended to counteract the influence of some importations of baneful tendency; and, as it contains much seasonable truth, we cannot hesitate to recommend the series of which it is the commencement to the reading and thinking portion of the community.

on this subject given in Moorfields were merely a condensation of a series of eight lectures, delivered at an earlier period in the English College at Rome. In order to give his argument full scope Dr. Wiseman afterwards printed this more extended series, promising to supplement them with a volume presenting the patristic evidence. This promise is still unfulfilled: probably because he is hopeless of convincing English readers by the fathers, seeing they are so hard to convert by his scriptural arguments. It is the peculiarity of the lectures he has published that they are (with brief exceptions) confined to an examination of the scriptural evidence for and against the doctrine. In this the cardinal has done homage to the protestant character of the people. He has condescended to enter the arena armed with the same weapon as ourselves. He has staked the doctrine on the issue. For once in Romish controversy, Rome's champion has entered the lists clothed with scripture texts, laying aside for awhile the rags and patches of antiquity.

To pass by what has been done in reply by Drs. Turton and Wordsworth of the Anglican establishment, we may satisfactorily call attention to the work of Mr. Knowles. With great pains he has tracked the lecturer step by step, at every stage dealing yet more deadly blows on his antagonist. There is no subterfuge left unexplored: no mutilation of scripture unnoted. The cardinal is driven from post to post until the idol is shown to be utterly demolished by the hands of its own priest.

The arguments of Cardinal Wiseman are divisible into two portions, those founded on what he calls the literal interpretation of our Lord's language in the 6th of John, and those on the words of the institution given by the evangelists and by Paul. Theologians of his school have laboured hard to prove that the former has a direct and

palpable reference to the Eucharist; that our Lord in the discourse addressed to the blinded Jews intended to affirm the doctrine of transubstantiation, asserting in unequivocal language the necessity of an actual eating of his body and blood to salvation. Our space forbids our attempting even an outline of the argument, but it is curious to note in the first place, the main principle of the cardinal's argument, and his treatment of the test of interpretation contained in the 62nd and 63rd verses. The lecturer labours hard to show, and claims credit as a close scripturist in so doing, that as the object of all human intercourse is to transfuse into other minds the same ideas and feelings that exist in the minds of the respective interlocutors, so we have a criterion and clue to the true interpretation of our Lord's language, respecting his flesh and blood, in the manner in which the Jews understood it. They thought he intended to say that they were literally to eat of such horrible food. "How can this man give us his flesh to eat?" said they. Hence, argues the cardinal, as it cannot be supposed that our Saviour intended to deceive the Jews, but on the other hand must, in this instance, have used, and always did use, language so plain that it was impossible to be misunderstood, his hearers truly expressed the views he wished them to entertain—that they must literally and not figuratively eat his flesh, would they have eternal life. Through many pages does the cardinal illustrate this supposed true principle of interpretation. In various forms he asserts and re-asserts the same thing, even to wearisomeness. But he has fatally overlooked one objection to his entire theory; that the evangelic narratives *do* present numerous examples in which our Lord so spake that he should *not* be understood, and that for a very solemn reason. And the

dmonition is not inappropriate to a church which can resort to the notions of malignant Jews for a justification of the doctrine it holds. "Unto them that are without," said He, "all these things are done in parables, that seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and their sins should be forgiven them." Alas ! poor cardinal.

It is very characteristic of the Romish doctor that in his continuous exposition of our Lord's words, he passes over the 62nd and 63rd verses, and adduces them subsequently as an objection to the view he endeavours to prove. In a brief space he declares them irrelevant, and that it is the more unnecessary to examine them, since *all* Protestant commentators agree to set them aside as referring simply to the opposite characters of flesh and spirit, in the same sense as Paul uses these words in the 8th of Romans. Although the cardinal can mention the names of three or four Protestant commentators who adopt this interpretation, he is grossly in error in affirming it to be the opinion of all, or of even a majority among them. But on his treatment of this proof-text we will quote Mr. Knowles :—

"Here at last we find the 63rd verse ; but in what state do we find it ? mutilated ! The first clause lopped off ! Why ? Because, as it stands in the text, it utterly stops the mouth of objection, with regard to the testimony of the preceding verses, to either of which we cautiously abstain from making the least allusion ! Thus you garble the testimony of scripture. I do not at all wonder, sir, that you should feel so shy of this verse, though I may be astonished at your want of common sense, in betraying your jealousy of
by mutilating it, when the argu-

ments of your opponents *compel* its production. But Christ has not done ; he adds a declaration which establishes the exclusively spiritual character of his ministry from first to last. 'The words which I speak to you, are spirit and are life.'—the words, the doctrine, the whole doctrine. From the commencement to the close of his ministry, he preaches spirit, and that spiritual preaching is life. Your dogma, sir, impugns the veracity of Christ. If he enjoin the real eating of his flesh and drinking of his blood, the words that he speaks are *not* spirit."

The whole treatment of this important key-text to our Lord's meaning may fairly be stigmatized as an evasion.

The difficulties of the Romanist view only commence with the assertion of the fact of transubstantiation. If it be granted that this incredible change takes place, that under the form and incidents of bread and wine there is literally and truly existing the body, blood, bones, nerves, and divinity of Christ, numerous circumstances must conspire to render the sacrament a valid one, and the salvation of the participants secure. It must at the same time be remembered that salvation hangs on the act of the officiating priest ; that if by any accident he do not make a sacrament of it, he deceives the soul of the receiver ; that since the holy wafer is worthy of the adoration which is paid to it, as being literally and truly Christ himself present before the eye of the worshipper, should there be by some unforeseen, fortuitous, or intentional event an imperfect host or mass, and the wafer after consecration remain nothing more than bread, the priest and the communicants are guilty of idolatry. Few, perhaps, are aware of the perils which beset every step of the process of transubstantiation. Innumerable defects may arise to injure or prevent the wondrous transformation. These

defects may relate to the substance, that is, to the bread and wine; or to the form, that is, to the process employed to procure the change; or to the priest himself, who may be unable to effect or to complete the magic work. We will briefly indicate some of the difficulties which stand in the way of making a valid sacrament, as they are stated by writers of the church of Rome itself. They are no imaginary difficulties raised by Protestant theologians; but constitute an important part of the instruction necessary for a priest in order to observe the rubric of the mass with due care and efficiency.

The first class of possible defects, and therefore of an invalid sacrament, imperilling the soul's salvation, relates to the officiating priest. He must be a true priest. Even an angel cannot make a valid sacrament. Consecration of the elements by any other being is wholly inefficacious: so that whatever defects are incident to his introduction to the priesthood tell fatally on his transubstantiating powers and gifts. If for example, at the priest's ordination there should be delivered into his hands the paten without the consecrated bread, or the cup without the consecrated wine, he receives not power himself to consecrate. It is even doubtful whether if they be present the ordination is complete without a physical touching of the elements. Some think it enough to touch the containing vessel. It suffices not at ordination to receive the host from the hands of any inferior priest, the ordained must take it from episcopal fingers. And the bishop, too, will render his work invalid if he repeat not the words of consecration at the right moment, neither before nor after the presentation. He must also have an *intention* to ordain, and to impart this *mysterious gift* to the kneeling presbyter.

But serious defects in the priest

although rightly ordained, may invalidate the sacrament he professes to make. Thus he must have rightly been baptized, and with *intention* on the part of the administrator. And this doctrine of *intention* is necessary in every act of the priestly life. The priest must *intend* to transubstantiate. Who is to know or secure his intention, is a mystery: but it is of solemn importance to the validity of his work. In some instances a defect in the tonsure, or neglect in cutting the hair off the crown of his head, may entail on the priest the guilt of mortal sin, and therefore invalidate the sacrament he may attempt to make. It is also regarded as probable that a priest falls into mortal sin who plays at dice, or visits theatres. Hunting is forbidden; but seems to become a mortal sin only when clamorously and often pursued. Fishing and coursing at the worst are but venial sins. But secular business is a graver offence: for a priest to buy and sell in the market or shop and get gain as a trader, is a mortal sin. He deals in holier wares. We shall pass over those violations of decency, or breach of vows of chastity, which by word, or look, or touch, involve the priest in mortal sin; it is enough to have pointed out the dread uncertainty which must fall on the heart of the communicant if he think for a moment of the concurrence of things requisite to give validity to the priestly act. The sacrament may utterly fail if the priest be not all these rubrical directions require. He may give but bread and wine, when he professes to give the body of Christ. He may ruin the soul, while he professes to impart eternal life. The receiver knows it not. The wafer and cup are still to the touch, the tongue, and the eye but bread and wine. He has no means whatever of discovering the invalidating cause. The priest's mind, intention, character, elude his grasp.

Defects in the matter of the sacrament are not less fatal. The bread and wine must actually be present on the altar before the priest; if the elements be behind his back, or a wall intervene, or the door of the tabernacle be closed upon them, the consecration is naught: yet *probably* the consecration is good if he do but touch the bread, in whatever position it may stand. The bread must be of wheaten flour. If it be so mixed with other grain as to be no longer wheaten bread, or if it be corrupt, the sacrament is not made, the transubstantiation does not take place. It is a doubtful act, if the bread be made with rose water, or any distilled fluid. But if the corruption be only incipient, or the bread not leavened after the custom of the Latin church, while the sacrament is valid, the priest commits a grave sin. So with regard to the wine. If the wine have become vinegar, or putrid, or be made of sour unripe grapes, or be so largely diluted as no longer to be wine, the sacrament is invalid. It is obvious that the efficiency of the act is open to innumerable contingencies, and that at no stage of the process can either celebrant or communicant be sure, the one that he makes and presents the body and blood of Christ, the other that he receives them. And yet on the certainty of this hangs salvation.*

It were amusing, if it were not both wearisome and shocking to the religious sense of our readers, to transcribe the folio pages before us in which all these matters are treated, and minute directions supplied to render the defects harmless, or to remove the consequences of their presence. At every step Romish priests are involved in a net of inextricable absurdities, only equalled in

monstrosity by the fearful results which, be they true, must fall on their deceived adherents. We can hardly conceive a more effective way of opening their eyes, than an exposition of the subject from the point of view we have here briefly indicated.

We have not attempted to follow Mr. Knowles in his dissections of Cardinal Wiseman's fallacies. Yet with no ordinary pleasure have we perused his work. It is not often that a "poor playwright" is seen to abandon his beguiling profession and put on the simplicity of Christ, devoting his unquestionable talents to the service of that Master whose cross demands crucifixion to the world from his followers. Yet this the author of "Virginus" has done. We understand that it was at Torquay the word of God fell with power on the vigorous and richly endowed mind of Mr. Sheridan Knowles, and that a year or two since he was baptized in Edinburgh by our venerable and highly esteemed friend Dr. Innes. Who will not rejoice over this lost sheep now found of Him who has pursued us in the wilderness of destruction, and that talents once devoted to gratify the followers of pleasure are now consecrated to Him who died for man's salvation? May that consecration be accepted to the glory of Christ our Lord!

Leila Ada, the Jewish Convert. An Authentic Memoir. By OSBORN W. TRENNY HEIGHWAY. London: Partridge and Oakley. 16mo. pp. 266.

WE took up this book, intending to run through it hastily, and then prepare two or three sentences respecting it for our readers; but we had not proceeded far before we felt deeply interested in its contents, and having finished it we feel impelled to give them an outline the narrative.

* Our authority for the above statements is the following work:—*Rubricæ Missalis Romani Commentariis Illustratæ. Auctore Paulo Maria Quarol Andriani Clerico Regulari. Romæ, 1855. Superstitionum periculum.*

The young lady to whom it refers, and who was removed from this world a few days after she had completed her twentieth year, was the only child of a wealthy Jew who resided in Cornwall, and who has since followed her to the tomb. He was a widower, living in comparative seclusion, but delighting in his lovely daughter whose welfare it was his constant aim to promote. She was highly accomplished and could read and write several languages with fluency, but of her religious education the Mishna had formed the basis. Of a contemplative disposition, and anxious to acquire truth, she determined when about seventeen years of age to study the Old Testament. "I have read the Talmud," said she, "and have dipped into the learning of the East, and while my heart has been intent in the prosecution of these studies, I have comparatively neglected the blessed word of God—the majestic scriptures." While she was thus engaged and for some time afterwards, her mental history afforded a remarkable illustration of what Dr. Owen calls the work of the Holy Spirit preparatory to regeneration. At the next step of her course she says: "I have also determined to read the book which the Christians call the New Testament. They profess that prophecies in the Old Testament are clearly fulfilled in the New; I intend to see what ground they take. It is true I have heard much and read much of the awful character of that book, and am told that a fearful curse rests upon the reading of it. I cannot think this to be true when it is intended to increase a knowledge of the difference between the Jew and the Christian. Besides, shall I not be a better Jew for reading it? will it not assist to imbue my mind with the proofs of the dreadful mistake which the Christians commit? I cannot doubt that I am right; suppose I were conversing with a Christian, how could I

give the lie to a book I have never read?"

Not long afterwards we find her saying, "I can scarcely write for weeping; often I spend the night watches restless, and watering my couch with my tears. I am in a strait of bitter darkness—darkness which may be felt: *I know not the way of salvation.* In the Talmud I have no faith—I can have no faith. The more I read the lovely scripture the more clearly do I perceive that that book is *altogether a fabrication of men.* I can believe nothing else; nay more, I feel that for worlds I could not insult God by imputing it to him, or supposing that He had anything to do with its being written. And the Mosaic law I cannot fulfil; it is impossible to me and all our nation; Lord help me and save me." O that thou wouldst take compassion on my woful state and teach me what to do."

At this time she was, with her father, making a tour through Switzerland, Italy, Greece, and Palestine, rapidly increasing her general knowledge, and developing powers of description which add greatly to the attractiveness of this volume. Meanwhile her religious progress led her to write, before she left the land of her forefathers, "what can be the crime which our ancestors committed, and of which to the present we have not repented, that the hand of the Lord has lain, and still lies so heavily upon us? Whatever it is, it must be some act or deed of a most atrocious character which they perpetrated before our dispersion; an act, indeed, in the approval of which we have unchangingly persisted, and the guilt of which we have obstinately refused to acknowledge. I have read our national records, and I find but one act to which all our nation have in every age given their unanimous, and persevering, and really obstinate adhesion—it is the crucifixion of Jesus the Son of God. That he was

the Messiah I no longer doubt. The New Testament agrees with the Old. In the 26th chapter of St. Matthew I find the fulfilment of the 53rd of Isaiah. O what glories it has unfolded to my view!"

Having returned to England she was anxious to find a company of simple, earnest Christians from whom she might receive counsel. At a small village three miles from her residence there was a chapel, to which she paid visits secretly, and soon she wrote in her diary, "Bless the Lord, O my soul, and never forget this day's benefits! I have sealed the covenant—have enlisted under the banners of the cross by receiving the ordinances of baptism and the Lord's supper; but let me write while my eyes overflow with tears of joy—my 'gracious Redeemer has manifested his presence to my soul, has filled me with the joy and peace of believing. That blood which the Jews imprecated on themselves and their children has been showered upon me in the most abundant and unspeakable mercies; I am happy beyond expression; I do, indeed, rejoice with a joy that is unspeakable and full of glory. Christ is mine and I am his."

A great difficulty, however, remained to be surmounted. How was she to make known all this to her father who loved her tenderly, but who was a strict adherent of Judaism, whom she had never hitherto displeased, but whose anger she feared would be now excited beyond measure? After much prayer for guidance and aid, she made the following entry in her diary:—"I have this night laid a letter upon my father's dressing table; in it I have detailed the change which has taken place in my soul; in it I have avowed my belief in Jesus of Nazareth, and the joy and peace which I experience in believing. O that it may do him the good I ardently pray for—that it may lead him to embrace the

gospel of Christ. I have committed it to God; I leave it in thy hands O my Father; bless it, I beseech thee. This whole night do I intend to devote to special wrestling with thee for the salvation of my dear father."

Eight o'clock, the time for meeting her father in the breakfast room, arrived. She was kneeling with uplifted hands and streaming eyes, beseeching divine aid to meet the event. Feverish and anxious she entered the room in which her father was already waiting. She went up to him, and throwing her arms upon his neck was about to claim her usual kiss—

"'Leila!' ejaculated her father, solemnly, at the same moment turning his head from her.

"'O, my dear, dear papa,' said Leila weeping, 'do not refuse to kiss me; do give me my kiss, and then I will try to bear all you have to say. But, indeed, I cannot stay if you will refuse me this. I cannot endure so severe a mark of your displeasure.'

"'What have you done, Leila? How can you expect me to kiss you? Can you imagine the night I have spent? Is it for this I have had my daughter instructed in the law of the God of Israel, that she should mock at it, and cast it behind her back? Is it for this that I have withheld no means of knowledge from her, that her learning should become a snare to her? O my daughter, perhaps my heart has been too much bound up in you. Now I am scourged: those hopes I had that you would soothe my declining years are blighted. But come, kiss me,' he continued, holding out his hand to Leila, who stood petrified with anguish. 'Now, my choicest treasure, tell me who it is that has poisoned you; let me know who it was made you a proselyte from the faith of your father Abraham.' The end of a long dialogue that ensued was this:—"You may sit with me at

breakfast; after that you must enter my presence no more until a week has expired. Then I will see you again. If you persist in your apostacy, my dear child, I must do what I cannot bear to think upon—what it will almost kill me to do—part from you, that you may receive attention and instruction from abler hands than mine.”

The week elapsed, and the father resumed his discourse. “Now, my darling, my precious child, come to the bosom of your inconsolable father, and tell him you have abjured all your sinful opinions and belief.”

“O my dear papa,” sobbed Leila, “indeed I cannot, my belief is firmer, stronger than ever.”

“Then, my child, it is my duty,—you must leave me, as I said. To-day I will write to my brother at —; while you are there I shall have no direct communication with you; all that is necessary will be made known to me by your uncle. Till he answers my letter I shall see you no more.”

“O it is cruel, very cruel, papa, to put me away from you, when you are the only being in the world I love, and with whom I can be happy. O how happy we have been together! indeed I could not have supposed that you would do this; and you know that my uncle will certainly treat me unkindly now that I am a Christian; it will kill me, my dear father; you have always been so very and so delicately kind to me, that I cannot now bear the very least unkindness or neglect. But I have never murmured against your will, and I trust to be saved now.”

“My dear daughter feels it much less than her father. What do you think it is I have to endure while I see my choicest treasure removed from my dwelling; my child in whom my every hope was centred? The struggle is deep and severe, and nothing but a stern sense of duty supports me through it.

Now, my dear, leave me; I am ill.”

Leila’s uncle was a much more punctilious observer of the traditions of the elders than her father. Her aunt, too, was a leader of fashion, as it is phrased, and now she was placed in the midst of a giddy whirl of dinner and evening parties. Her reluctance to attend a ball brought matters to a crisis. She was treated with great contumely, and not even allowed to take her meals with the family. At length an assembly of rabbies was called, who after a discussion of seven hours, treated her literally as her Lord had been treated by their ancestors, when they smote him with the palms of their hands and spat in his face. They then pronounced upon her solemnly a series of curses, which ended with this, more distressing to her than all the rest,—“Further, we pronounce our anathema against thy father, or any of our nation, who shall come near thee, or have aught to do with thee whatever.” They added, “You are permitted to remain here three days longer. That time being expired no Jew may receive you into his house.”

Paternal affection, however, now triumphed over prejudice. Her father being apprised of the facts wrote instantly, “Come to me directly—the very hour you receive this; I am indignant at your treatment. What is the meaning of it? I never surmised it. I am sorry that it should be my act to place you in such a position. But I shall see my brother, and those who dared to strike you, and behave to you so disgustingly; it will not be easily passed over. I will shew that my precious child, if she choose to be a Christian, shall not be insulted; or if it be so, that her father will avenge the insults.” She returned; but her constitution had received a shock from sorrow, anxiety, and privations to

which she had not been accustomed. A few months afterwards, her father was weeping at her bedside. "Do not grieve for me, my dear papa," she said, soothingly; "if you are faithful to God you [will soon be happy again with me in heaven."

"Then, my precious treasure, you are not deceived! You feel that your religion fully supports you in death?"

"O yes! O yes! Though I walk through the valley of the shadow of death, I will fear no evil—His rod—~~and—His—~~" She could proceed no further. Her father, bending with grief, retained her hand in his.

In a little while, having gathered strength, she asked, "Father, you love me dearly, do you not?" "My child," he replied, "do not speak so to me; you know you are the very soul of my existence."

"Will you grant me one request—a dying request?"

"What is it? You know I will not deny you."

"It is this—that you will never again doubt Jesus, my Saviour; but that you will begin to love and serve him. O think, my dear father, what he has done for me! Read the New Testament;" and she looked inquiringly.

"My dear, I have begun to read it. I have seen that your religion must be true. I never expected to witness a death like yours, my daughter. I have begun to pray; you pray, too, that God will help me to follow you to heaven. I believe, my dear, I confess to you, and all present that I believe—in Jesus."

Over her tomb her father placed an inscription which, after referring to her mother, says;—

"BY HER SIDE REPOSES THEIR ONLY DAUGHTER,
LEILA ADA,

WHO DIED, NOVEMBER 27TH, 18—

AGED 20 YEARS.

HER DEATH WAS IN THE FULL TRIUMPH OF FAITH;

HER LANGUAGE WAS,

'THANKS BE UNTO GOD, WHO GIVETH US THE VICTORY,
THROUGH OUR LORD JESUS CHRIST.'

THOSE WHO KNEW HER BEST LOVED HER MOST;

TO HER PARENTS SHE WAS MOST TENDERLY DEVOTED;

HER LIFE, IF MEASURED BY THE WAY IN WHICH SHE LIVED,
WAS LONG;

HER CONSTANT DELIGHT

WAS TO GO ABOUT DOING GOOD.

THIS TESTIMONY IS WRITTEN BY HER FATHER,

WHO, TO ALL ETERNITY, WILL PRAISE GOD

FOR SUCH A GIFT;

HE BEING, THROUGH HER INSTRUMENTALITY,

CONVERTED FROM THE DARKNESS

OF JUDAISM

TO THE FAITH OF THE GOSPEL OF CHRIST."

It is not often, that we meet with a small volume which gives us more pleasure than we have derived from this, or one which we can recommend more cordially.

The Foreign Evangelical Review. No. 1. Contents. 1. *The Conservative Principle in our Literature.* 2. *Inspiration and Catholicism.* 3. *German Church History.* 4. *The Spirit of the Old Testament.* 5. *Theories of the Church.* 6. *Was Solomon the Author of the Ecclesiastes?* 7. *The Theory of the Intellect and that of the Feelings.* 8. *Unity of the Human Races.* Edinburgh: Johnstone and Hunter. London: Robert Theobald. 8vo. pp. 232.

THIS being the first number of a new quarterly, on a plan which differs from that of any of its predecessors, it will doubtless be agreeable to many of our readers to receive some notice of its existence and characteristics.

Articles reprinted from the principal religious periodicals of America will constitute the staple of the work, into which will be introduced, however, some selections from critical productions of France and Germany. The range of subjects discussed in the Review is to be wide and comprehensive, "embracing all the various departments of literature contained within or bordering upon the territory of scriptural truth; a principle of management which, it is hoped, will secure for the work the interest of a larger circle of readers than periodicals of the kind are usually found to attract." The first number, we are told, is to be regarded as a specimen.

The article with which it opens is from the pen of a popular minister of our own denomination, Dr. W. R. Williams, pastor of one of the churches in New York. It contains an address which he delivered to the Hamilton Literary and Theological Institution. His design was to dwell upon some of the evils that endanger American literature, and to bring before his hearers the remedy which as scholars, patriots, and Christians, they were bound to apply, and to which they must look as their preservative against the approach-

ing danger. The evils which he points out are the mechanical and utilitarian spirit of the times—the fact that the age is eminently, in some of its leading minds, an age of passion—the lawlessness, unhappily too rife through large districts of the territory, and in various classes of its inhabitants—a false liberalism—a rising spirit of superstition—and the influence of a demoralized and demoralizing press. The remedy he shows is not to be found in legislation, or in education, or in philosophy, or in general knowledge; it is the Cross of Christ—"Let us not shrink to say it, The Cross of Christ is the only Conservative Principle of our Literature." Taking up the evils which he had enumerated, one by one, he illustrates the adaptation of faith in the crucified Redeemer to check them, and establish what is better in the place of each. The Christian, he observes, looking higher than the mere statesman, relies for his country's freedom, as well as for the purity of his country's faith, on the cross of Christ. Addressing his hearers with much earnestness, he then urges them to view habitually this cross in its two chief aspects, as revealing the way of the sinner's justification, and as showing the process of the believer's sanctification; in their coming ministry to make the cross their theme, and to let it be their pattern.

The second article is on "Professor Schérer's aberration from the ancient faith of the church on the subject of inspiration, and his consequent retirement from the Faculty of the New Theological School of Geneva." The reviewer takes occasion especially to refute the strange assertion of the professor that one of the elements of that Catholicism which was insensibly developed in the ancient church, was "The formation of the New Testament, that is to say the introduction of that idea of inspiration which constitutes

the sacred collection and its dignity." He shows, on the contrary, the consciousness of the corrupt but dominant church, that with an inspired and open bible before the people, her reign could not last an hour. "Her first act was to overlay the pages of the scriptures with her traditions; her next, to claim for those traditions a co-ordinate rank and equal authority; her next, to arrogate to herself the sole and infallible interpretation of them; as soon as she could or dared, she forbade the reading of them by the people in their own tongue; she made them as scarce as possible even among the clergy—the libraries of her monasteries scarcely contained a copy of them. Catholicism hunted from the world the very book which she pretended to acknowledge as inspired and from God."

The article entitled "Was Solomon the Author of Ecclesiastes," though comparatively short, is valuable. The late Professor Stuart, in his recently published commentary on this book, assigns three reasons for his opinion that Solomon did not write it, but that it was the production of some inspired man belonging to a later age. The first is derived from the occurrence of certain expressions which do not seem natural in the mouth or from the pen of Solomon; the second is that a state of the nation is implied different from that existing in his time; and the third refers to the style and diction of the book. Of these three arguments the reviewer disposes effectually, and then gives reasons which would lead to an opposite conclusion. First, we have the claim set up by the work itself. Secondly, we have uniform ancient tradition; which Professor Stuart himself admits, saying, "If this question be referred to the decision of

past times, then it is easily answered. One and all of the older writers declare for Solomon." Thirdly, certain coincidences are traceable between the style of Ecclesiastes and that of the book of Proverbs. The writer observes that arguments similar to those employed against the antiquity of Ecclesiastes have been employed also to prove a late origin for several other books of the Old Testament, and expresses his persuasion that the more thoroughly these arguments are examined, the less weight they will be found to have.

Without proceeding further in our examination, we are ready to certify that this new periodical is likely to contain much that will interest an important portion of the British public. We cannot profess to be admirers of that style of writing which is generally regarded by our American neighbours as the finest; it approximates too much to what in England we call verbose, inflated, and ambitious. Nor should we consign ourselves implicitly to American guidance in matters of faith and practice, or desire to see the universal adoption of the manner in which our transatlantic brethren often deal with those who deviate from their standards of orthodoxy. Yet we welcome this publication. We find in it indications of varied learning and good sense, combined with strong attachment to the chief peculiarities of revealed religion. It is evidently intended to counteract the influence of some importations of baneful tendency; and, as it contains much seasonable truth, we cannot hesitate to recommend the series of which it is the commencement to the reading and thinking portion of the community.

BRIEF NOTICES.

New Translation, Exposition, and Chronological Arrangement of the Book of Psalms; with Critical Notes on the Hebrew Text. By BENJAMIN WEISS, *Missionary to the Jews, Algiers*, Author of "*A Christian Jew on the Old Testament Scriptures.*" Edinburgh: Oliphant and Sons. London: Hamilton and Co. 8vo. pp. viii. 539.

A few days only have elapsed since this work issued from the press, and it is but a portion of it that we have had opportunity to peruse; but we cannot allow a month to pass without mentioning it to our ministering brethren. Glad should we be to know that every one of them would be in possession of a copy before the publication of our next number. We have seen nothing of the kind so intrinsically valuable since the appearance of Fairbairn on Ezekiel; and an exposition of Ezekiel, however good, must yield in utility to one composed in the same spirit on the book of Psalms. The author, who is a natural descendent of Abraham, is evidently a master of the Hebrew language, and he writes under the influence of a truly Pauline attachment to him whom he now recognizes as Messiah the Prince. "Inasmuch as it has pleased Divine goodness," he says, at the close of the performance, "to open the eyes of the author of this book and shew him the Saviour of his soul in the Old Testament Scriptures (before he saw the New) in which his forefathers as he himself gloried, and as the book of Psalms, along with the prophecies of Isaiah, was that living stream that poured refreshing waters of conviction into his soul that the Messiah must have come already, and that Jesus of Nazareth was the promised Saviour, the Son of God, of whom the Psalmist and Isaiah spake, the reader will perceive how great must be his joy when seeing that the Lord has enabled him to begin and finish a work on the sweet and inspired songs of Zion." By so doing he has indeed done much to glorify the Redeemer and edify the church. His translation renders coherent and perspicuous many passages that have been thought disjointed and obscure. His notes are learned and judicious. He has studied carefully the history of David in connexion with the Psalms, and assigned to them a relationship to the events of the history which does much to illustrate their meaning, while the principles of interpretation on which he proceeds appear to us to be generally sound. No reader who can afford it will do justice to himself if he does not purchase this volume.

The Seventh Chapter of Paul's Epistle to the Romans, with an Exposition and Observations. By GEORGE LAWRENCE. London: Nisbet and Co. 8vo. pp. 25.

This tract may be safely recommended to any one who is anxious to ascertain the meaning of that remarkable portion of scripture to which it refers—a portion which has been abused by many persons, and even misunderstood by

eminent theologians. The writer proves clearly that the design of the chapter is to exhibit "the embarrassment and despair of one who finds his utmost endeavours after perfection by the law to be abortive, being daily convicted by it as under its curse, and is totally unable to find rest unto his labouring soul, until he comes to God through Jesus Christ our Lord." The commencement of the following chapter has long seemed to us to render this interpretation undeniable.

The Families of Holy Scripture. By CHARLES LAROM. London: Houlston and Stoneman. 16mo. pp. 246.

Though Mr. Larom has been more than thirty years the respected pastor of a baptist church at Sheffield, he has not hitherto, we believe, made himself known to the denomination as an author. It would have been well for some others if, like him, they had taken time to mature their minds and collect stores of thought before they set the printing press in motion. He has now selected a subject of great practical importance, and one for the illustration of which his long-continued opportunities for observation had prepared him. How greatly it would conduce to the happiness of society if all families were well regulated; if each individual knew his place and kept it; if all co-operated together for the welfare of the whole! How rich are the historical portions of scripture in examples both for avoidance and for imitation! Mr. Larom brings before his readers the families of Adam, of Noah, of Abraham, of Isaac, of Jacob, of Eli, of David; in all of which there are varieties of sin and consequent distress presented to view; but, on the other hand, he exhibits to their admiration the families of Zacharias, of Lazarus, and of the Philippian jailor; with other specimens of domestic life of a more mixed character. Cordial attachment to evangelical truth, and desire to write what would be useful, are perceptible in every part of the book.

Female Scripture Biography; preceded by an Essay on What Christianity has done for Woman. By F. A. COX, D.D., LL.D. Author of "*Biblical Antiquities*," "*The Life of Philip Melancthon*," "*Our Young Men, a Prize Essay*," &c. &c. Second Edition. London: Snow, post 8vo. pp. 568.

We well remember a hope and a fear expressed by certain reviewers at the first appearance of this work, about thirty-five years ago. In the Baptist Magazine, after decanting on the production of the young author at greater length than was usual in those days, the reviewer expressed his hope:—"We hope all our readers who are able to purchase the work will do it without delay; and that those young females who regard the improvement of the mind more than the decoration of the body, and

who yet think they cannot afford it, will re-trench their incidental expenses till they can." A contemporary critic, whose severity was proverbial, (after confessing that in glancing over Mr. Cox's book he had "felt a temptation, now and then, to mete out to him a modicum of praise," announced his fear,—a fear that some body of men in America would "be sending him over a Diploma in a year or two, creating him D.D." The first edition having long since been exhausted, and the honours conferred on the author having been borne very meekly, we have thought that we might without scruple acquaint our female readers with the estimate of the work formed by the men of the last age, congratulating them that it is now reprinted for their special benefit. They may find in it interesting memoirs of "holy women" belonging to the old time, and cautionary remarks on others whose lives present specimens of conduct which ought to be avoided. Having said thus much, we will take the liberty to express a hope and a fear of our own; a fear that some D.D.'s will die without having produced a work half so good as this; and a hope that male friends will remember, on suitable occasions, that this book will be to any young lady a peculiarly appropriate present.

A Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament, delivered before the Plymouth Young Men's Christian Association, Oct. 14, 1851. By S. P. TREGELLES, LL.D. London: Bagster and Sons. 12mo. pp. xxiv. 120.

These are subjects with which every well-informed person ought to have some acquaintance, and at the same time subjects the successful treatment of which requires the hand of a master. We rejoice, therefore, to find a manual so popular use compiled by a man so competent as Dr. Tregelles is to give instruction relating to them even to the learned. The information contained in this volume ought to be accessible to persons of every class, and here is, in a small compass, everything on these subjects which a man engaged in secular business will require. After some general remarks on the process of proof, the author treats of the New Testament as a collective volume, of Paul's Epistles, of the Four Gospels, of the General Epistles, of the Apocalypse, of the results of evidence, of evidence from the channels of transmission, of the claims of Rome, of the transmission of the New Testament to us, of Rome as a keeper of Holy Writ, of Rome as a witness of Holy Writ, and of the uses of such investigation.

The University of London a Parliamentary Constituency. By CHARLES JAMES FOSTER, M.A., LL.D., Professor of Jurisprudence at University College, London. Published for the Committee of the Graduates of the University. 8vo. pp. 31. Price 1s.

Much information not otherwise easily attainable respecting the examinations in the London University, its affiliated institutions, the number and average age of candidates, for the several degrees, and the number of graduates, may be found in this pamphlet.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Funeral Services for the Rev. Thomas Lewis, Minister of Union Chapel, Islington; consisting of the Funeral Oration, by the Rev. J. WATSON, Theological Tutor of Hackney College; "A Good Minister of Jesus Christ," a Sermon by the Rev. J. LEITCH, D.D.; and "The Ministry of the Dead," a Sermon by the Rev. HENRY ALLON. Published at the request of the Church. London: J. SNOW. 8vo. pp. 75.

Tower Church Sermons. Discourses preached in the Tower Church, Belvedere, Erith, Kent. By the Rev. A. MONOD, Paris; the Rev. Dr. KAUMACHER, Berlin; and the Rev. T. BINNEY, London. Edited by T. BINNEY. London: Jackson and Walford. 16mo. pp. 275.

Pulpit Outlines. One Hundred and Twenty Sketches of Sermons preached to Evangelical Congregations. With an Essay on Effective Preaching. By PROFESSOR SHEPARD. London: J. C. BISHOP. 16mo. pp. 251.

The Christian in Business: or Brief Memorials of Miss Mary Bridge. Second Thousand. London: John Snow. 12mo., pp. 124.

Sudden Destruction: a Discourse delivered at Islington Chapel, on Sunday, January 11, 1852, on the Loss of the Amazon, with a description of that noble Vessel, and her terrible destruction on the Morning of the first Sunday of the New Year. By the Rev. B. S. HOLLIS. London: Partridge and Oakley. 16mo., pp. 42.

The "Amazon." A Sermon preached by the Rev. WILLIAM BLOOD (one of the survivors), in the Church of St. Andrew, Plymouth, January 18, 1852. London: Aylott and Jones. 8vo. pp. 26.

The Sabbath School, the Demand of the Age. A Discourse delivered to the Sabbath School Teachers of the City of Edinburgh, 1852. By the Rev. JONATHAN WATSON. Edinburgh: Adam and C. Black. 12mo., pp. 32.

Repentance. What is it? and for whom Necessary? By ROBERT BREWER. Leeds: John Heaton. London: B. L. Green. 32mo., pp. 30.

Tenth Annual Pastoral Address, for 1852. By G. WYARD, Minister of Soho Chapel, Oxford Street. London. Pp. 12. Price 1d.

The Pictorial Family Bible according to the Authorized Version: containing the Old and New Testaments. With copious original Notes. By J. KITTO, D.D. London: W. S. Orr and Co. Parts 22 and 23.

New Medical Dictionary for the People: the Dictionary of Domestic Medicine and Household Surgery. By SPENCER THOMSON, M.D., L.R.C.S. Edinburgh. Part 1. London: Groombridge and Sons. 8vo. pp. 48.

The Eclectic Review for May, 1852. Contents.—I. History of Maynooth College. II. Davidson's Introduction to the New Testament. III. Memoirs of the Whig Party. IV. Representative men. V. Voyage of the Rattlesnake. VI. Literature and Romance of Northern Europe. VII. Life of Lord Jeffrey. Review of the Month, Literary Intelligence, &c. London: Ward and Co.

INTELLIGENCE.

'AMERICA.'

THE NEW POPULATION.

The Home Mission Record of our American brethren contains the following important observations :—

"To reach the great masses of European peasantry, or the gentry, who worship the Host and the Virgin, has been, till lately, almost impossible. And even now, the word of the Lord cannot have free course in any papal state on the continent. Col-porteurs and itinerant preachers are doing something in a quiet, small, secret way ; but *the people* are not addressed—the multitudes cannot be reached there.

"Of nearly every nation God is winnowing out, as through a large and coarse sieve, the choicest families, and, perhaps, the most impressive and available, and scattering them all over our country, especially in the mighty valleys of the West. They come to us, not only from Ireland, but from France, and Hungary, and Italy, and all the States of the German confederacy. They come to our shores, as flies the dust of a summer's threshing-floor. Their arrivals are reported at a thousand a day. Already we have nearly five millions of Germans in this country, one and a half million of Irish, more than three thousand French people, and almost half a million from other nations. Of all these, probably, five millions are more or less controlled by papal priests, and have no correct knowledge of the plan of salvation by Jesus Christ ; or say in their hearts, if not in so many words, "There is no God."

"This class of immigrants bring with them their ignorance, their superstitions, their prejudices, and their vices. They are not barbarians, it is true, but they are idolaters, haters of God, and children of wrath. Here, they profane the name of Jesus, desecrate the Lord's day, introduce laxity of morals and corrupting customs, and spread far and wide, the upas miasma of infidelity. If this tide of foreign influence continues to flow in upon us a few years more, and the character of its waters is not changed, like the spring of Jericho, or the well of Marah, 'death and a barren land' will be the only portion of our American Zion, and then no life-giving stream will go forth to bless the multitudes of the Eastern world.

"But this is not all. California has already received into its promiscuous population,

thousands from Pagan Asia, and idolatrous Oceanica. They have brought their gods with them, and are real heathen. Many of them will remain in this country, and become citizens, and all of them will remain long enough to afford us an opportunity to offer them the word of God, and preach to them the gospel.

"Now, whether these immigrants from Europe, Asia, or Australia, return to their native country, or become permanent residents among us, their influence upon their fatherland must be very considerable. If they are enlightened and converted, they will be enabled to shake the very pagodas of idolatry, effectually protest against popish errors and superstitions, or meet the scepticism and infidelity of free-thinkers, and licentious, audacious writers. Now, who shall do this foreign work of home missions ? Who shall feel responsible for attempting the evangelization of our foreign population ? Our Society, and our missionaries, and our churches !"

STATE-PAY COVETED.

English baptists will learn with astonishment that American baptists are desiring, nay, *demanding* subsidies from the state for their colleges. The New York Recorder has an article on the subject, of which the following is a portion :—

"The Tribune of Saturday contained an article designed to prevent the passing of a bill giving aid to certain colleges the present year. It is understood that a bill has been agreed upon in the committee which has charge of the subject, which the friends of the various colleges applying for aid are ready to support. This bill, if we are rightly informed, provides for an appropriation in aid of Rochester and Madison universities, and also to the new methodist college at Lima, in Genesee county. There are some one hundred thousand members of baptist churches in this State, and at least five times that number who are identified with baptist principles and interests. All these persons are more or less interested in one or the other of the colleges at Rochester and Hamilton. The methodist church members in the state are alike interested in the success of their new institution, and in the passage of the bill. The bill then may be considered as demanded by the whole baptist and methodist body in the state of New

York. In the past, these denominations have received almost nothing for colleges from the state. They have been paying taxes, while the State has given immense sums to episcopalian and presbyterian colleges. Of this they have not complained. But now, when they in turn are ready to profit by what the state can easily give, they ask for their share of the bounty which they have assisted to give to others in past time. Coming as they do to the State for aid, they are greeted by the Tribune with the courteous title of the 'HORSE-LEECH'S DAUGHTERS.' As a baptist and a friend of this bill, we should prefer to be met by the leaders of public opinion in the political parties with some more courteous title; but we will let that pass. If the baptist denomination, like the Catholics, were to rally its numbers at the polls in order to inflict a wholesome punishment upon whatever party of politicians took the responsibility of throwing contempt upon their applications, we should probably be met with better treatment.

"If there is fear that the funds will not be properly appropriated, say so, and let every safeguard be thrown around them that legislative ingenuity can devise. But one trouble is, that colleges are aristocratic institutions, and that the sons of the rich may, by some possibility, receive some aid from the money given by the state. Suppose it to be so, we ask, Have the rich *no rights* in the public funds of the state? State property, as we understand it, belongs to the citizens of the State, whether they are rich or poor.

"Let the intelligent people of the state look this matter in the face, and they will soon learn that those who make the loudest pretensions of regard for the common schools are the enemies from which, in the end, that institution has the most to fear. Above all, let every baptist voter hold his immediate representative in the Assembly to a strict account for his vote on this bill. If we could reach the methodist voters, we would say the same to them. Colleges are organized in such a way, that they cannot exercise a direct influence upon politics. Politicians, especially those of the more unscrupulous class, have generally nothing to hope or fear from them, and hence they are not anxious to secure the good will of such institutions. If colleges had canal contracts to dispose of, or delegates to choose to National Presidential Conventions, their interests would receive the most careful attention from politicians and political papers. There is a way for us to secure our rights from the state, and if we are driven to make use of it, politicians may learn not to call us hard names, or to throw contempt on our requests when we make them."

AMERICAN CRYSTAL PALACE.

The bill authorizing an organization to erect a crystal palace in the city of New York, for the exhibition of products of all nations, has become a law. It was discussed in the Senate, but it passed through the House by unanimous consent, and without debate.—*Albany Journal*.

THE MISSIONARY UNION.

The financial year of the Missionary Union closed with the last of March. The receipts for the year were about 99,000 dollars, being 3000 dollars more than last year. While the receipts from legacies have been less, those from donations have more than made up the deficiency. Truly, we have reason for profound gratitude to the great Head of the Church, for this evidence of an increase of the missionary spirit among our churches, and for an overflowing treasury to meet the demands of our enlarged missionary operations.

REMOVAL.

The Sansom street church, Philadelphia, vacant by the removal of the Rev. Howard Malcolm, D.D., to the Presidency of Lewisburg University, have extended a unanimous and very cordial invitation to the Rev. Dr. Dowling to become their pastor.

EMIGRATION WESTWARD.

The daily Wisconsin says that the emigration from Wisconsin to California exceeds belief. Farms are sold for half their value by persons in haste to migrate to the land of gold.

Six men and a woman, emigrating to the West, were massacred in a house in Doddridge county, Va., last week, by another emigrating party, who put up at the same house. They robbed the murdered party of 22,000 dollars, and made their escape.

The number of slaves in the United States has increased since the last census 711,085.

AUSTRALASIA

NEW ZEALAND.

A letter received, by his family from Mr. Henry Daniell, of Nelson, New Zealand, gives some particulars concerning the formation of a baptist church in that town, of which he is a deacon. A slight reference was made to the fact in our last, but the information subsequently received is much more full.

The following is a summary of Mr. Daniell's statement:—

A few years ago a religious society was formed about nine miles from Nelson, adopting our views of baptism, through the exertions and under the guidance and instruction of a Mr. Horne. As, however, they differed very materially both in doctrine and discipline from the baptist churches generally, those of our denomination who reside at Nelson itself did not associate with them. Mr. Horne wrote to England, stating that a baptist church had been formed in the colony of Nelson, and that he thought they would be able to support a young minister who was without incumbence.

This statement was inserted in the Baptist Reporter, and in consequence, Mr. Dollamore, pastor of the baptist church, Bedall, Yorkshire, was induced to proceed thither at his own expense. Mr. Horne also procured from the governor a grant of land in Nelson, for the use of the baptist denomination. Shortly after Mr. Dollamore's arrival, the society in the country was dissolved (and I suppose this to be the one whose statistics are given in your last number), and the few baptists in Nelson offered to do what they could to support Mr. Dollamore if he would remain and endeavour to raise a church and congregation. To this he consented, and had been with them six months at the time of the date of Mr. Daniell's letter, Nov. 16th, 1851, during which time they had raised £30 towards his support. A church was formed consisting of thirteen members, to which three had been added by baptism. They had had the use of a school-room for religious services; but had commenced making subscriptions for the erection of a chapel on the ground granted by the governor. Mr. Daniell says, "We believe Mr. Dollamore to be a very suitable person for our settlement: his preaching is acceptable, and I trust that he will prove a true gospel minister. He earnestly requests his friends to do what they can to procure pecuniary assistance to enable them to defray the great expenses necessary in the founding of their cause."

Mr. Crisp of Bristol, Mr. C. Daniell, Melksham, and Bell, Budden, and Co., 2, Jeffery's Square, St. Mary Axe, have consented to receive the donations which any feel inclined to make towards the object.

HOME.

BAPTIST UNION.

At the Annual Session of this Body, some account of which was given in our last, the following resolutions were passed on some of the subjects which occupy public attention at the present juncture.

On the Introductory Discourse.

That the hearty thanks of the Session be given to their honoured brother, Dr. Cox, for

the appropriate and impressive address with which he has favoured them; and that, in giving utterance to their feelings, the Session desire to declare their attachment to the great principles which have been explained and enforced, and their hope that when, at length, "instead of the fathers shall be the children," the same principles may be maintained, not only unimpaired, but with even greater fidelity, simplicity, and power.

On the Denominational Statistics.

That the Session look with a devout and affectionate interest on the partial yet extended view of the Denomination which is presented by the returns now laid before them. They cherish lively gratitude to God that he has vouchsafed to that part of the body from which information has been received, a clear increase of 6,444 members,—a pleasing evidence that the Denomination is, as a whole, progressive, and not bereft of that Divine blessing which has so long been granted to it. They feel, nevertheless, with serious pain and humiliation, the facts, that it is scarcely by more than one-half of the reporting churches that any clear increase has been enjoyed, and that no inconsiderable number have suffered an actual diminution. They desire anew to engage themselves, and their beloved brethren throughout the country, to a solemn consecration to the work of the Lord, and to fervent prayer for the outpouring of his Holy Spirit upon their flocks, and all the labours of their hands.

Persecution of Baptists in Europe.

That the Union contemplate with growing anxiety the almost universal attitude of the European governments in relation to religious liberty. Not only are the rights of conscience generally trampled on without scruple by the Roman Catholic powers, but they are also scarcely less flagrantly violated by Protestant governments. Especially have severe restrictions been imposed upon, and numerous hardships been suffered by, the baptist congregations in various parts of Germany, as in Hanover, Mecklenburg, and Prussia.

That the Union cannot but make common cause with their beloved brethren who thus unjustly suffer, for whom they feel the warmest affection and the deepest sympathy; and that memorials be presented in their name to the respective governments of Prussia, Mecklenburg, and Hanover, earnestly soliciting for the baptist congregations an uninterrupted liberty of worship.

Popular Education.

That the session, regarding with unabated interest the great subject of popular education, feel it their duty to express their sentiments in relation to the two schemes to which birth has lately been given in the city of Manchester, and to which the attention of parliament has been drawn—viz., the Man-

chester and Salford School Bill, and the bill for enabling local districts to provide free schools.

Concurring with the advocates of both these bills in the desire to promote the education of the people to the utmost possible extent, the Session can by no means concur with them in the assumption that the resources of voluntary action are exhausted; they believe, on the contrary, that these resources are capable of a much larger development, and that, aided by a wise application of the lights supplied by experience, they are fully adequate to afford all the assistance which the advancement of national education requires.

With this conviction the Session contemplates the proposed imposition of a school-rate with strong and unmitigated repugnance. Resting upon the practical fallacy, that it will be an advantage to the working classes to have a gratuitous education for their children; assuming the communistic principle, that the people are entitled to education at the public cost; tending to destroy the entire system of voluntary scholastic effort, and violating the rights of conscience;—thus highly objectionable in itself, a school-rate is also unnecessary, and therefore without any show of reason or apology.

The session wish to do full justice to the attempts which have been made to relieve the proposition of a school-rate of what has been called the religious difficulty, on the one hand by including, and on the other by excluding, religious instruction of every kind; but they cannot be satisfied with either of these methods. To compel—as a rate on the former principle would compel—every man to support every creed, not only those most opposite to his own, but also those most opposite to one another, cannot but be unrighteous in itself, and intolerable to a conscientious mind; while to exhaust education at large of the religious element—which would be the result of a school-rate on the latter plan—would be to deprive it of a vital and plastic power, not only important but essential to its utility.

Upon these grounds the session would have felt it their duty to oppose both the bills referred to, had their position and progress in parliament required it. Under present circumstances they have only to commend this subject to the attention of the churches, and to engage their earnest co-operation in promoting, by the most enlightened and zealous efforts in their power, popular education on the voluntary principle.

The Maynooth Endowment Act.

That the Union having, upon many occasions, and with uniform consistency, recorded its disapproval of the appropriation of public money to religious objects of every kind, and having also protested in particular against the endowment by parliament of the Roman

Catholic Seminary at Maynooth, they feel it their duty, at the present time, to make a fresh declaration of their sentiments, and thus to co-operate with the efforts now in progress, for obtaining the repeal of the act of parliament by which that endowment is conferred.

The Rev. J. H. Hinton read the report of the committee, together with a letter from himself to the session appended to the report, intimating his intention not to resume office; also an audited abstract of the Treasurer's Account, showing a balance due to the Treasurer of £35 5s. 10d., and a balance due to Mr. Haddon of £37 0s. 8d.

The report having been received, before proceeding to any other business the session entered on the consideration of the facts thus presented to them. After an extended conversation, the financial difficulty was met by ministers and others present guaranteeing the payment (within two months) of sums amounting to £74; and as numerous suggestions had been thrown out in the course of conversation, as to modes by which the Union might be rendered an object of greater interest to the churches, a committee was appointed to consider by what means the usefulness of the Union and its increased acceptance among the churches might be promoted, and to report thereon. In order to receive the report of this committee, the session resolved to adjourn at its rising to Wednesday, April 26, at ten o'clock.

The appointment of this committee was moved by the Rev. Dr. Steane, and seconded by the Rev. Owen Clarke, of London; and it consisted of the following brethren: Revs. Dr. Acworth of Horton College, Dr. Burns of London, C. Birrell of Liverpool, J. Pottenger of Newcastle, B. Evans of Scarborough, and S. Green of Shacklewell; R. B. Sherring, Esq., of Bristol; J. M. Hare, Esq., of Hackney; and E. B. Underhill, Esq., of London, with the chairman and secretaries.

On Wednesday morning, April 26, 1852, the session having met, pursuant to adjournment, at the Mission House, the Rev. J. H. Hinton presented the following document:—

“The committee appointed to consider by what means the usefulness of the Union, and its general acceptance with the churches, may be promoted, and to report thereon, met at the Mission House, April 26, 1852, and report—

“That they recommend the preparation by the secretaries of a paper adapted to engage for the Union a more general sympathy, and appealing to Christian brethren throughout the kingdom for personal contributions; such paper to be inserted in the magazines, and addressed at the discretion of the secretaries to individuals. Beyond this, the committee

do not see that they can beneficially make any recommendation."

It was then resolved, that the report of the committee be received, and the secretaries directed to act in accordance with it.

The Rev. J. H. Hinton then intimated his acceptance of the office of joint secretary for the ensuing year.

The following resolutions also were passed :—

1. That the thanks of the session be given to George Lowe, Esq., treasurer, and to the Revs. E. Steane, D.D., and J. H. Hinton, M.A., the secretaries, for their attention to the business of the Union during the past year.

2. That the thanks of the session be presented to the Rev. Dr. Cox, for his kindness in presiding over its proceedings.

The session was then dissolved.

BIBLE TRANSLATION SOCIETY.

The twelfth annual meeting was held in New Park Street Chapel, Southwark, April 28th, G. T. Kemp, Esq., in the chair. After devotional services, the Secretary, the Rev. Edward Steane, D.D., read the following report.

The Bible Translation Society, though comparatively a feeble institution and supported by a small income, has been privileged to do a great work. It sustained the translators of the Word of God at a time when others deserted them, and it has subsequently carried on, not only without diminution, but at an increased ratio, the production of copies of the sacred scriptures in the languages of the East. The Committee cannot refrain from expressing the hope that the denominations will uphold it, so long as the circumstances in which it originated shall continue to deprive the learned labours of our missionaries of that support to which they are entitled from the Christian church at large.

The brethren at Calcutta have, through God's rich mercy, uninterruptedly pursued their work through the past year in all its departments.

In the Bengali language the revision of the Old Testament has been completed, and a new edition carried through the press. On this important work great labour has been bestowed, no effort or cost has been spared to improve the translation wherever it appeared defective or capable of improvement. It has been the constant aim of our brethren and the burden of their prayer, that the rendering given might in all instances present to the mind of the reader the genuine meaning of the Spirit of God: wherein they have failed, they express their hope that they shall be forgiven; and where they have succeeded, to God alone they give the glory. Of this edition 4500 copies have been printed, of which

2000 copies were appropriated, at their request, to the use of the Calcutta Auxiliary to the British and Foreign Bible Society. The New Testament in Bengali has been revised to the end of the 1st Epistle of Peter, and printed to the 5th chapter of Romans. It is intended to publish an edition of this New Testament in 16mo., a size considerably smaller than any in which it has yet appeared for the benefit especially of the young native Christians, and it is expected that they will be willing to purchase it at a moderate price.

In consequence of the demand for the Bengali scriptures, and the necessity, therefore, of giving much time to them, but little progress has been made in the Sanskrit. The New Testament, however, entirely re-written from the middle of Romans to the end, was finished in October. Of the Old Testament, the first volume, comprehending the Pentateuch and the book of Joshua, was completed towards the close of 1848, and the second volume has proceeded to the 11th chapter of the 2nd book of Chronicles. The nature of the work, and the desire of securing as large an amount of accuracy in the translation and typographical execution as possible, have necessarily rendered the progress slow; but it is the abiding conviction of the brethren engaged on the work that correctness is of vastly greater importance than rapidity of execution; and that, in such a work neither time, labour, nor cost should be spared to secure the largest amount of accuracy within their reach.

In the Hindusthani edition of the New Testament, in the Arabic character, has been finished; and that in the Roman character is advancing. The reprint of the Persian Testament has also been completed.

The distribution of the last year, in the various languages has amounted to 32,821 copies.

The Committee have had the gratification of voting towards these important works the sum of £1400, being £100 more than last year.

Among the receipts of the year the Committee have to mention with thankfulness the donation of £100 by a friend of the Society who desires to have it acknowledged in the following terms :—"From a plain Scotsman, on the completion of his 70th year, who in this case is his own executor, and who begs to recommend to others to take this pleasure, in all cases where they can do so without serious inconvenience to themselves." They have also to report with similar acknowledgments, the receipt of £200 from W. B. Gurney, Esq., "from a fund placed at his disposal by the will of the late Mrs. Priestley."

The entire receipts of the year have been £1877 8s. 3d.

It was then moved by the Rev. A. Arthur, Edinburgh; seconded by the Rev. J. Stent, Hastings :—

That the Report now read be adopted, and printed under the direction of the Committee.

Moved by the Rev. H. Dowson, Bradford; seconded by the Rev. W. Walters, NewPark road, Southwark :—

That this meeting contemplates with devout thankfulness the important service which the Bible translation Society has been the instrument of rendering in the translation of the Word of God into the principal languages of India, and its circulation among the myriads of its vast population, and deems of the greatest moment that the Society should be vigorously sustained.

Moved by the Rev. J. Russell, Blackheath, seconded by the Hon. and Rev. B. W. Noel, London :—

That the following gentlemen be the Officers and Committee of the Society for the ensuing year.

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

Rev. EDWARD STANE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, M.A., London.
Rev. W. B. BOWEN, London.
Rev. W. BROCK, London.
Rev. J. BURNS, D.D., London.
Rev. J. H. HINTON, M.A., London.
Rev. J. HOBY, D.D., London.
Rev. J. LEECHMAN, M.A., London.
Rev. W. H. MURCH, D.D., London.
Rev. R. W. OVERBURY, London.
Rev. J. RUSSELL, London.
Rev. I. M. SOULE, London.
Rev. W. WALTERS, London.
Rev. J. ACWORTH, LL.D., Bradford.
Rev. H. DOWSON, Bradford.
Rev. C. M. BIRKELL, Liverpool.
Rev. J. J. BROWN, Reading.
Rev. G. H. DAVIS, Bristol.
Rev. C. J. MIDDLEDITCH, Frome.
Rev. J. P. MURSELL, Leicester.
Rev. G. GOULD, Norwich.
Rev. I. NEW, Birmingham.
Rev. T. F. NEWMAN, Shortwood.
Rev. J. G. PIKE, D.D., Derby.
Rev. W. ROBINSON, Kettering.
Rev. F. TUCKER, Manchester.
Rev. J. WEBB, Ipswich.
Rev. T. WINTER, Bristol.
R. LEONARD, Esq., Bristol.
J. H. ALLEN, Esq.
J. L. PHILLIPS, Melksham.
C. BIRKS, Esq.
S. JACKSON, Esq.
J. LOW, Esq.
G. LOWE, Esq., F.R.S.
T. LEWTHENS, Esq.
G. STEVENSON, Esq.
E. B. UNDERHILL, Esq.
S. WATSON, Esq.

Travelling Agents.

Rev. GEORGE FRANCIS, 61, Walnut Tree Walk, Lambeth.
Rev. MANOAH KENT, Shrewsbury.

MILL YARD, LONDON.

The Seventh Day baptist meeting house at Mill Yard, having been closed for four months, during extensive repairs and improvements, was re-opened on the 7th of April, and the anniversary of the opening of VOL. XV.—FOURTH SERIES.

the original meeting-house, erected on the present spot 159 years ago, was also celebrated. The sermon on the occasion was preached from Rom. xiv. 12, by the Rev. Joseph Turnbull (independent minister, and formerly president of Wymondley College), Dr. Murch, and the Revs. W. H. Black, B. Mardon, and J. O. Squier took part in the service. At the request of friends present, the Rev. W. H. Black gave a short account of the history of the church, from the year 1657, when it met in High Street, White-chapel, to the present time, taking especial notice of those members who suffered martyrdom and fines and imprisonments for conscience' sake, but some of whom, notwithstanding severe persecution, lived to see the days of toleration, and to become great benefactors to the church. The service was well attended, and it gave great pleasure to all present to witness persons of almost all denominations of Christians, churchmen and dissenters, joining together to celebrate the anniversary of this ancient church.

SUNNYSIDE, LANCASHIRE.

The opening services connected with the new baptist chapel, Sunnyside, were held on Friday, April 9th, and Lord's day, April 11th, 1852.

On Friday morning there was a public meeting for supplication and thanksgiving, when the Rev. Abraham Nichols, pastor of the church, offered the first prayer, followed by the brethren Abraham Nuttall, and George Douthwaite. At half-past ten, the Rev. H. S. Brown, M.A., of Liverpool, preached, and also at six in the evening. In the afternoon, the Rev. J. E. Giles of Sheffield preached. The brethren Howe, Mitchell, and Williams assisted in the devotional exercises of the day.

On Lord's day at nine o'clock the teachers and scholars assembled in the chapel, when addresses were delivered by Mr. George Douthwaite, and Mr. Robert Haworth. At half-past ten and half-past two sermons were preached by the Rev. James Acworth, LL.D., president of the Baptist College, Bradford. In the evening at six, the Rev. H. Dunckley, M.A., of Salford, Manchester, author of the prize essay, "The glory and shame of Britain," preached, and the Rev. S. Jones of Lumb concluded with prayer.

The chapel has been erected for the accommodation of the Rev. A. Nichols and his congregation. It is a neat and commodious structure, most pleasantly situated between Crawshawbooth and Rawtenstall. It will comfortably seat 500 persons, and with burial ground attached will cost rather more than £1000. The property is surrendered into the hands of trustees for the use of the baptist denomination.

The collections amounted to something more than £72, apart from all donations sent by friends on the occasion.

ABBOTSHAM, DEVON.

On Monday, April 26th, the foundation stone of a new baptist chapel was laid at Abbotsham. Mr. C. Windeatt implored the divine blessing on the undertaking, and Mr. Arthur read suitable portions of scripture; and after giving a short address proceeded to lay the foundation stone. A psalm was sung, and Dr. Prince offered up the concluding prayer.

The chapel will be thirty-seven feet by twenty-three. Notwithstanding the great opposition that was raised against the introduction of the gospel into this place, the Lord has greatly blessed his word, and the people are greatly delighted with having, for the first time, a chapel in their village.

UNICORN YARD, SOUTHWARK.

A valedictory service was held on May 4th, on the termination of the ministry of the Rev. W. H. Bonner, who has laboured here for nearly five years. The chair was taken by the Rev. B. Lewis of Trinity chapel; prayers were offered and addresses delivered by several ministers, after which Mr. Bonner ascended the pulpit and delivered a farewell discourse from Acts xx. 32, which moved many to tears of sorrow, lest they should see his face and hear his voice no more.

KEPPEL STREET CHAPEL, RUSSEL SQUARE.

The Rev. W. H. Bonner, late of Unicorn Yard chapel, has entered upon an engagement to supply the pulpit in this place for three months.

ABERDARE, GLAMORGANSHIRE.

The services connected with the opening of this chapel were held on Tuesday and Wednesday, May 4th and 5th, when sermons were preached by the several brethren. The congregations were very large and attentive, and the collections were good, amounting to £110 4s. 6d.

The size of the new chapel is sixty feet by forty feet inside the walls, together with large and commodious vestry for school purposes; and the total cost, including everything inside and out, is £1,374 15s. 6d.

The old chapel is now in the occupation of the new English church under the pastorate of the Rev. James Cooper, late of Solham.

LEDBURY, HEREFORDSHIRE.

The Rev. C. E. Pratt, late of St. Austell, Cornwall, having received a very cordial and unanimous invitation from the baptist church, Ledbury, Herefordshire, to become their pastor, entered upon his stated labours there the fourth sabbath of May.

STEPNEY COLLEGE.

During the Session now closing students have settled as pastors of various churches. Mr. Samuel Cox, at Southsea, Hants; Mr. Thomas Peters at Rayleigh, Essex, as colleague of our venerable brother, Mr. Pilkington, and Mr. Isaac Haycroft, B.A., at Wisbeach, as successor of Rev. C. Pike. The prospects of usefulness in each of these places are very cheering.

Other students are supplying elsewhere with a view to settlement.

The examinations of the session will be held at the close of June, and the next session will commence as usual in September.

HANSERD KNOLLYS SOCIETY.

The sixth annual meeting of this society was held at the Baptist Mission House, Moorgate Street, on the 29th of April, Charles Jones, Esq., in the chair. The attendance was more numerous than it has been for several years past.

The literary report read by E. B. Underhill, Esq., stated that at the commencement of last year, the society had issued Dr. Du Veil's Commentary on the Acts of the Apostles, and would ere this have published the second volume to complete the fourth issue, but were unwilling to incur further liabilities until the cost of the present volume should be discharged. The Council were desirous of completing the first series of their works in twelve volumes, but the extent to which it shall be carried must depend upon the amount of support in the form of subscriptions which they may receive. The Council believe that the records of former days are well calculated to stimulate the ardour of the present, to direct its energies, and to revive that fervent faith and trust in God which wrought on the holy men of old, who under the heaviest burdens laboured to advance the religious interests of their fellow-men, and laid down their lives as a testimony to the word of God; and they, therefore, could not think that the interest of the baptist denomination in this important work had declined.

Resolutions were moved and seconded by the Revs. W. Groser, W. Walters, J. T. Wigner, R. Morris, Dr. Hoby; Shem Evans, J. Low, and W. H. Watson, Esqrs. A long and interesting discussion took place on various points connected with the interests of the society, and several suggestions were made with the view of increasing the circum-

lation of the society's works. One of these we would especially commend to the practical regard of the deacons and other members of our churches; a suggestion which has already been acted on to some extent, and the general and prompt adoption of which would speedily place the society beyond all pecuniary difficulty, viz., That a complete set of the society's works should be presented to the pastor of every baptist church who does not already possess them.

The Rev. B. Evans closed the proceedings with prayer.

ENGLISH VERSION OF NEW TESTAMENT.

We are informed that a number of brethren in England and America are engaged in the attempt to present our common translation of the New Testament, with all its substantial excellences unimpaired, in a form of as much accuracy and conformity to the original, in points in which it is acknowledged to be defective, as their combined labour may, by the blessing of God, be able to attain. The importance of the work, and its dependence for success in so eminent a degree on divine help, have led the friends of the object to request that the prayers of their brethren may be specially presented on its behalf.

RECENT DEATHS.

MRS. WOODROW.

Died at Carleton Rode, Norfolk, on the 30th of April, Mrs. Lucy Woodrow, aged eighty-five. After conducting family worship the previous evening she retired to rest as

usual, and awoke about five o'clock on the following morning stating that she had slept well during the night. A few minutes after this she was seized with a fit of apoplexy, and expired a little before six. She was the widow of the late John Woodrow who was known here as the peace-making deacon, and able supporter of the baptist church in this neighbourhood. Previous to the decease of her husband she did not manifest much interest in the cause; his mantle however seems to have fallen upon her, and much of his spirit and interest was manifested by her after his decease. Her house was always a home and a place of retreat for the Lord's servants. She was interred by the side of her husband in the burial ground connected with the baptist meeting house in Carleton Rode.

REV. G. WOODROW.

Died, May 16th, at the age of fifty-one, the Rev. George Woodrow baptist minister of Gloucester. His health had for upwards of twelve months declined so as to prevent his engaging in his beloved work, but hopes were nevertheless entertained that he would ultimately recover. He, however, who fixes the bounds of our habitation determined otherwise by calling him to his heavenly home. His remains having been borne to the neat and commodious chapel, Parker's Row, erected by his zeal and perseverance, the Rev. W. G. Lewis of Cheltenham read the scriptures and prayed, after which a hymn was sung, and the Rev. J. Hyatt, independent minister, delivered an appropriate address. The body was then conveyed to the cemetery, where prayer was offered by the Rev. Mr. Roberts of Lady Huntingdon's connexion.

CORRESPONDENCE.

NATIVE AGENCY IN INDIA.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—From the frequency with which native agency and the native pastorate, as connected with our eastern mission, have of late been presented to the Christian public, it is not improbable that some friends may be disposed to ask, whether the missionaries, for these many years, have never perceived the importance of this subject? or, if they have perceived it, whether they have failed in any great measure to carry out their convictions? Or, granting the importance of the subject, and that the brethren have perceived it, and have not omitted to act upon their just impressions, may there not be some aspects of the subject, which, if understood and duly regarded, would qualify the views now entertained, and moderate our expectations of the results of the changes, if any are in contem-

plation, in the practical operations of the mission. I beg a courteous attention therefore to a few brief paragraphs upon each branch of the subject.

Upon the employment of native converts in helping to evangelize the heathen, from the very beginning of our labours in India, and from the first instance of their success until the present time, there has been but one sentiment entertained and but one course pursued. So that, I have the firmest persuasion, that no native brother has ever been united to our churches in India, possessing competent knowledge of the simple elements of truth, and the most moderate power of verbal utterance, whom the missionaries have not engaged to preach the gospel near and afar off. Sometimes, and with respect to some departments of labour and some modes of operation, there have been differences of opinion and corresponding dissonance of feeling, but, upon this, a perfect unanimity

of sentiment has prevailed, and only one line of conduct has been pursued. The senior brethren, so designated in relation to those of us who were recently sent to the field, when writing upon a point then in controversy between us, remark, "Have we not sent out to the work every brother who was at all fit for the work, yea, and some who were not fit?" the last expression, to be taken, of course, with due allowance. Our honoured brother Chamberlain in the several stations he founded and occupied, and in all his painful itineraries did the same. Mr. Robinson, now of Cuttak, and Mr. William Carey, of Cutwa, missionaries now of forty years' standing, have always followed the same course, as we also did, who were united in Calcutta, both in the city and through the neighbourhood. A day seldom passed, when, if illness or other unavoidable cause did not interpose to prevent, we were not seen in street or lane, or native chapel, yoked with a native brother in preaching the gospel and other kindred exercises. Happy are the recollections of such scenes, and happier still would they be, were not all hope of their renewal cut off. The names of Krishnoo Paul, Petumber Sing, Labuck Ram, Loobhoo, Kanglee, Brindubundh, Ingarnisser, and Paunchoo, connected with former days, recur with interest to the mind; nor less worthy of regard are Soojatalee and others now devotedly employed in advancing the blessed work of evangelization, all, with only two exceptions, known to me, and who, from the competent knowledge they possess of the gospel economy, their general character and deportment, the good sense and shrewdness of some, the fluency and acceptable elocution of others, together with the cheerfulness with which they generally devoted themselves to the good work, may with thankfulness be referred to as a source of strength and of honour to our mission, of almost inappreciable extent. And I detract nothing from this just encomium, when I yet say, that, the efficiency of these brethren was in a great degree attributable to the fact, that the European brethren who were the instruments of their conversion generally accompanied them in their journeys, and worked side-by-side with them, as, no doubt, is the case with our brethren at present. In proof of the extent to which this instrumentality has been made availing, I need only refer to a paper of statistics furnished to ministers for their use in pleading the cause of the mission in the metropolitan churches on the sabbath preceeding the annual meeting. By that document it is made to appear that there are at present 87 native assistants and preachers. A number, it must be confessed of no discouraging extent, and affording no unequivocal proof that our mission brethren are sensibly alive to the importance of this instrumentality in the prosecution of their work, that, between them and the Committee and friends of the mission at home, there exists no material difference of judgment, perhaps, no difference at all, and, that, when reference is made to this subject, it should be with congratulation, that the thing, justly deemed desirable, has been always done, is doing to greater and greater extent; and, the brethren abroad should be deemed entitled to commendation, that, by the divine favour, they

have proceeded in the right and desired direction so far, and have effected so much, and not to seeming rebuke and chilling implications of censure that they have attempted and accomplished so little.

If the missionaries have encouraged and engaged the native brethren always and to so great an extent in proclaiming the gospel, it ought to be presumed that they have been inclined to discover and to pursue the right course as to the native pastorate, and that, if all the circumstances attending the case were known and were justly considered, it would be allowed by candid persons, that the brethren have been solicitous to discern and to do, and perhaps have actually done, the best, and all, that was practicable in their circumstances and the sphere in which the Divine hand has placed them: that they are as thankfully the devoted friends of the cause at home could wish them to be, to the advancing and meliorating state of things around them, and which will enable them more widely to accomplish their own desires and those of their friends at home, in both enlarging and perfecting the churches they are founding.

If the question, however, be asked, Why, then, have not the missionaries ordained native pastors, and left them to an independent course and to their own unaided strength and resources? two or three brief replies may be given. As, in the first place, the churches, and the members of them respectively, have been few—they commenced and continued to grow up, for the most part, in the vicinity of the missionaries' own residence—it was natural that the converts should seek contiguity to their spiritual benefactors, for edification and Christian counsel. Often they have done so to obtain protection from persecution, and to be sheltered from domestic and social violence and wrong. Some have been ejected from their home, have been utterly repudiated by their relations and friends, have been despoiled of all their little substance, expelled from the circle in which they moved, every avenue to labour and to moderate respectability cut off, the common elements of subsistence and even residence absolutely denied, and existence converted into a withering and immitigable blank. In cases not a few, the converts have been from the Byragee or religious class. Their temporal and their professed religious life are absolutely identified. Upon their conversion, they are entirely destitute. Employment they never had; and food and clothing, and residence, for a time, must be supplied, or they perish; or, they are driven back into dark and horrid superstition. In such cases, what is a missionary brother to do? Is he, before he gives that which is needful to the brother who wants food and raiment, to stop and speculate upon the advantage that might accrue to the convert from his being resigned to suffer, and to learn the value of his convictions by the trials he is called to endure?—or, shall he not rather be guided by the philosophy which enjoins us to remember them that are in bonds as bound with them, and them who suffer adversity as being ourselves also in the body? Such temporary relief as we are thus necessitated to supply, it is confessed may be, and has been,

abused. But after a little experience and a measure of practical wisdom is attained, and it takes no great length of time to acquire it, the loss sustained will be but to a small amount. The minimum of relief is generally given; and those who are not sincere have little temptation to continue with us; and finding that to be the case, they go, and we derive from the unwelcome event a trifling accession to the wisdom so valuable to our work. Those who are found "faithful" are joined to the Christian fellowship; and, if they are deemed suitable, are engaged to help us in missionary labour. They accompany us daily in our public exercises, help us in our psalmody, pray occasionally; and, as they are able, begin to speak, dispute, and preach. So employed, they are deemed entitled to support. This has been accorded with strict economy. If, as the consequence of this, the heathen reproach and accuse our native brethren of worldly motives, we know well enough, after a little practice, how to understand them. It is often mere affectation. If otherwise, their motives are easily enough detected, and their taunts go for what they are worth. Their levity or their malice is little to be regarded in resolving the department of a missionary.

The printing establishments of Serampore and Calcutta have been of great providential advantage in supplying labour and the needful subsistence to many native brethren in their emergency, and have spared them from destitution, and the missionary brethren from much pain and anxiety.

When converts become numerous, as, we trust, they soon will do, the Christian and the other branches of society will properly and of necessity adjust themselves to each other, as they do in other parts of the world. The recent order in council, setting aside the former legal consequences incurred by breaking caste will concur greatly with other causes sensibly at work to accelerate a glorious and beneficial change in native society, both social and religious, throughout the multitudinous millions of India.

The candid reader of the above remarks will, therefore, perceive that the gathering of the native converts into the same localities in which the missionaries dwell, arose from no purpose of the latter to acquire or retain pre-eminence and presidency; but rather and most truly from the natural order of events and providential arrangement. Where the missionary resided, thither the converts resorted. There the church was formed—there the ordinances were administered; and, as matter of course, the missionary would preside. If, as is alleged, such presidency may induce sycophancy and parasitical dependence, it may be replied, that the same dangers are incident to the same relations at home. The sole difference is resolvable into the difference of Hindoo and English society; that there is a comparative feebleness in the intellectual character and mental habitudes of Hindoo, perhaps of all Asiatic character, and a corresponding unsteadiness and imperfection of deportment as compared with the European inhabitants of the world, is not matter of debate, but of fact. That such characteristics as are indigenous to climate and so rare will present themselves in

the Christian as well as other members of society, is reasonable to suppose. And, if there has been a seeming reluctance to introduce native brethren to the pastorate, and somewhat more delay shall have taken place in doing so, than could have been desired, or may have been expected, it is justly to be ascribed to such causes as have been above referred to, rather than to any high bearing on the part of the missionaries disposing them to keep the native brethren in dependence, and to withhold them from the enjoyment of their privileges or the exercise of their talents to the utmost extent to which they are available. It is said that the Hon. Company employ many respectable natives in their service, and why cannot the missionaries do so in their work? The Hon. Company, it may be replied, employ in their service those whom they believe best qualified for its performance. Our missionary brethren have pursued the same course. There has always been a portion of the native population educated and trained to business, and the choicest of them are at the command of the government, the emoluments of the public service being greater than can elsewhere be procured. The general character and the intellectual culture of the native population are rapidly advancing, and the Company are employing them in more responsible situations. Our native brethren have ordinarily been of the lower conditions of life; but in the progress of things, we may hope the Christian disciples may sometimes be of a higher status and character, and that no difficulty will exist to their being either evangelists or pastors. Ingarni-ser of Mongyr was of respectable connections and excellent abilities, and such is our brother Soojatalee of Calcutta. Forty years ago Krishnoo Paul was both missionary and pastor in the district of Malda, Petros in Jessore, and Peters in Orissa. After some two or three years the senior brethren thought it proper to withdraw them, and the stations were discontinued. Such disappointments we may hope will not be experienced to any great degree in future; and reference is made to the past, only to assure the friends of the mission at home, that this important part of the design has not been neglected by the brethren whom they have sent forth to effectuate their benevolent desires abroad. Strong evidence would be required to induce the belief, that brethren Leslie, Lawrence, Parsons, and George Pearce and others, are not apprecient of the importance of this as of other branches of labour; or that, being so, they should be averse to its adoption. The last named brother has written an able letter in favour of the native pastorate. This letter is an undoubted proof of our brother's candour, since for twenty years he held an opinion different from that which he now advocates: and the fact that so many brethren, members of the association to which he refers, entertain sentiments in unison with his own, may indicate that a felicitous state of things is approaching: and, yet, that half the assembled missionaries were of another persuasion, may be allowed to moderate our confidence and our expectations for the future; whilst yet it may assure every candid person that the course which the brethren of all denominations have

hitherto pursued has been from what they considered to be the soundest wisdom.

Comparisons are instituted between the labours of the apostles and the economy which they practised in the churches which they raised, and that incumbent upon modern missionaries. Such comparisons are to be conceived of with some limitation and with a sound discretion, or we get into perplexity by attempting to urge them where similitudes fail, and where imitation would be impracticable or absurd. Precedents bind, when circumstances, as time, place, persons, and occasions definitively coincide: not otherwise, except in limited degree which Christian wisdom must discern and Christian piety apply and carry into effect. It is granted that the spirit in which we are to labour, the objects of our labour, and the final ends of it, are in perfect and perpetual affinity. From the history of the apostles' labours we may likewise derive much instruction as to the manner of pursuing our great design and solemn incitations to holy affections. Beyond this the parallel will fail. The distinction between the apostles and missionaries is not exhausted when it is allowed that the former were inspired, that they worked miracles and spake with tongues. It is presumed that in some super-eminent sense it devolved upon them to penetrate into every place, to which by any physical possibility they could gain access, they being the chosen and sole depositaries of the laws upon which the new dispensation was to be founded. For them to have rested long in one locality would seem, except under special divine monition, incompatible with their distinct function. The trust and the correlative duty between the apostles and others is entirely commensurate in this view of the case. The apostles, again, were under direct instructions often, if not always so, as imperatively to determine the places to which they should journey, and in which and for what time to rest. But such specific and divine guidance is not vouchsafed to our brethren. The grand purpose to which their life is consecrated, is to diffuse the gospel through as wide a compass as their strength and their circumstances will allow. But what shall be the proportion of time they shall devote to travelling or comparative repose, and to what precise extent they shall make the gospel known in any place, whether so as to give a moderate hope, that the greater part of its inhabitants may have derived an opportunity of becoming acquainted with its import; or whether they must prolong their stay, until literally every one shall have been instructed, must be left to circumstances and the missionary's own conviction of duty to determine. No committee, it is hoped and believed, will ever attempt to interpose a special directive authority respecting such details; and, least of all, can such interference be apprehended from such a body of Christian persons, when it is remembered that the greater number of them consist of the ministers of Christ, who may naturally be supposed to be too sensibly alive to the value of their own liberty in the service of Christ, to encroach wilfully on that of their fellow servants, who, with like responsibilities, are called to labour in another part of his vineyard.

The conduct of the apostles in ordaining

elders and pastors over the churches they formed is referred to as an authoritative example to regulate the proceedings of missionaries. We grant the correctness of the general principle; only desiring that its application may be made under their own direction; for it is supposed their own conduct and the instructions they gave upon the same subject would be in harmony. The things which Timothy had heard of the apostle he was to deliver to faithful men who should be able to teach others also. (2 Tim. ii. 2.) "He was not to lay hands suddenly on any, lest he should be partaker of other men's sins." (1 Tim. v. 22.) (See also, the first Epistle of Timothy, chap. iii. where the qualifications of bishops, or pastors, are specified.) No society could desire, from motives of economy or zeal, so to hasten the progress of the work, that our brethren should collate to the pastoral office persons glaringly deficient in the attributes described in the passages above referred to; and, in cases where they are possessed to any moderate extent, there can be no reason to suppose that the brethren can be long ignorant of their existence, or designedly averse to their appropriate application and their fullest development in accomplishing the great work to which their own lives are devoted. That the benevolent anxieties of the Committee and of the Christian public at home should be alive in the same direction, is both reasonable and proper. There can be no just cause for collision, nor for any great divergency of judgment upon these subjects; and if due candour be exercised towards the proceedings of our brethren abroad, and just regard be paid on their part to the benevolent wishes of the Committee and friends at home, and if we all mingle patience with our zeal and love, whilst we wait and labour for the "coming and kingdom" of our Lord, much good may result to the mission from the attention these subjects are now receiving. To aid in the just conception of them, and so to contribute in some slight measure to that good, has been my inducement in offering these remarks to the courteous attention of our friends and the Christian public.

Believe me, dear Mr. Editor,

Yours, with due esteem and affection,
May 18, 1852. EUSTACE CARRY.

THE BAPTIST UNION.

To the Editor of the Baptist Magazine.

May 13, 1852.

The proceedings of the late Annual Session of the Baptist Union have made the public acquainted with the fact that this body is in considerable financial difficulties, so considerable, indeed, as to threaten the existence of the Union itself. It is true that this issue has been staved off for the moment by the liberality and public spirit of the brethren then assembled, by whom guarantees were given of the payment, within two months, of sums adequate to the liquidation of the adverse balance; but this serves only for the moment, and the difficulty will quickly, it should rather be said, will immediately recur, unless a different system can be pursued.

In these circumstances two leading questions present themselves. First, Is the Union worth supporting? Secondly, What is the best method of supporting it? A word or two on each of these questions.

I. Is the Union worth supporting? What are its objects? What are its doings?

Generally speaking, the Union has two objects. The one of these is to give compactness and unity to the baptist denomination, both at home and abroad: the other is, to express the sentiments, on public measures interesting to them, of the baptist denomination in England.

That these are desirable, useful, and even important objects will scarcely be questioned; but it may be said that the attainment of them requires a much more complete and extended organization than the Baptist Union possesses. We will not deny that with a wider organization the Union could render better service; nevertheless, with the organization which it has, partial and defective as it is, it can pursue the same ends, and to a certain extent it can accomplish them.

The means by which the Union endeavours to give a degree of compactness and unity to the baptist denomination, both at home and abroad, appear in the Baptist Manual, which is prepared and published by them annually. This work contains as complete a picture as can be formed of the ever shifting aspect of the denomination at home; and by the annual letters of foreign correspondents, it presents a combined, though less detailed view of the denomination abroad.

The Appendix to the Baptist Manual exhibits the means taken by the Union to express the sentiments, on public questions interesting to it, of the denomination in England. The pastors and representatives of the united churches meet regularly in an Annual Session, and a Committee is appointed from year to year, who meet as occasion may require; and these bodies respectively adopt such measures as may seem good to them. On some occasions they adopt and publish resolutions; on some occasions they lay before the churches the grounds of an appeal to the legislature; on some occasions they write letters or send deputations to foreign brethren; and on some occasions they present memorials to the British or to foreign governments. That these are not such complete expressions of the sentiments of the baptist denomination as could be desired, may be admitted: they are, nevertheless, expressions of its sentiments to a certain, and to a very valuable extent, especially seeing there is no other organization by which anything of the kind can be effected at all.

We now put the question for an answer:—Is such a system of operations worth supporting? It may perhaps be replied, yes, if they are well carried on; if they be not negligent of denominational interests on the one hand, or meddling with individual churches on the other. Let experience, then, be the judge, and those who are acquainted with the history of the Baptist Union pronounce the verdict. Which of the churches has to complain of its interference; or what public-spirited baptist of its neglect? *Has it not at once spoken when it*

ought to speak, and been silent when it ought to be silent?

It is true that these operations make very little of either noise or show. The labour of getting up elaborate statistics and conducting an extensive correspondence is quietly performed in the study, and no one hears anything of it till, in the annual account, some twenty or thirty guineas is charged for labels and postages. An observant and responsible watchfulness of public affairs is a mere habit of the mind, and its results are only occasional, as in the transmission of a memorial to a despotic government on behalf of persecuted brethren, of which the public hears little, or a conference with a foreign ambassador in support of it, of which the public hears nothing. All this is very true. These operations are noiseless and unobtrusive; but are they therefore worthless, or undeserving of support? Will subscriptions be reluctantly given because they are laid out in nothing more showy than blotted postage stamps? Or will an habitual watch be unsustained, because the occasions of its action are happily few, and the mode of its interposition necessarily concealed? We confess that we do not ourselves reason in this manner, nor do we think that our brethren, when they are awake, will do so. If, however, we should be mistaken, and there should not be found in the baptist denomination public spirit enough to supply about £100 a year for such objects, it will be easy, after reading this appeal, to let the halting machinery go wholly into disuse.

II. Upon the supposition, however, of a different response, a brief notice is demanded for the second question. The Union being worthy of support, what is the best method of supporting it?

It might seem that, the sum required for its support being so small, no difficulty ought to be found in raising it. The reverse, however, is the fact. And besides this, contributions have hitherto been sought from the most infelicitous quarter. The Baptist Union being a union of churches, contributions have been sought from churches. But churches as such have nothing to give. There are usually no funds available for such a grant, nor is the object adapted for a public collection. In this method, moreover, the appeal for money comes upon a large number of poor, and upon not a few very poor churches, to whom the contribution of even the smallest sum is burdensome. We are weary of these painful and almost fruitless appeals. It is no longer to the churches that the Baptist Union must look for support, but to individuals. We especially press this matter upon the consideration of those baptists—and there are a large number of them—who are capable at once of appreciating the operations of the Union, and of supporting them. Set it down, dear brethren, that the Union is not to be supported by five shillings or a pound a year from the church, but by an annual contribution from yourselves. Put it into the list of your regular subscriptions; and without annexing a large sum to it, you will speedily free the Union from all its difficulties. And permit us to add, that you will double the value of your beneficence if you will supply it without asking—we mean without continual asking. The printing and issuing of a thousand circulars involves a large amount of

both expense and trouble, especially to be regretted when the only object is to remind brethren that a small subscription is due.

By order of the Annual Session,

EDWARD STEANE, } Secretaries.
J. H. HINTON. }

BAPTIST MISSION IN GERMANY.

DEAR SIR,—Twice I have called attention to the importance of our brother Oncken's labours in the cause of Christ at Hamburg; in February inviting co-operation for the purpose of raising funds to help him and his coadjutors, and in your April number presenting a very careful exposé by brother Oncken of the objects proposed by them, as the grounds of appeal which would surely justify and induce contribution to the fund opened at my instance, and which has already amounted to more than £60. I may now be permitted to recur to the subject, by submitting a brief sketch of the heads of that letter in April, which is of some length, and may very possibly have escaped the notice of some of your readers, more especially in the midst of the exciting scenes of the last month.

Mr. Oncken seeks pecuniary support,*

1. In aid of missionaries, of whom four are about to be sent forth to the field of labour this summer.

2. In aid of other brethren preparing for their intended work of missionary labour in future.

3. In aid of the distribution of tracts already printed in German, Danish, and Polish, and to be printed if possible in Dutch, Swedish, and Lithuanian.

4. In aid of brethren suffering imprisonment, fines, and confiscation, under persecution.

5. In aid of the circulation of the Holy Scriptures without Apocrypha.

In conclusion, let it not be forgotten what God has wrought in Germany, Denmark, and Sweden, in connection more or less with the Hamburg church. The gospel is regularly preached at three hundred stations. There are forty churches and eighty branch churches, numbering 3806 members, 1400 Sunday scholars, with 153 teachers; and an annual circulation of 26000 copies of the holy scriptures, and between four and seven hundred thousand tracts. Such are the results of the mission: millions have heard the precious gospel through the united exertions of pastors, evangelists, colporteurs, and the members of churches generally. With the urgency of these facts before us, let us trust that our brethren in Great Britain will support to the utmost of their abilities that cause which is indeed the Lord's, not ours.

Soon I hope I shall be enabled to forward to our brother the sum, and far more than that sum for which I have pleaded. And still more, may we not hope that widely extended efforts will not be in vain exerted, to induce the speedy termination of all persecution of every kind?

Yours sincerely,

Hampstead, May 16.

S. WILKIN.

* Here see Intelligence, April, p. 230, under the head "Renewed Persecution."

EDITORIAL POSTSCRIPT.

Some of our readers observed in the "Morning Advertiser" two or three weeks ago a leading article of considerable length consisting of animadversions, which commenced thus: "We published yesterday a letter from the Rev. William Groser, Secretary of the Sunday School Union, and Editor of the Baptist Magazine, in reference to the appearance of the Rev. Dr. Dyer on the platform at the Annual Meeting of the Sunday School Union." Our attention having been called to it on the day on which it was published, we wrote immediately to the editor of the paper, saying that we never had the honour to be one of the Secretaries of the Sunday School Union, that a cousin of the same name had discharged the duties of that office several years, but that we knew nothing whatever of the transactions under discussion. We supposed that the editor of the Morning Advertiser would have been delighted with the opportunity of announcing in his largest type, and in his most conspicuous column, that the editor of the Baptist Magazine was not the delinquent he had represented him as being. That gentleman, if report speaks truly respecting his identity, had expressed himself very courteously heretofore, when some of his early works had been commended in the pages of the Magazine, and we thought it probable that he would be glad to say that the course which he condemned had not received our sanction. We have not been able to learn, however, that our note has been mentioned in the Advertiser; or that the slightest apology has been made to the receiver of the flogging, for the mistake of the administrator in laying the whip on innocent shoulders. We agree with some of our friends who say that this is not right. We can think of but one excuse for it. Perhaps our assailant, in his cooler moments, reviewing what he had written hastily, perceived that there was in it so little real weight that it could be of no consequence whether it attached to the editor of the Baptist Magazine or to any other person. This view of the case, we confess, is very much our own.

The Rev. George Small, late missionary at Benares, does not intend to return to India, but we have authority to say that he would be happy to take a pastoral charge in this country. The Rev. William Symonds also informs us that it is his intention to resign the pastorate of the South Islington Baptist church at Midsummer next, and that he is open to invitations from other churches.

We have just learned that J. G. Gotch, Esq. of Kettering finished his honourable course on Lord's day evening, May 23, aged 80.

IRISH CHRONICLE.

JUNE, 1852.

ANNUAL MEETINGS.

MEETING OF SUBSCRIBERS.

General Meeting for the year of business held in the Mission House April the 23rd, o'clock in the forenoon, on the Rev. C. Larom of Sheffield, by the Rev. C. M. Birrell of the Rev. Joseph Angus, M.A., of Stepney College, was called in.

v. Jonathan George of Wal- aged in prayer.

utes of the last General Meet- April 28th, were then read, parts of the Report, and the met of the Treasurer, audited Solomon Leonard, and William with.

er of the Treasurer recorded nutes of April 6th, was then consideration, recommending e year 1852-3, "the expend- d be confined, as strictly as o the limit at which it at ands, so that any Donations led in Country Contributions) s which may come to hand vailable for, and applied to, ation of the remaining debt, ovide for any unforeseen fall- the receipts or other con- to which we are always

then resolved on the motion r. R. W. Overbury of London, by the Rev. James Webb of 'That this meeting expresses thanks to Joseph Tritton, Esq. luable services in the office of during the past year, and that ng given grave consideration marks on the subject, they y and strongly urge upon med friend to act as Treasurer ciety for the year ensuing. to add that they have much n adopting his suggestion of April as regards the future nt of the business of the

itton having signified his of the office, it was moved

by the Rev. B. Evans of Scarborough, seconded by the Rev. W. Walters of London, "That the cordial thanks of this meeting be presented to the Rev. W. Groser for his services during the past year, and that he be respectfully requested to continue his services during the year ensuing."

A list of the attendances of the members of the Committee during the year having been read, it was announced that Mr. Beddome had retired on account of ill health, and Mr. W. D. Hanson on account of his removal to a distant part of the kingdom. The gentlemen whose names follow, having been nominated seriatim, they were elected to serve on the Committee for the ensuing year.

ALDIS, Rev. JOHN
BIGWOOD, Rev. JOHN
BOND, W. H. Esq.
FISHBOURNE, Rev. G. W.
GEORGE, Rev. JONATHAN
GLOSER, Rev. PHILIP
HARVEY, JAMES, Esq.
HILL, JOHN, Esq.
HOWISON, Rev. W.
JAY, ALFRED, Esq.

LOW, JAMES, Esq.
MALL, Rev. WILLIAM
OLIVER, Mr. JAMES
OVERBURY, Rev. R. W.
RUTHERY, Rev. JOSEPH
SANDER, JOSEPH, Esq.
THESTRAIL, Rev. F.
WALTERS, Rev. W.
WATSON, SAMUEL, Esq.
YOUNG, T. Esq.

It was resolved that W. L. Smith, Esq. and J. H. Allen, Esq. be requested to audit the accounts of the ensuing year. The thanks of the meeting were then presented to the Rev. Joseph Angus for his conduct in the chair, and the doxology was sung.

PUBLIC MEETING.

On Tuesday evening, April 27th, at Finsbury Chapel, the Treasurer, Joseph Tritton, Esq., took the chair at half past six o'clock. A hymn having been sung, and prayer having been offered by the Rev. Dr. Acworth, the Chairman spoke as follows:

My Christian friends! Eight years ago I had the pleasure of presiding at the Annual Meeting of this Society; and though the period that has elapsed has been comparatively brief, yet a very cursory glance at some of its more prominent events is suggestive of much matter for serious consideration and much motive for influential action. That period has witnessed many and

great changes in respect to the sphere of our labours, and that which may be termed the domestic or home department of the administration of this Society. In respect to the latter, the Treasurer by whom I was supported on the occasion referred to has gone to his rest; members of the Committee, some in all the power of their manhood, and others well stricken in years, have also been withdrawn from amongst us; many whom I then had the pleasure of addressing have ceased to meet with us in these earthly assemblies, and have become, we doubt not, members of the general assembly above. Though in the secretariat of this Society, I am thankful to say, we have not to speak of the departed, yet the friend on my right is the fourth person who, during that time, has filled this important post. It is, however, I think, a matter for rejoicing and for devout thankfulness to God, that a succession has in each case been maintained, and that while some have fallen, others have been found to come forward to be, if we may use the scriptural phrase, "baptized for the dead;" while, if some have been led, in the providence of God, to see it right to retire, others again have come forward to be as substitutes in the place of the living; so that it can be said, that if some men *here* laboured, others have entered into their labours; and not for want of instrumentality has the cause been in any wise straitened.

Then, in respect to Ireland, what great changes and events have transpired during the last eight years! We will not speak of political changes or events; we are met to-night for spiritual purposes. We would fain breathe an atmosphere untainted by the struggles of party, and undisturbed by the clashings of differences in mere worldly opinions; and I should be the first to blame myself if, on reviewing the proceedings of this evening, I should feel that I had opened the door, in any measure, for the introduction of topics which, in my experience, though not a very long one, I have known frequently to mar, never to make, a religious anniversary. There have been, however, and there are still, certain great social movements in the land, towards which our feelings and our efforts are directed, which may, and which probably will, tell largely upon Ireland's future religious history. There was, for instance, that terrible famine, when the angel of death stalked through the length and breadth of the land, and filled its cabins and its cots with "lamentation, and mourning, and woe." And then came that terrible pestilence, to glean the fields already *alas! far too well* reaped. And then there set

in that strange modern Exodus of a peeled, and stricken, and oppressed people, which is still continuing to roll its deep tide towards the far woods of the West, and threatening to drain the very life-blood of the land away. Truly dark and mysterious do these dispensations seem, if viewed only in the light of human judgment. Why, we are ready to inquire, these additional bitter and sorrowful ingredients in a cup already so full of misery? But, believing as we do in the perfect rectitude of that lofty and supreme government, to whose sway the whole of the nations of the earth and all their destinies are subjected—believing, as we do, in the righteous equity of Him whose word has respect, both in prophetic foreshadowing and in historic narration, to the islands of the sea, no less than to the mighty mainlands of earth—we are persuaded that there are existing in them principles and elements of profound wisdom and of paternal benevolence, and that if taken on trust for a little while, the mystery will be dissolved, the purpose unravelled, and the development thereof issue in ascriptions of glory and of praise unto our God. What if it should be found that when that perishable root upon which millions of our fellow creatures were wont to depend for subsistence failed, there failed also the priesthood's boasted blessing to remove the deadly blight? What if, in the hour of deep distress, thousands and tens of thousands of English treasure, and richer far, an untold amount of English sympathy, showed the practical falsity of what a too credulous and confiding people had been industriously taught—that England's protestantism was antagonistic and inimical to Ireland's liberty, to Ireland's peace, and to Ireland's progress? And what if now a vast emigration is bearing away to a land where they can think, and breathe, and speak, and act, in freedom, in the high concerns of their souls, those whose intellects have been enslaved, whose consciences have been held in bondage, and whose salvation has been represented as in the power of gold to purchase, and in the hand of man to bestow or to withhold? And what if, in their stead, there is coming up a race who will not bow to a yoke which neither they nor their fathers were able to bear? Then it strikes me we may see how, by these very means, stone after stone may be loosened in that gigantic structure of error which is casting its deadly shadow alike on the Irishman's home and the Irishman's heart; it may be, for aught we can tell, somewhat like those thunderings, and lightnings, and earthquakes, of which we heard

but a few evenings back, which mark the advent of the time when "the prayers of all saints" are answered and "the set time to favour Zion is come."

Nor must we omit to make reference to that remarkable religious movement which is going on in a certain part of Ireland. I have made repeated and earnest inquiries into the nature of that movement, because I think it behoves every one, especially in connexion with similar institutions, to endeavour as far as possible to find out what the truth is; and I am constrained to believe, through the representations of disinterested persons, that amidst much, of course, that is merely formal, a mere change from one church to another, there is indeed a goodly proportion of sound conversion to God; and though this belongs to another branch of Christ's church, shall we not rejoice therein? "Nay, therein we do rejoice and will rejoice;" and we will pray that in God's good time we, too, may participate in some drops of a shower so blessed, and experience ourselves some similar season of "refreshing from the presence of the Lord." Be it ours, my friends, to go on, steadily sowing the seed of truth—pure, simple, evangelical truth, so hateful to the powers of darkness, so precious to "the children of light," and be assured that the tares will not always prevail against the wheat, and that darkness will not always triumph over light, but that a time will come, when he who sowed in sadness shall reap in joy, and beneath a far greater outpouring of the Spirit of God, or in the light of our blessed Master's presence, the sheaves of the glorious harvest shall abundantly compensate for "the heat and the burden" and the much labour "of the day."

The report which is about to be read to you will furnish you with all needful information respecting the state of the Society. I feel, therefore, that I am relieved of any necessity of referring to it, further than to express thus publicly my gratitude to God and to the friends of the Society, who have enabled us to realise one of the most prosperous years in its history. And I feel that I should be doing injustice to my own feelings, and injustice to those who deserve, humanly speaking, to bear the palm, if I did not state to this meeting my deliberate conviction that, under God, it is owing to the energies, the tact, the prudence, the admirable management, of the gentleman who, at the last anniversary, was introduced as the new Secretary of the Society. I will now call upon Mr. Groser to read the Report.

The Report, as given in the Chronicle for May, having been read, the Rev. W. B. BOWES of Blandford Street moved the first resolution:—

That, in the opinion of this meeting, the blessings which our Lord Jesus Christ bestows upon the individuals of every nation who commit themselves to His guidance, are the blessings most needed by the people of Ireland; that this meeting earnestly desires, therefore, that His gracious message should be made known to all the inhabitants of that afflicted country; and that it rejoices in the information contained in the report now read respecting the diminution of burdens which have long repressed the energies of the Baptist Irish Society, and the increasing readiness of Christian friends to co-operate in its support.

I never felt so powerfully the force of a sentiment once uttered by one of the greatest men of his age—the late Sir Robert Peel—who, upon his last accession to office, said, with very significant emphasis, "Ireland is my great difficulty." This, sir, is my present and somewhat painful conviction, and this is my frank and ingenuous confession; Ireland is my great difficulty. It requires some nerve to look with the eye of a moralist or a Christian upon that country; and to speak of the degradation and destitution of its inhabitants, as such a subject ought to be spoken to, and pressed home upon the understanding and upon the heart. To expose the wrongs which have been inflicted upon its hardy but light-hearted sons, to denounce the evil of social ecclesiastical systems, under which for centuries they have been downtrodden and chafed almost to the madness of desperation, are themes which require and which demand the loftiest eloquence of the mightiest of our species. To probe those wounds from which their life-blood is flowing, and to remove the cancerous mischief which is spreading its influence over their social and moral manhood, requires the sound judgment, the practical wisdom, and the steady hand, of no every-day practitioner. To convince the people of Ireland what is not only necessary, but absolutely essential, to their peace and prosperity, to bring them clearly to discern who are their real friends, and who are their real foes, to tear up that moral weed which for centuries has struck its roots in their soil, and which has spread a wide and almost universal withering and blighting influence over their present and their immortal prospects, has already wearied and worn down some noble spirits, and staggered men of Herculean intellect. To raise her masses from squalid misery, to prove to them that it is in their power to exchange their rags of wretchedness for the attire of comfort and respectability by their own personal and persevering industry—to pour the light of celestial truth upon their misguided intellect, and expound to them the way of salvation by Jesus Christ, and by Jesus Christ alone—to snatch their immortal spirits from the devouring flames, by the power of the Eternal Spirit—are objects which righteously and loudly call for the zealous efforts and untiring operations of the united

church. And, sir, in this high and holy enterprise you and the Christian friends now assembled, in connexion with kindred institutions, have long and nobly, and not without some good measure of success, patiently and industriously, been employed; and though there are difficulties in the way and in the work to which our attention is more immediately called this evening; difficulties, perhaps, somewhat peculiar to the soil which your agents and our beloved brethren in the gospel of Jesus Christ are labouring to clear and break up, and spread over with the incorruptible seed, the word of the living God, which liveth and abideth for ever; those antagonistic elements, mighty, and forbidding, and trying as they may be and are, are not, however, insuperable. They are to be opposed; they must be grappled with, and they can only be overcome by that magnanimous principle which has power with God himself to prevail. We know, sir, that man everywhere is by nature a rebel against God; that his mind rises up in fearful hostility to our Lord Jesus Christ; that the wondrous tale of undeserved mercy, the surprising intelligence of infinite love, preached by the gospel of salvation, excites and draws forth the enmity of every carnal mind; so that if that madness be tamed, if that obduracy be softened, if the powers of that mind be sanctified, and the love of that heart be won; if the individual be brought to listen with calmness and attention to the voice of the Son of God, and to receive the kingdom of God as a little child, there must be the operation of the exceeding greatness of the power of God. But the agents of this society have not merely to contend against this universal prejudice—with the dense darkness of wilful ignorance which covers the human mind; nor have they simply to contend with a lifeless religion, nor with the sceptic or the infidel; the struggle has to be maintained with a spirit of darker working and of a more subtle form. The agents of this society, unquestionably, have been, and will be, sometimes called upon to address the mere nominal Protestant, to point out the delusion and the danger of resting on anything, in the matter of salvation, short of the glorious person, the perfect atonement, and the infinite sacrifice and righteousness of our Lord Jesus Christ. They may be called upon at times to remind individuals that it is possible for the free and unfettered circulation of the Word of God to be admitted and pleaded for, even by those who never look into that "perfect law of liberty" for themselves, and that the necessity and importance of a preached gospel may be properly and earnestly pleaded for by individuals who give themselves no trouble to ascertain whether they are the recipients of the blessings which the gospel proclaims, or the subjects of those conquests which the gospel is destined to win. But the individuals to whom we now refer have to contend with persons of another class; they have principally to do with a system that acknowledges the Bible, but denies its free and unfettered circulation—which partially sanctions the perusal of the Bible, but so obscures it with canon and comment, that *if hope be caught from its sacred pages, shadows, clouds, and darkness rest upon it.*

It has no doubt occurred in the mission of the

agents of this society, that some persons have opposed the gospel under the influence of cold-hearted infidelity; the words of eternal truth may by some have been malignèd; its holy doctrines may have been scouted and scowled upon, as the sheer results of human trickery and wicked priestcraft. To such individuals the agents of this society are necessarily called upon to produce evidence of the authenticity, integrity, and inspiration of God's revelation; and in such a case there is some appearance of argument, and some ground to hope that the labours of your agents may lead the scoffer no longer to scoff, and the sceptic at once to trust. But the great difficulty lies here: you have to contend with a system which denies the right of private judgment, and shuts up discussion; which not only lays its impious hand upon the reason, the conscience, and the responsibility of man, but puts a gag into his mouth and a padlock upon his lips. To question the wisdom or the truthfulness, the infallibility or the divine right of the church, is a mortal sin; to question it is to doubt; to doubt is not only hazardous to the soul, but places the soul that even dares to doubt beyond the pale of salvation. The decrees of the church are the interpreters of scripture; they are above scripture, and the source of all scriptural authority when they have decided, and to announce that decision is the final argument. This would not silence, unquestionably, the man of God; but it would at once silence the opponent or the questionist, and seal up all discussion, and shut up all thought, and that perhaps for ever. And yet it is cheering to know, that amongst the people in the sister island there is a spirit of inquiry waking up, and that they are beginning to think and to reflect upon these things for themselves; that they are not so inaccessible by the messengers of truth and mercy as they once were. But the fearful power of a hungry priesthood has yet to be entirely broken; and that abominable system which is Ireland's curse, and the Irishman's oppression, is yet to be, and will be, consumed by the spirit of the Lord's mouth, and destroyed by the brightness of His coming.

What misgoverned Ireland wants supremely is the good-will of Him that dwelt in the bush, and all that was prefigured and intended in the dew of Hermon, that dew which descended on the mountain of Zion; for "there the Lord commanded the blessing, even life for evermore." As a nation, Ireland is morally wounded and morally diseased; but "there is balm in Gilead, and there is a physician there." The leaves of "the tree of life," which stands in the midst of the street of the city of God, and which yields its fruits abundantly and constantly, are "for the healing of the nations;" and the leaves of this tree properly and powerfully applied, even to Ireland's woes, shall be found to retain all its healing virtues and its sanative power. Well was it said by one who, I question not, loved sincerely Ireland's soil, and laboured anxiously in Ireland's emancipation, and could, no doubt, weep over her captivity and her misery, that "her voice, like the moans of the winds in her

is gloomy, is wild and sorrowful; her story, unless it be of days long faded from her, is of alien fortunes and blighted hopes. If she has ceased to wear the manacle, with her emancipated and she smites her own bosom, and mars her beauty. Her music is the dirge; or if her heart yield to a more cheerful touch, it is in the unmeasured mirth or frantic re-action which speaks only despairing love." But that message of mercy and love, to which my consolation refers, the glorious gospel of the blessed God, attended by His own power, is sufficient to dispel her gloom, to wipe her tears, and to put a new song into her mouth, "even praise unto our God." Sir, I am satisfied; with this meeting, it is no matter of question or debate—we are all agreed that the best remedy for the miseries of Ireland is the precious Word of God, in its simplicity, in its power, and in its purity. The gospel is the remedy, that gospel carried there by men full of faith and the Holy Ghost, and preached to the people in all simplicity and godly affection, and received by them, "not in word only, but in demonstration of the Spirit and of power," it will pour the balm into her bleeding heart, will place the ornament of grace upon her heaving bosom, and in the crown of glory upon her dishevelled brow, will melt her wildest cries into sacred songs, and sanctify the genius of her people with a holy fire.

The Report seemed to breathe something like regret, and perhaps touch, in reference to the tide of emigration that has set in from that country. There may, perhaps, be some relief to the mind in the reflection, that the seed which this Society has scattered there is now in the members of the churches connected with this Society, as seed carried on the wings of the wind across the Atlantic to a distant land; so that the Baptist Irish Society after all, may become a Baptist Colonial Society. Here, then, is good reason, I think, why this meeting should earnestly desire that the gracious message of our loving and ruling Lord should be made known to all the inhabitants of that afflicted country. And if this desire is sincere and heartfelt, and I have no right whatever to question it for a moment, it will prompt to generous and self-denying effort, for the accomplishment of such a glorious object. I feel persuaded that the concluding sentiment of the resolution will find a ready and a universal response in the hearts of all present.

It must be gratifying to you, honoured sir, and to my oldest friend in the world except my mother, your devoted Secretary, to the members of the Committee, and to all those who are connected with this Society, to find that the long accumulating and embarrassing debt has been so far diminished. I could have wished that it was now altogether and for ever gone. Still, we have reason to rejoice that so much has been done in this direction, and more especially that there is an increasing readiness among the friends of the Redeemer to co-operate in the support of the Society. But we must not forget to whom we are indebted for all that is bright and promising, and to whom we must look for all future success and for all real prosperity at home and abroad.

Man plants and waters, God bestows the blessing; man draws the bow at a venture, God wings the arrow, and makes it sharp in the hearts of His enemies, whereby the people submit themselves unto Him; and He claims all the glory of it to himself, making it as a motto in our holy religion which must never be controverted—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Yes, my Christian friends, in all our exertions for the spread of the gospel, for the salvation of our fellow men, and for every expectation of our final victory over "every high thing that exalteth itself" against our Lord Jesus Christ, our faith and our hope must be in God; we must ascribe all to the Spirit of Jehovah, and regard Him constantly as "all in all," and when He shall come forth, according to His promise, and speak as He did when creation started forth from its primeval chaos, and another more magnificent and beautiful shall emerge from that darkness in which the moral universe has long been involved: and when the great Jehovah shall look down upon our world, and pronounce it "good," yes, "very good," then shall "the morning stars" again "sing together, and all the sons of God shout aloud for joy."

The Rev. SAMUEL MANNING, M.A., of Frome, having been requested to second the resolution, said:—

The principle implied in this resolution seems to be that religion is an individual affair, that it consists not in any ecclesiastical organization or the association of men together in any church alliance, but in a personal relationship between man and God. The blessings of his grace are bestowed upon the unit not the aggregate; upon the individual not the mass. This assertion seems a trite, almost a trivial, commonplace, but it involves many of the most important questions at issue between ourselves and the papacy; for Rome has always endeavoured to crush and stifle all individualism in religion, and to make it a mere affair of ecclesiastical organization and priestly control. We, as protestants, hold that organization can only discipline and apply the power which individual convictions have first developed. This was among the most important truths taught by our Lord—that any man, any where, might come direct and alone to God, and in simple faith commit himself to his loving guidance; in secret in the closet, kneeling on the naked sod, in the great temple of the universe, or in the sanctuary with multitudes or alone, he might come and offer acceptable worship; nay, if he come as a true worshipper of the Father he must come alone, a single isolated unit, to hold direct individual communion with the Most High. It was a strong conviction that each stood thus alone in the divine presence which upheld and sustained the primitive church in its arduous conflict; each acted and suffered "as full in his great taskmaster's eye." This conviction gave strength and courage to the great reformers of the church; this nerved the arm and edged the sword of our puritan ancestors; and this same distinct and vivid consciousness of personal responsibility and of individual intercourse with God must still be

our principle of action. The organization of the papacy seems perfect, and with it we cannot pretend to cope, but if we can succeed in depositing this divine principle in the minds of her votaries that system will crumble into ruins. But in affirming this truth we come into collision not only with the papacy, but with the mere politician who expects to work out national regeneration by political changes, the individuals being left as they were. But the strength of a chain depends upon the strength of each link, and the stability of a building cannot be greater than that of its materials. He would be a very incompetent mechanic who when the links of his chain were unsound should content himself with coiling it into new forms, and he would be a very incompetent architect who should dwell exclusively upon the principles of construction and the strength of his cement, whilst the materials he employed crumbled at the touch. Yet this is precisely the error into which the patriots and pseudo-patriots of Ireland have ever fallen. Her orators, of whom no nation has been more prolific, and with whom no nation has been more cursed, have excited the worst passions of their hearers whilst professedly pleading for "liberty, equality, and fraternity;" and whilst stimulating to hatred and strife each part, have pretended to seek by political changes the peace and welfare of the whole. Whilst we admit the political wrongs under which Ireland has laboured, and whilst we join in the effort for their complete removal, still, as protestants, we maintain that "the blessings which God bestows upon the individuals who commit themselves to his guidance" can alone prove a panacea for her sufferings. But into this mere political agitation there had been another element introduced in Ireland; the priesthood had joined the unholy alliance, and, whilst clamorous for liberty, riveted the chains and increased the burdens upon the necks of their ignorant and credulous parishioners. We had been accustomed to look upon those priests as tyrants—now they came forth as demagogues, stirring up the passions of their people, and precipitating them into blind but fierce hostility; but they were still the tyrants and the despots that they had ever been, and only assumed this disguise in order the better to gain their purposes. Rome protests that she is immutable and unchangeable. In this instance we believe her. She has ever been the foe of freedom—ever the bitterest, deadliest enemy of civil and religious liberty. And she is so still. Whilst she steadily pursues her invariable end, she stealthily shifts and varies her means and instruments. Now the abettor of tyrants and then the instigator of anarchy—sometimes republican, sometimes the advocate of despotism, and all the while steadfast and immovable in the real design of enslaving the individuals, and through them the communities. It was ours to protest against this hollow sham, and to maintain that by no priestly juggle, and no political sophistry, could a nation of slaves be a nation of free men; that

"He is a freeman whom the truth makes free,
And all are slaves beside."

When Ireland has been thus emancipated, but

not till then, would the boast of the great Irish poet be fulfilled, and she will be

"Great, glorious, and free,
First Isle of the ocean, first gem of the sea."

When we thus speak of catholicism as fatal to civil and religious liberty and national progress, and protestantism as affording a guarantee for the attainment of these blessings, we do not go upon theory alone. All history proves it. Look at the condition of Europe at the era of the Reformation. Spain was then supreme in arts and arms, in wealth, commerce and extent of empire. France alone could meet her in the field. Portugal could vie with her in richness and extent of colonial dominion, and Italy in mercantile enterprise. These countries remain catholic, and how have they fallen!

"Fallen from their high estate,
And weltering in their blood."

On the other hand, every one of the countries, he contended, which had received protestantism had risen just in the same proportion as the catholic countries had sunk. Prussia had risen to be one of the chief European powers; Holland was long the rival of England on the seas, and the successful antagonist of Spain; while England, Sweden, and Denmark, had taken, or were taking, a high position among the nations. It might be said that these facts were explicable from other causes—that the civilisation and prosperity of those catholic nations which had sunk so low had become effete, that they had lived their time out, and the period of national degradation was come; but this could not account for the uniform prosperity of protestant, and the degradation of catholic, countries. How was it across the Atlantic, when the veil that had for fifty-five centuries hung over the Western world was withdrawn, and a new world was opened up to European enterprise? Her central and southern provinces were rich in all that constituted national wealth and greatness, fertile beyond comparison or precedent, productive of gold, and gems, and spices; therefore, the first colonists seized these, namely, Spain, Portugal, and, to some extent, France. The northern regions, possessing far less physical advantages, were peopled from protestant England and Holland. What was now the state of things? South America and Central America, peopled by the catholics of Spain, Portugal, and France, had sunk, and were still sinking, and were now in a more impoverished and degraded position than the mother country; whilst the United States had risen, and were still rising, to a high position in the world. But look a little more closely. One portion of the United States was peopled by England and Holland, and was still protestant; the other portion was peopled by France and Spain, and was still catholic. The southern portion, Louisiana, was declining, the population of those catholic states was going down—they were not advancing at all; whilst the northern states, under the self-same government, with the same laws, the same president, the same house of assembly, were rising in an unprecedented ratio.

But we have other instances nearer home.

At the period of the Reformation there were two portions of Great Britain—Scotland and Ireland. Scotland was a dreary barren waste, peopled by clans, the barrenness of whose soil, and the severity of whose climate, seemed to condemn them to perpetual poverty. Ireland was one of the most productive countries in the whole world, fertile almost beyond description; with all the resources of national wealth in unsurpassed profusion; on the high road of the commerce of Europe and America; with her water power sufficient to turn all the machinery of Europe; her harbours able to shelter from every wind that blows all the fleets of the world; her bays swarming with fish; her coasts indented with estuaries; her soil so intersected with navigable rivers, that ships of five hundred tons burden could sail into the very heart of the country; and on the testimony of competent witnesses it has been shown that there was no part of the Irish soil more than thirty miles distant from a port. When we saw such an island as this possessed by the ardent, generous, and noble Irish, we should say, "What could prevent this nation from rising to great and unsurpassed dignity and wealth?" Yet what did we see? Why that Scotland, the barren, sterile, waste, being Protestant, had risen to an equality with England in wealth, power, and political influence, inasmuch that throughout the world the name Scotchman was considered as equivalent to that of a man well to do in the world; whereas Ireland was sinking deeper and deeper, so that those who came from all the other nations in the world stood aghast at the terrible misery and wretchedness which they beheld. Prepared as he was by descriptions of Ireland and her inhabitants, yet he was startled in the extreme when he witnessed with his own eyes the terrible contrast between the rich and luxurious nature of her climate and soil, and the deep poverty and misery of her sons. Thus had Catholicism always proved itself fatal to national prosperity, while Protestantism had everywhere wrought national well-being and elevation. They were not solitary cases that he had mentioned; the fact was universal, and could never be disputed. When, then, we saw the almost hopeless misery of Ireland, we could not but express and feel a deep and thorough sympathy with the sentiment of the resolution. Ireland had, indeed, peculiar claims upon our sympathy. It was an integral part of our own empire; her destinies were inextricably involved with our own. In the body politic, when one member suffered of course all must suffer.

They had been reminded of the saying of a departed and lamented statesman, that Ireland was his greatest difficulty. This was no new saying. We might go back to the time of Queen Elizabeth, and show that in each succeeding age from that, precisely the same language had been used by statesmen concerning that

country. Edmund Spenser and Lord Chancellor Bacon used the same language respecting it which we use at the present day. Spenser, on his return from being Secretary to the Governor in Ireland, wrote a history of the government of which he had formed a part, and stated his feelings as to the right course to be pursued with Ireland. He exhausted the English language in straining after words which could express its fertility; and then, after describing the misery and wretchedness of its inhabitants, he said: "All that has been done for this unhappy country, though dictated by the wisest counsels and the most beneficent designs, has been nothing for the better but so much for the worse. Whether it be that there is some fearful curse which rests upon it, or whether it be by some unhappy chance, or whether it be designed by Providence as a millstone to be hung about our necks to drown us in the depths of the sea, is not to be known, but is much to be feared." Lord Chancellor Bacon also used similar language in reference to Ireland in his day. The Irish had an undoubted claim upon us, inasmuch as they were our brethren. It was their boast that they had been associated with us in all our glories and triumphs, and in the gathering of our imperishable laurels. In every Pantheon of our great men Irishmen must be present. A renegade statesman had indeed branded them as "aliens, aliens in blood, in language, and in religion;" but the universal voice of England rejected the allegation. In every department of literature, science, and art, they had been connected with us, in noble rivalry, in fraternal emulation. In those victories, at once our glory and our disgrace, by which our empire has been extended and our power consolidated, they poured out their blood like water; and the great captain of his age, who arrested and rolled back the tide of European conquest, and led on our united hosts to victory, was claimed by Ireland as a son. Should, then, a country which had been, and still was, so closely linked with us, be neglected by their own brethren? If once the gospel was fairly introduced into Ireland, he believed it would be one of the wisest, soberest, and most Christian nations in the world; and it was alike our duty and our interest to hasten forward so happy a consummation. The rev. gentleman concluded by an eloquent appeal on behalf the society.

The resolution having been put to the meeting, passed unanimously.

The Rev. B. C. YOUNG of Cork moved the next resolution, making an appropriate speech, a report of which we regret to find we must defer, with the rest of the proceedings, to our next number.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Bristol, (additional) by Rev. B. C. Young—			
Edwards, Francis, Esq.....	0	10	0
Crayford, by Rev. B. C. Young—			
Smith, Mr. Joshua.....	0	10	0
Leloeester—			
Harris, R. Esq. M.P. for			
1849, 1850, and 1851.....	6	0	0
Harris, J. D. Esq. for ditto ..	3	0	0
Harris, R. Esq. jun. for ditto ..	3	0	0
	12	0	0
Newcastle, (additional) Friend by Rev. T.			
Pottenger.....	1	0	0
Nottingham, by Rev. B. C. Young—			
Ashwell, Mr. T.	0	10	0
Baldwin, Mr.....	0	5	0
Ball, Mr.....	1	0	0
Bayley, Mr.	1	0	0
Chripps, W. Esq.....	1	1	0
Clark, Mr.....	0	2	6
Daniel, Master.....	0	5	0
Felkin, Mr. W. jun.	0	10	0
Friend	0	1	0
Hallam, Mr.....	0	5	0
Hareldine, Mr.....	0	10	0

	£	s.	d.
Heard, John, Esq.	2	2	0
Hill, Mr. T.	0	2	6
Hill, Mr. W.	0	5	0
Judd, Mr. F.	0	6	0
Lock, Mr.	0	10	0
Lomax, Mr. E.	1	1	0
Mallet, Mr.	0	5	0
Manning, Mr.	0	5	0
New, Mr. D.	1	0	0
Rainbow, Mr.	0	5	0
Rodgate, Mr. G.	0	2	6
Robinson, Rev. T.	0	10	0
Sialing, Mr. John	0	10	0
Tolley, Mr.	0	10	0
Vickers, Mr.....	1	0	0
Wells, Mr. J. S.	1	0	0
Woodhouse, Mr.	0	5	0
	15	17	6

IRELAND.

Banbridge, by Rev. T. D. Bain	2	14	3
Port Stuart, by Rev. J. Brown—			
McRae, Mr.....	0	5	0

FOR THE NEW YEAR'S ACCOUNT.

	£	s.	d.
Bradford, Wilts—			
Morgan, Dr. by Rev. C. Woollacott ...	1	0	0
Greenwich, Mrs. Beely ..	1	1	0
Hammersmith, Friends, by Miss Otridge..	5	0	0
Lincoln, by Rev. W. Goodman—			
Barnes, Mr.	0	10	0
Craps, Rev. J.	0	10	0
Doughty, Mr.....	1	0	0
Hickson, the late Miss (2 yrs) ..	4	0	0
Hill, Miss M. A.....	2	0	0
Penney, Mr.	1	0	0
Penney, Mr. John	0	10	0
	9	10	0
London—			
Bayley, George, Esq.	1	1	0
Collection at Annual Meeting, April 27th	22	12	10
Collection at Bloomsbury Chapel, April 23rd	8	8	6
Church Street Auxillary, by J. Sanders, Esq.	10	7	6

	£	s.	d.	£	s.	d.
Phillips, Mr. J. R. Paddington	0	10	6			
				43	0	4
Maidstone, Collected by Miss Watts				1	13	0
Wandsworth, Mrs. Jos. Gurney, Card for debt				1	1	0
Woolwich (1851)—						
Champion, Mr.....	0	6	0			
Fisher, Mr.....	0	4	4			
Stone, Mr.....	0	4	2			
Wates, Mr. B.	0	4	4			
Wates, Mr. J.	0	4	4			
Wates, Mr. S.	0	4	4			
Whale, Mr.	0	4	4			
Whale, Mr. G.	0	3	3			
Whiteman, Mr.	0	6	0			
Small sums	0	3	0			
				2	4	1

SCOTLAND.

Millport, Cambræs Society, by Rev. J.			
Mc Kirdy.....	2	0	0

Our thanks are due to Joseph Gurney, Esq., and to Mrs. Risdon of Pershore, for parcels of books and tracts. Such articles, and also supplies of cast off apparel, are valuable for distribution in Ireland.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are always acknowledged in the ensuing Chronicle. If at any time a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.

ANNUAL SERVICES.

Annual Services of the Society commenced by the usual meetingayer in the Library, Moorgate on the 22nd of April. It was busily attended. Dr. MURCH presided on the occasion, and supplications made to the throne of grace by EDWORTH of Bradford, Mr. MIDGHT of Frome, Mr. STOCK of Salisbury, Mr. S. LEONARD of Bristol, and Mr. BURNET of Scotland. In evening the Rev. G. H. DAVIS of Surrey Chapel, preached for the text of his excellent re- the words, "Lord, I believe; thou my unbelief." He urged an- ed devotedness to the cause of om a consideration of the infinite of individual man—the impossi- of salvation by any other name hat of Christ—and the responsi-

bilities which lie on every Christian to spread the savour of that name throughout the whole earth.

A numerous assembly of members was convened on Tuesday morning, the 27th, to transact the usual business of the Society. J. L. PHILLIPS, Esq., presided. The report of the Special Committee appointed last year to inquire into the home expenditure of the Society, was brought up and read, and after considerable discussion, referred to the incoming Committee, whose attention will be directed to the effecting such retrenchments as may be found practicable and useful. The list of the new Committee was subsequently brought up by the scrutineers, when the result of the ballot was found to be as follows:—

MES ACWORTH, LL.D.	Bradford.
H. ALLEN, Esq.	London.
GEORGE ANGUS, M.A.	London.
CHARLES M. BIRRELL	Liverpool.
WILLIAM B. BOWEN	London.
MUEL BROWN	Loughton.
WILLIAM BROCK	London.
J. BROWN	Reading.
ANCIS A. COX, D.D., LL.D.	London.
H. DAVIS	Bristol.
DOWSON	Bradford.
GEORGE GOULD	Norwich.
MUEL GREEN	London.
WILLIAM GROSSER	London.
MES HOBY, D.D.	London.
NIEL KATTERNS	Hackney.
EDW LEECHMAN, M.A.	Hammersmith.
S. LEONARD, Esq.	Bristol.

JAMES LOW, Esq.	London.
Rev. C. J. MIDDLEDITCH	Frome.
Rev. WILLIAM H. MURCH, D.D.	London.
Rev. JAMES P. MURSELL	Leicester.
Rev. ISAAC NEW	Birmingham.
Rev. THOMAS F. NEWMAN	Shortwood.
THOMAS PEWTRESS, Esq.	London.
JOHN L. PHILLIPS, Esq.	Melksham.
Rev. WILLIAM ROBINSON	Kettering.
Rev. JOSHUA RUSSELL	Greenwich.
Rev. ISRAEL M. SOULE	Battersea.
Rev. EDWARD STRANE, D.D.	Camberwell.
GEORGE STEVENSON, Esq.	Blackheath.
Rev. CHARLES STOVEL	London.
Rev. F. TUCKER, B.A.	Manchester.
W. H. WATSON, Esq.	London.
Rev. JAMES WEBB	Ipswich.
Rev. THOMAS WINTER	Bristol.

Annual Sermon at Bloomsbury was preached the following day, by the Rev. J. LEECHMAN of Hammersmith, from the words of the ist: "Blessed be his glorious for ever; and let the whole be filled with his glory; Amen, men." The preacher enlarged on the text, *expressed by David, and the response which that desire should*

receive. He closed with an earnest appeal on behalf of the mission cause, especially in India, which country he had so recently visited.

On Thursday Evening an excellent sermon was preached to young men on behalf of the Society, at the Poultry Chapel, by the Rev. C. M. BIRRELL of Liverpool, from Heb. vi. 10.

ANNUAL MEETING.—THURSDAY, APRIL 29.

Although the morning was somewhat rainy, a much larger number of the Society's friends assembled than could have been anticipated, and we now proceed to give, in our usual manner, a report of the interesting speeches delivered.

One of the Treasurers, S. M. PETO, Esq., M.P., occupied the Chair, and at a later period of the day, the senior Treasurer, W. B. GURNEY, Esq.

The meeting commenced by the Rev. A. ARTHUR giving out the 67th Psalm and offering prayer.

The CHAIRMAN said :—Dear Christian friends—In the achievement of any great enterprise it is necessary at times to look to the experience of the past to guide us in our conduct for the future. In contemplating, retrospectively, the mission field, we can only say, in the emphatic words of Scripture—“The Lord our God hath done great things for us, whereof we are glad;” and, in contemplating the future, we can only place on his precious promises that firm reliance, that simple faith, and that earnest hope, which characterised our fathers in the mission—at the same time believing, that that faithful God who so blessed their labours will render to the labours of our society in time to come, if directed in that spirit, and in that spirit only, a four-fold blessing in comparison with the past. The work of our fathers has been to break up the field of labour—ours is the responsibility of sowing the seed of the gospel in the field which has been prepared. Now is come, emphatically, the time for preaching the gospel and teaching the young. In contemplating the vast continent of India, we see that the Scriptures have been translated into its six tongues; and that the literature of our country is daily becoming translated and extensively circulated—that at the present time the works of Bunyan, and that work of Doddridge which has been so extensively blessed in this country—I need hardly name it—are read in every tongue spoken in India. We find a vast difference existing between this time and some few years since, in the general aspect of the public mind—that there is now a rapid spread of intelligence, an increasing thirst for knowledge. It is for us to say whether the Christian or the infidel shall occupy the field thus opened up. With us is the responsibility. It has often struck my mind, that there is something remarkable indicated by the Providence of God, in the way in which

India has been committed to our hands—that vast empire, consisting of one-sixth of the whole world, appended to a country like ours, and conquered for us, not by ourselves, but by the very people whose land it is. Has this responsibility been cast on us simply that our merchants may be enriched, or that we may derive from that country some eight millions annually? Or is it that the Christian people of this land should go there, and occupy it, and make known to the people that gospel which has been the source of all our blessings? Your society during the past year, in common with other kindred societies with whom it is our joy and our pleasure to work in perfect harmony—has had under consideration, with reference to the past and the present aspect of the mission, a very important question—How is this land to be occupied? If, when churches have been established, they must be provided by us with a permanent pastorate—if this be true, it presses upon our minds a conviction which there is no resisting—that the work of missions will be a failure; for it is not in the power of the people of this or any other country so to occupy that field. What, then, should be our conduct in reference to this question? We are not pretenders to apostolical succession; but we do profess, in common with all our Nonconformist brethren, to make the Bible our only rule of faith and practice; and looking to that safe and sure guide, we find that the apostles planted churches in various countries, but did not remain as the permanent pastors of any. They, under the blessing of God, did the work of evangelists thoroughly; and instructed, fully, brethren “apt to teach,” in every place, to preside over the infant churches, as brothers among brethren. And, doing this, a blessing from on high descended in the richest and most gracious manner; the churches were planted, watered, and God himself granted the increase. My dear Christian friends, we must do the same; we must place more confidence in the word of God than we have ever yet done. We must believe that that God who alone can regenerate the soul will so bless our instructions, given in accordance with his word, as in every case to raise up men fit to teach their brethren in all that pertains to the kingdom of God. This did not press so much upon our brethren in the past as we conceive it ought to have done; but with their view of the question we have little now to do. The question with us is, “What is our duty?” I imagine it to be marked and clear. In connexion with your own society, as yet, scarcely any church has been placed in that position in which a church under the New Testament dispensation, as we humbly con-

ceive, should be placed. In the West Indies, recollecting the difficulties of our brethren in those interesting islands, let me ask you, whether those difficulties would have been anything like what they are, if we had at an early date cultivated an indigenous ministry ! There we have, as is variously stated, from sixty to a hundred thousand resident proprietors of the soil. Amongst these, you and your beloved brethren of other missionary societies possess a large portion of your members. They are not in a position to support an European agency ; but they would be in a position to support an agency arising out of themselves, and duly cultivated and prepared for the ministry in an institution like that which you possess at Calabar. That institution, up to the present time, has fully answered all the expectations entertained of it ; and though lately our beloved brother who presided at its head has been removed, or, I might rather say in relation to his decease, translated from the scene of his labours to the enjoyment of his rich reward, yet the accounts we receive from his successor of the students who have been educated there, and settled over the churches, and of those who are now being educated, are such as to give us the utmost possible confidence, and to assure us in the highest degree of the value of such an agency. It is for us now, if we believe this fact, to act upon it. Your committee, during the past year, have had the gratification of making an arrangement with reference to the college at Serampore, one truly gratifying to their own feelings, in connexion with every old association, and which they believe will be the means of benefiting India to an almost incalculable degree. And the secretaries have recently presented a paper to your committee, from which, with your permission, I will read one or two extracts on this subject. I feel it to be due to them, though I feel that the paper has met, from every member of your committee, a just appreciation, and I can only commend it to the attentive perusal of the denomination at large :—

“ It may be remarked that, under present arrangements, there must be an ever-increasing absorption of the funds of the society, in the mere support of the ministry of the native churches and their European pastors. Funds contributed for the extension of the gospel will continue to be, as they now are, directed to the chief object of sustaining, in feeble existence, the communities that result from its promulgation, and all the evils which attend religious endowments be entailed upon them. For the maintenance of the pastor, the erection and repairs of chapels, the support rendered and received towards the sustentation of the Christian and philanthropic labours of a church, chiefly or altogether from extraneous sources, towards which the people themselves contribute but

a very small part, if any, of the funds required, is practically to endow those churches. It must end in a paralysis of native effort, and produce effects too well known to need specification. Missionary societies have not for their object the creation of endowments in any form, with their attendant mischiefs ; but the continual expansion of the kingdom of the Lord our Saviour, till his glory shall fill the whole earth. Native mission churches, ever dependent on the parent bosom, become unnatural absorbents of the nutriment which should flow forth to the health and salvation of other lands.”

I will read another extract, which refers to one of the most potent of the objections which have been raised to such native agency :—

“ A main objection is thus stated by Mr. Clarkson,—‘ Indian converts lack energy and independence. They seldom originate measures ; nor, when originated by others, do they carry them out of themselves. They tread the path if others lead them ; they carry out measures if there be a directing mind and assisting hand. They have not the glow of seraphs ; nor do they fulfil the ministry of a flame of fire.’ It is obvious to remark, that there is much in this objection that relates to the physical temperament of the people, and very much of its weight must be diminished on that ground alone. Again, it is equally true that, by the present system, the energy of the native converts is not put to its appropriate test. They are not set upon their legs to try their ability to walk alone. And, indeed, the very relations subsisting between the missionary and the people he gathers around him and fastens to his girdle, are obstructions to the manifestation of independence and the growth of self-reliance. There are, however, many cases of people in India in whom is found a manly independence, a boldness of spirit, and a power of action, equal to any demand that Christianity can make upon them ; and, even in the mild and more timid Bengali, these attributes might, to some extent, be looked for under a more free and generous treatment. Already Hindoos are found in every department of the civil and judicial service of Bengal, and there seems no reason why the qualities which fit them to occupy these situations under Government with credit and success, should not be discoverable and useable in the church of Christ.”

I had the pleasure, on the Wednesday of last week, to attend on your behalf, one of the most interesting missionary meetings at which I was ever present, in the city of Bristol ; and there, too, I had the sincere pleasure of listening to our dear brother Leechman, who is here to-day, and of receiving from him certainly one of the most interesting statements I ever heard in connexion with Christian missions. I will quote

something that he said on this topic—the qualities of the native teachers. He was telling us of the peculiarities of the modes of thought of the Hindoo, and the great difficulties there must naturally be for any European mind to meet that peculiarity; and he gave us an extract from one of the native preacher's sermons. In preaching to a number of people on the banks of the Ganges, who were there performing their ablutions, with the belief that this would remove from their souls that stain which nothing but the blood of Christ can remove, he took this happy mode of illustration. He said:—"Now, if you wish to wash your linen, would you put it into a box, and lock it, and put that into the water? Your heart is the linen in the box; it is encased in your body; and how can such an ablation perform such a work?" Are not men of this class of mind fit to be placed over churches, and to bear the responsibility of the pastor? All of you who are members of Christian churches rejoice in the thorough communion, and hearty interest, and loving affection which subsists between yourselves and your own pastors. Let me ask you, if that position were occupied by a member of the aristocracy, a person immeasurably removed from yourselves—a bishop in lawn sleeves—instead of by one who sympathizes with your sorrows, who lives in your joys, who makes himself a part of your happiness, and to whom your happiness is the all-absorbing care—how would you feel? Much as I love many members of the aristocracy myself, I always feel a sort of chill come over my spirits in their company—much as I love my Lord Shaftesbury, and delight to be associated with him in every good and holy work, yet it is with a different feeling to that which exists between our beloved co-treasurer and myself, when we sit down to consider the things which pertain to the kingdom of God. There must be this difference between European and native teachers; and until you honour God by following the whole of his commandments and carrying out his purposes fully—until you establish your churches, and make them independent—until you place the pastors in that position in which they should be placed, as brethren amongst brethren, as friends amongst friends,—rely upon it, we shall not have that measure of success which we desire, and which the promises of Almighty God warrant us in expecting. Now, dear Christian friends, not to fatigue you, I will read only one more extract:—

"Another objection is the want of sufficient knowledge in any of the native converts for the pastoral office. In meeting this difficulty it must not be forgotten, that native teachers are even now largely employed in communicating religious instruction to their brethren, both in and out of the church. And, indeed, a community is seldom met

with, however limited in numbers, in which there may not be found one or more somewhat in advance of the rest, both spiritually and intellectually, sufficiently so to take, with a little additional instruction, the oversight. Education is, after all, comparative. The native teacher may be far below the standard of European attainment, yet far ahead of the society which forms his home and his companionship, and with the present means at command in all our mission fields, there can be but little difficulty in giving an ample education to the gifted men whom God may raise up, and has raised up, to fill the office of minister and pastor. Books are constantly being published in the vernacular tongues for their use. The stores of European science are every year becoming more accessible, and any amount of learning that is necessary for the discharge of pastoral functions can easily be obtained. We must confess ourselves to be more anxious for the piety than for the knowledge of the native pastors, and think that sincerity and thorough devotedness will go far to make up any deficiency in the latter."

Now, if I wanted to point to any one thing or place, as an evidence of this, I should point you to Fernando Po, where there is a church of about a hundred members, which was for a long time left without a pastor. The letters we received from the deacons of that church respecting the conduct of the native brethren who now occupy the continent of Africa, and the whole of the circumstances connected with that church, were such as to lead us to the confident opinion and belief that all we had to do was to cultivate native agency, and look up to God for his blessing. One or two moments on another point. You know I happen to be associated with my dear friend on my right in the office of treasurer of this society. Perhaps I may be permitted, before I sit down, to say one or two words about funds. We do not on this occasion intend to make any special appeal to you. I feel every day a growing persuasion, that if Christian principle will not work out certain results, impulses of extraneous character will not effect it. What I want to see in our denomination, is a more systematic order of giving. I want all of us to feel more and more that giving is a religious act—that it is simply placing on the altar of God that which he has given us as his stewards. I want us to feel more and more the sanctity of giving—that what we give should be given with prayer; and if that rule is observed, and we give systematically, I feel more and more persuaded that we need not have specific appeals. Let me relate one instance which has occurred during the last year. A lady, a member of one of our metropolitan churches, died, and left us the sum of £600. Our secretaries were in the habit of seeing her generally every six

weeks or two months at the mission-house. he brought, I will not say in no one instance, at I believe in no one instance, less than 10 at a time; and when she did not bring any money, she came continually to suggest some course of exertion, by which the funds might be increased. This lady, it appears, never at any one time possessed more than £60 per annum. This is an illustration of the principle I want to press home upon you. he gave as in the sight of God; and she abstained from personal enjoyment to forward his cause; and now, having passed to that heavenly state where all is joy and perfection, one cannot but believe that there must be some stars in her crown, reflected from the sanctity of her mode of giving, and her prayers which accompanied it—not for a moment referring to any other cause of reward than that which Christ has pointed out, that they who sow shall bring their harvest with them. We have the pleasure of seeing here to-day one of the members of our active missionary force, who almost above all others has commended herself to the warmth of our affections and our hearts. Miss Harris, of Hayti, is here to-day. I cannot in her presence say what I should say in her absence. I am sure I need only to refer to her to call forth from every heart the expression of loving sympathy and of ardent attachment. I now sit down, apologizing for having occupied your attention so long, and call upon our secretary to read the Report.

The Secretary then read the Report.

The Rev. C. STANFORD, of Devises, moved the following resolution:—

"That this meeting has heard the encouraging Report now read with feelings of lively satisfaction, and desires to express its devout thank-givings to Almighty God for sustaining the Baptist Mission through another year. It would especially record its sense of the Divine goodness in continuing the services of the officers and committee, and the active co-operation of the pastors and churches throughout the land; in prospering their beloved brethren Russell and Leechman in their voyage and journey to India; in bringing them back in safety and in peace; and in preserving the lives of all the missionaries labouring in the field; and trusts that these and manifold other tokens of the divine mercy and blessing may stimulate every member of the society to increased activity and zeal, and to more believing and importunate prayer for the enlarged diffusion of the Holy Spirit on this and all other evangelical missions, that they may prosper yet more and more, until the whole earth shall be filled with the knowledge of the Lord."

The resolution I now submit challenges you to cherish "a spirit of devout thanksgiving to Almighty God for sustaining the Baptist Missionary Society through another year." History for a year should always be reviewed thankfully, but sometimes gratitude itself is a mournful thing. There is a great difference emotionally between gratitude for stern mercies and gratitude for tender mercies; for friends safe in heaven and for friends

spared on earth, for a faint fringe of illumination round some dark cloud, and for a clear sunshine; between the spirit which cries in the still interrupted language of grief, "The Lord gave, the Lord hath taken away, and blessed be the name of the Lord," and the bright elastic up-springing spirit which adores him for precious gifts not yet taken away. This is the kind of thankfulness we are now summoned to express. We see the gentlemen in their stations still, who hold important official responsibilities. "God has spared the lives of all the missionaries labouring in the field." Our brethren Russell and Leechman have been brought in safely over the perilous deep; death has made no blank in our fellowships, no disseverment of the ties and tendrils that twine and intertwine through our missionary connexions at home. These are stupendous and unmeasurable mercies which we ought deeply to feel and publicly to record. The resolution also suggests grateful acknowledgment of the measure of success God has been pleased to give our missions, especially in India. I know there has been much conflicting opinion among the most thoughtful men as to whether the results there have been in proportion to the means employed to secure them. We may look with suspicion on statistical estimates of Christianity; but if we remember that on that immense continent of nations, containing 150 millions of inhabitants, that only 403 missionaries are at work, and that two thirds of the societies have only been established within the last twenty years,—if we remember that the missionary churches show a larger ratio of increase yearly, and that whatever doubt the Bishop of Calcutta may feel as to the credentials of missionaries as the ministers of Jesus, they can address 17,356 converts in the spirit of the apostle's language—"If I am not an apostle to others, yet doubtless I am to you, for the seal of my apostleship are ye in the Lord." If we allow that a mighty power is at work there, which has arrested the subtle, evasive faiths of superstition, has rocked to its ramified foundations one of the most gigantic systems of idolatry that earth has ever seen, has extinguished the fires of Sutteeism, abolished the distinctions of caste, developed a conscience, startled men from the life of sensation to the life of thought, and has effected extensive reform, where it has not effected renovation. If we are to understand "that there is a perceptible falling away of the attendance at the great festivals, that the number of idols sold on such occasions is diminished, and that the offerings at the great temples are of less value than they were," these things, if not brilliant miracles and striking magnificences of success, are illustrations of Divine power and pledges of universal victory. There is, I am aware, a drawback to our gratified feeling in the spread through British India of a pesti-

lential pantheistic infidelity. Unquestionably to renounce heathenism is not of necessity to embrace Christianity. Perhaps, however, we are not to regard this infidelity as prophetic of evil to the Christian cause. Perhaps it is natural that unconverted yet partially enlightened men should pass from the grotesque absurdities of idolatry to the acknowledgment of an all-pervading Presence without personality, a spirit that "glows in the stars and blossoms in the trees." Perhaps this is sometimes a kind of preparatory deism, a stage in the process of conviction. The still, stagnant, deathful waters of thought are beginning to heave and sparkle; the Spirit of God may be moving upon the face of the waters, and He who sitteth upon the throne may be about to say in his royalty, "Behold I create all things new." However this may be, I am sure we are called to thank the Father of lights for his blessing on the conscious and unconscious influence of Christianity in India, and to acknowledge real, if not rapid, success. The reasons for the slow spread of the Gospel are secrets hid in the cabinet of the Eternal King; but we have to acknowledge that it *does* spread; there may be sowing success as well as reaping success, success in foundation-work, success in preparations. Such is the success of our brethren in the East. Chamberlain, the apostle of India, was wont to say, "We are throwing a little fire into the jungle, to prepare the land for cultivation." Forty years after, Mr. Robinson, one of our oldest missionaries, says, "The jungle is burnt." Now let the sower go forth to sow; sow thoughts, sow sentiments, sow affection. I think I have made out a clear case; we ought to pay unto God practical thanksgiving; it will not be enough to feel beautiful and bounding sensations of delight, to offer complimentary acknowledgment, or to thunder back thanksgiving song; God asks for thanksgiving sacrifices, thanksgiving lives, thanksgiving deeds; gratitude is a practical thing; its first question is, "What shall I render unto the Lord for all his benefits?" What shall you render? This resolution furnishes a reply:—"This meeting trusts, that these tokens of blessing may stimulate every member of the Society to increased activity and zeal, and to more importunate prayer." I am aware, Sir, that in reply to this challenge, many who are regarded as accurate statisticians, liberal politicians, and earnest benefactors of their race, would say, "Economize your increased activity and zeal for the service of your home population; thousands of reading men among the great industrial classes would say, if they said anything at all, why should so much mind, muscle, and money, be exhausted on the evils abroad, while we have so many and such complicated evils at home. Not a few earnest Christians have their judgments magnetized and put out of order by this one

idea. But we ought not to regard home and foreign missions as if they were antagonistic, as if to attend to the one we must neglect the other. They are developments of one principle, show obedience to one law, are the raying out of one light, only the light must strike the nearest object on its way to the remote. I have no sympathy for a morbid benevolence that would drop a tear for the distant heathen, and neglect the heathen in the next street; we would not neglect the strange tribes of men who inhabit the unknown regions of our own metropolis, the 50,000 who gain their livelihood in the streets; we would not forget the caste of costermongers in this city; we would not forget that superstition on the one hand, and infidelity on the other, are employing the lecture, the press, and a wide network of agency, to act upon the working classes of our own land; and we would show intelligence for intelligence, zeal for zeal, power for power, in attempts to counteract the wrong and do the right. We believe, that if the gentle Saviour appeared amongst his disciples, as they keep this festival and stand under this dome, he would say, go first to the lost sheep of your own country; go out into the streets and lanes of the city; go into all the world, preach the gospel to every creature; go, *beginning at London*. Still, if clad in the visible robes of his imperial Majesty, and speaking with the shout of a king, he were present to give forth his missionary laws, he would say, "go ye into all the world; go yourselves, or go by your representatives, and preach the gospel to every creature." This is Christ's unchangeable law; not a verbal, vocal, printed law alone, but a law of love, a living law, a law which, when we become disciples, is a part of our own nature. The sentiment which says, leave the idolaters abroad that you may instruct idolaters at home, though it may wear an air of common sense and true philanthropy, is ungrateful in spirit, as it is unsound in principle. If you pass this resolution you can never express it again. I never hear it without being reminded that the same objection was doubtless made to the introduction of the gospel into our own land, but that it was mercifully overruled. England owes all its Christian light, love, and liberty, to missionaries. Christianity was not born here. Ours are not "the fields over whose acres walked those blessed feet, which eighteen hundred years ago were nailed for our advantage on the bitter cross." The gospel was brought to us. There was a time when London was a forest, when its river was unknown to song, and when, the deeds of its inhabitants unchronicled in story, the red deer bounded over the spot on which we meet to-day. There was a time when the only notice of Britain standing on the page of history was one fragment of Hecateus, in which, speaking it is supposed of

our mysterious Stonehenge, he says, that in an island opposite Gaul, "there is a remarkable temple of a round form, and the priests, striking their harps within the temple, chant sacred hymns to Apollo, and honourably extol his actions." There was a time when a Roman gentleman writing to his friend, said, "There is a slave-ship arrived in the Tiber laden with slaves from Britain, but don't take one of them, they are not fit for you." There was a time when the first missionary set his foot on our shores. We know not how he was received. Perhaps painted savages crowded the cliffs with frantic attitudes and stormy cries; perhaps the missionary report might have said, "The barbarous people showed us no little kindness, for they kindled a fire, because of the present rain, and because of the cold." The men who loved not their lives unto the death succeeded in making an impression. They brought a noble vine out of the woods. They planted; God gave the increase; and now the hills are covered with its shadow, and it sends out its boughs to the sea. No doubt the same arguments were employed against the mission to Britain, as we hear against Britain sending missionaries to the ends of the earth. It might have been said to these apostolic men, Why are you, soldiers of the cross, so remarkably fond of foreign service? Why do you, lovers of your race, operate on the mote abroad and neglect the beam at home? Why is it that your charity finds its most convenient occupation at the antipodes? Why go to preach grand spiritualities to the wild men now plunging through the wet woods and frosty waters of that little island? Happily for us they listened not to such argument, and when we feel the sentiment expressed respecting the English nation by a foreigner, "She has planted herself on that little island like the banyan tree, and her roots have spread under the sea, and come up on far away continents, and in every quarter of the world, flowering with her language and laws, and for ever perpetuating her glory, though the first trunk dismember and die." Let us remember that England was once a missionary station, and let us apply to ourselves the charge: From other nations freely have ye received; to other nations freely give. Give your brotherly kindness; give your sympathy; give of your substance to support the apparatus of the various evangelistic societies, for your missionaries are not terrestrial seraphim; missionary bills are not paid with logic; your agents are obliged to employ expensive processes of travel and transit. Your necessarily expensive machinery is not supplied by the state, or by any power from without, for it is the will of God that all life, natural life, material life, and spiritual life, should form its own machinery, that machinery should be an ever-elastic and ever fresh formation from the life. Freely give,

then, as the life of the tree freely gives out that which weaves its beautiful machinery of stem, leaves, and flowers. Give as if all depended on the gift, and pray as if all depended on the prayer. Never let us allow that claims at home clash with the claims abroad. Never let us listen to those who seem to suppose that we should neglect continents abroad, till every street is evangelized at home. Never let us plead our inadequate resources. The Baptist Union reported last year 100,000 in connexion with our Baptist churches. 100,000 lights; 100,000 powers; 100,000 evangelists; 100,000 voices crying in the wilderness. Blend all these influences, consecrate them to missions, and imagine the vast volume of power—the piercing, shattering voice that would cry, "O earth! earth! earth! I hear the word of the Lord!" While we are urging you to this work from the inspiration of gratitude, there is one word yet to be spoken. "One there is above all others, well deserves the name of friend." No friend loves like him, no other friend ever died for us. In the name of the great Missionary who visited our earth to publish salvation, and to be salvation, whose voice we know, whose power we feel, and whose face we soon expect to see, let us be faithful to our high calling and support our beloved mission.

The Rev. Dr. TIDMAN seconded the resolution. He said he was glad to be present for the purpose of reciprocating the catholic expressions of feeling contained in the resolution. He was not a believer even in millennial uniformity; he did not believe that the time would ever come when different minds would arrive at the same results; but notwithstanding the diversities of opinion among mankind, a spirit of charity and brotherly kindness ought ever to be cherished and practised amongst them. He did not wish to see Ephraim no more Ephraim, or Judah drop the banner of Judah; but only Ephraim no more envy Judah, and Judah no more vex Ephraim. We should never see the day when there would cease to be the lion and the lamb; but he was quite ready to meet the day with gladness when "the lion shall lie down with the lamb, and they shall not hurt nor destroy in God's holy mountain." The Report which had been read was what a report of a religious institution ought to be—plain, simple, and luminous. It did not abound in characteristics of the marvellous, which engendered something like suspicion in thoughtful minds, and had no acceptance but with the credulous; but it abounded in practical wisdom, and Christian feeling. One of the most important matters presented in the Report as a ground for congratulation was the translation of the scriptures. He remembered the day when Mr. Ward visited this country, and delivered a long string of words describing so many distinct languages

of India. These words fell upon British ears as strange sounds, and he very much doubted whether many of the literati of the day could have distinguished them the one from the other. It was delightful to know that now, wherever there was a missionary and a mission church, there was the word of God in the language of the people. If the missionaries had done no more than effect these translations, then, as the forerunners of others, as the persevering labourers in this great department, as some of the most accomplished scholars in the achievement of this great purpose, they were entitled to the admiration of the whole Christian world, and would surely receive the respect and gratitude of ages yet unborn. If we wished to preserve the native converts from error, the scriptures were the only certain preservative. If we wished to arm them against danger, they were the best means of defence. He would mention one or two circumstances in illustration of this. In Tahiti, the society had sustained most bitter opposition, and cruel oppression. The French landed with their guns, their brandy, with their sisters of charity, and with their Jesuit missionaries; but the evangelical labourers had left behind them the bible, and under the influence of that book the converts remained steadfast, not one of them having been seduced by the sophistries of the new comers. Madagascar had been a scene of trial and affliction. For the first seven years of the mission, the king of Madagascar was friendly to it, not for its religious character, but for its civilizing and elevating power; but he was cut off by death, the victim of his own vices. During these seven years of royal patronage, the missionaries numbered seventy converts, as they believed. Then came four years of persecution, in which the monster who now filled the throne did all she could to undo what her predecessor had encouraged. The shepherds were all sent out of the island, and the poor lambs were left in the midst of the wolves; but notwithstanding this persecution, the number of converts increased from seventy to two hundred. These unbefriended converts were to be left to the force of their own principles, and to the protecting power of God; and after twelve years of persecution, they increased in number from two hundred to more than two thousand; and though they had had forty or fifty martyrs, there had not been one apostate. He rejoiced that the society had done its best to raise up native pastors. It was delightful to see these men raised up and qualified by God for their work, and discharging the duties of their Christian pastorate with credit to themselves, comfort to their brethren, and honour to their Saviour. The speaker then adverted to the character of the Indian converts generally, and contrasted the state of the Indian continent at the time when it was visited by the early

missionaries, with its present hopeful condition. He then appealed to the meeting to be more liberal in supporting the missions than heretofore. The friends who had never been a treasurer or secretary knew that money must be paid, but they little knew how difficult a thing it was to get it paid regularly. If the churches would be more regular in their payments, societies of this kind would have far less difficulty to contend with. His society had to pay perhaps £40,000 within the first three quarters of the year, when not half that sum had come in; and he supposed that was often the case with his baptist brethren. He hoped, too, that the supporters of the society would endeavour to increase their subscriptions; for really they had been doing too much if they were not prepared to do much more. We had stirred up the principle of infidelity in India—we had spread education there—unannounced education had been forced from the government as better than nothing. That system had thrown men out of the absurd theories of paganism, but had left them under its reigning and dominant vices. Hence it was that the circulation of European infidel works in Calcutta was larger, perhaps, than in the city of London itself. There were young men there who would despise the brahmin, and stand up with manly independence to defend Tom Paine, to reason for Voltaire, to decry the scriptures, and to call the missionaries old women. Since, then, they had helped to bring about this evil, they should also throw in the remedy, which was to be found in a better system of education, of which the word of God should be the basis. Nothing was so important for India at this moment as a wise, discreet, and well-administered system of Christian education. There was another class of opponents with whom they had to contend in India. They had gone out from this country and told the poor people, that such men as Dr. Carey, and others who were labouring amongst them, were not the ministers of Christ—were not sent out by the proper authorities—and that they alone were qualified and authorized to minister to them the sacraments of the church. These men were not papists in name, but it was well known who they were. Then there were the papists in good earnest—men who did not conceal their intentions—men who did not go about preaching popery and living upon protestant bread. Whatever might be their errors, they were honest men; and they said they would dispute the ground hand to hand, and foot to foot. However we might rejoice in the number of protestant evangelical missionaries, the Roman catholic missionaries outnumbered them as three to one; and the great cause of the Reformation would have to be fought over again, even in the sight of the heathen. He had no fear of this. As far as regarded any opposition from

the papists, he would say, "Come on, only fight fair." Let them have a fair field, and God speed the right. They would then have no reason to dread the issue of the conflict.

Rev. JOHN LEBERMAN, A.M. The trust committed to me and my colleague, as your deputation to India, was one of importance and responsibility; and I stand before you to-day in the character of a witness, to bear testimony to what I saw when on that mission of Christian benevolence. I must not detain the meeting with details of the voyage. We sailed from Southampton, after having been commended to God in earnest prayer at a meeting of the London Missionary Society. We skirted the coast of France, Spain, and Portugal; entered the Straits of Gibraltar; sailed along the Mediterranean, having on our left the mountains of Grenada, and on our right Algiers, Tripoli, and old Carthage, scenes rich in historic associations. We reached Ceylon in safety, remained there nearly a month, and saw much of the grace of God among the converts in that Island. We then proceeded to Madras,—thence to Calcutta. Having visited Serampore, and made arrangements about the College and the Press, we started for Upper India. We visited Benares, Allahabad, Cawnpore, and Delhi. We then returned, and visited Agra, Muttra, and Chittoura; came back to Benares, proceeded to Monghyr, thence to Cutwa and Beerboom; and then back to Calcutta. We next visited the native churches to the south of Calcutta; then started for Jessore, Barisal, and Dacca. From this city Mr. Russell returned to Calcutta, and I proceeded alone to Chittagong. At length we met again in Calcutta, and having finished our work, returned through the continent of Europe to our native land. We travelled altogether about 20,000 miles; and, through the goodness of a gracious Providence, no evil did befall us. It is difficult to know what part of this immense field to bring before the meeting. In Ceylon the mission has been remarkably blessed of God. The native preachers were men of intelligence, well versed in scripture, and fitted for their work. We went into the country, day after day, and saw large chapels, comfortable mission-houses, and schools, built and paid for by the people themselves, and the kind friends at Colombo. The congregations were large and attentive. We assembled the members of the native churches, questioned them, and took down their answers, which displayed a knowledge of scripture truth surprising and delightful. When I got to Bengal I began to feel quite at home. Many old friends welcomed me, and thanked God for bringing us to visit them. I was anxious to hear a native brother preach in Bengal, to ascertain whether I could understand that language, after being fourteen years absent from India. We arrived on a

Friday. On sabbath I went with brother Wenger to Collinga Chapel. A venerable native brother preached—an eloquent brother, with a fine intelligent countenance, and a beard that would grace a patriarch. His text was, "Many are the afflictions of the righteous." He preached with great power and beauty. It did my heart good to listen to his touching appeals while describing the afflictions to which the Christian is exposed. Referring, in pathetic terms, to the distress which the pious feel when they see their relatives walking in the ways of sin and death, he exclaimed, with tears in his eye, "Is *that* not affliction?" He then dwelt on Christ as the righteous one, and pointed out the many afflictions he endured for our salvation. After the sermon, the church met at the Lord's supper; and as I found I understood the preacher, I ventured to give the people an address in Bengalee. I trembled at my temerity, and soon stopped, fearing they could not understand me. However, brother Wenger assured me I was understood; and the people cried out, "Speak more, speak more; we all understand." I was gratified not a little at this, and from that time became once more a missionary. My visit to Serampore, the place of my former residence, was peculiarly affecting. There I had spent five years in connexion with Carey and Marshman, and other loved brethren; and though many of the old friends were gone, still the work of God was advancing. Those whom I knew as youths I was delighted to find grown up to be fathers in the church. The congregations were excellent; the church peaceful and prosperous; and our meetings in the Christian village were seasons of refreshing and joy. Pran Krishnu, the aged native preacher, had gone to his rest. He was brought to the knowledge of the truth by a tract brought to his village by a travelling fakeer; his brother was brought to Christ through his instrumentality; and several of his sons have become preachers of the gospel. Permit me to take you to Jessore, where Mr. Parry lives and labours. He is one of our East Indian missionaries—has never been in this country—but is one of the fruits of our mission in India. He has long been engaged in the work, and has been made a signal blessing to many. From his own lips we received many interesting particulars respecting the people of his charge. In that district the native Christians are much persecuted by the zemindhars, or landlords, who are unwilling to have native Christians on their land, as they cannot extort money from them at their heathen festivals, as they do from others who still worship idols. On one occasion some of Mr. Parry's people were apprehended, and unjustly put in prison. One of the party was the native preacher. They were kept in prison several days. The sabbath came round, and though shut up, like

Paul and Silas, they determined to worship God in the jail. They sang aloud the praises of God. Their keepers came to forbid and scold them; the native preacher then began to preach to them. At length the chief officer of the semindhar was obliged to set them at liberty, saying, "What can we do with these people? If we imprison them, they sing; if we scold them, they preach and argue." I asked one old man here, how old he was? He replied, "nine years of age;" "for," said he, "all the time till I knew Christ goes for nothing." Another fact interested me much. One of the native members was in great trouble. She came to tell her griefs to the missionary. Her little boy was with her. He listened with deep feeling to his mother's sad tale, and looking up to her, said, "Fear not, mother; let us go home; God will provide for us." A noble specimen of filial piety, and firm faith in this little child of the jungle. One of the most pleasing visits we paid was to, perhaps, the smallest native church and station in India. I mention this, for I am not selecting the most favourable specimens, but wish to present the facts as they really are. Sailing along one of the noble rivers in Bengal, one evening, we came near one of Mr. Parry's out-stations, called Kalispore. Here we were not expected, and had no intention of calling, as we did not know we should pass near this place. It was a beautiful moonlight night, and finding ourselves in that neighbourhood, we were glad to rest awhile, and visit these few sheep left here in the wilderness. We sent for the native preacher. He was delighted to see us. He and his people had heard we were in the country, but did not expect to be favoured with a visit. He was soon off to assemble his people to meet us. We walked some distance amid trees and bushes, the moon-beams playing beautifully on our path; at length we reached this little Zoar. This station truly is "a little one." There were a few huts ranged in the form of a square, the humble dwellings of these followers of the Lamb. At one end stood their cathedral church!—the least, the most unpretending of any thing of the kind I had ever seen. It was a frail mat erection—mud floor, straw roof, two or three openings for windows, a few mats for the disciples to sit on—there was the pulpit, facing the door, and almost within a step of it, though placed close to the opposite wall—the dimensions of the chapel were so tiny. About a dozen people were soon collected, and about filled the place. Bright black eyes we saw gleaming at us, where we could distinguish no face because of the darkness that shrouded this little chapel. We soon found, however, that enlightened minds and warm Christian hearts were there. We sang a hymn in their strange language to one of their stranger tunes. Prayer was offered to

God, and then we conversed with the people, and examined them respecting their knowledge and experience. Their knowledge surprised me. They not only showed a good acquaintance with the facts and doctrines, and precepts of the gospel, but gave a clear and scriptural reason for the hope that was in them. We exhorted them to continue in the faith, and parted from them with regret, hoping ere long to meet them in heaven. They regarded our visit, they said, as that of an angel from heaven. The native pastors at all the stations seemed well fitted for their work. They knew the people well, were acquainted with their modes of thought, and were, in some respects, better able to preach to their countrymen than Europeans are. Two of the native preachers in this part of the country pleased me much, and seemed particularly fitted for usefulness. One of them had been a Musselman. He heard Mr. Parry preach, and was brought to Christ. His history was deeply interesting. He said to me, "The love of Jesus, the jewel of my heart, makes me happy." When asked how he preached, he said, "Looking to the cross of Christ, I pray to God for a blessing." Telling us of instances in which God had made him useful, he said, "I preach—God converts." He seemed a truly good man; he has composed many beautiful hymns, which I heard him sing with great interest. At this out-station we had no Christian friend to accommodate us.—We had to take up our abode in the native chapel. There were five of us at this station, and there was only one little couch, which the senior member of the Deputation, of course, occupied. The rest of us slept as we best could in our palanquins. When lying down in mine, after a very trying day's work, this good native brother said to me, with deep feeling, "Of all this inconvenience and trouble you will yet reap the fruit." I felt I was doing so even then, when I thus received this expression of his sympathy and affection. At Barisal we witnessed the most cheering evidence of the progress of Christ's cause. Day after day we had meetings with the disciples in that district of Bengal. We saw the grace of God and were glad. The interest manifest at our meetings was intense. When the services were concluded, what greetings there were! At our farewell service I suppose two hundred natives were crowded in the chapel. They were sitting close up to our feet, packed as tight as could be; how still they were!—what expression in their countenances! It was as exciting a scene as I ever witnessed. At the close, Mr. Page rose and said, "I have now a word to say to you; what have you got to send to the kind friends in England who have sent their Sahebs to visit you, crossing the ocean, leaving all their friends, and exposing themselves to so much toil and danger for you

good? What can you send them in return?" One man cried out, "Send them a bit of every thing we've got." Another said, "Send them a bit of our hearts." A third said, "Send them lots of our Christian love." And I am happy now, in this great meeting, thus to present to you their expressions of gratitude and affection. God has done, and is doing, great things in Barisal, whereof we are glad. On other points I must not enlarge. Serampore College we found prospering, under the zealous care of Mr. Denham, who is labouring alone with great success. We examined his classes of young men, and they acquitted themselves with great credit both to themselves and their tutor. We are extremely anxious to send him help with all possible speed. We found young Brahmins going to the college by the light of lanterns, very early in the morning, so eager are they for instruction. A class of these same persons attends Miss Denham for instruction in crochet work, that they may teach this useful accomplishment to their wives at home, as it is impossible otherwise to get access to these respectable females. The mission press at Calcutta we thoroughly examined. It is a most valuable help to our mission. It is in a sound and prosperous condition. It is worth more than £20,000; and brings in per annum more than £2,000 to our mission funds. A noble beginning has been made in India, but our work is only begun. In Bengal we have our strongest missions, and yet there are millions, even in Bengal, who have none to preach to them the gospel of peace. In Tirhoot, a district of Bengal, there are 1,697,700 souls, and no Missionary of any denomination. In Poonah there are 1,352,165, and no missionary. In Rungpore there are 1,360,350 and no missionary. In Tipperah there are 1,372,260, and no missionary. In Sylhet there are 1,083,720, and no missionary. Thus I could go on, showing that there are upwards of 21,000,000 in Bengal alone, who have not a single missionary of any denomination to preach to them Christ and his salvation. India is doing much to help itself; some of our missionaries, from their own scanty salary, are supporting native preachers to help them in their almost overwhelming work. But help must come from England. I do not believe that the missionary spirit is on the decline in our churches. I do not believe that the resources and the liberality of our friends are exhausted. Lately a friend of my own sent for me, and said, "I shall soon have to leave my property, and it may fall into the hands of those who may not use it as I should like. I wish to do something for God now; take your pen, and mark down what I tell you." I did so. She said, "Write down £20 for the Baptist Missionary Society; £20 for the Bible Translation Society; £20 for the Baptist Irish Society; £20 for the

Aged Pilgrims' Society; and £50 for your new chapel." This generous friend then put the £150 in my hand, and I had much pleasure in paying these sums as I was desired. I trust noble examples like these will meet with many imitators.

The Rev. JOHN CLARK (of Brown's Town, Jamaica) then gave out two verses of the hymn, "Joy to the world, the Lord is come," and offered prayer.

The Rev. GEORGE GOULD (of Norwich) moved the second resolution:—

"That this meeting rejoices to learn, that some of the breaches in the ranks of the mission band, occasioned by the decease of missionaries, both in the east and west, and which the Society had to lament at its last anniversary, have been repaired; and that the Committee have been directed to suitable brethren prepared to go and preach the gospel to the heathen, and take the places of those removed to their final reward, and would afresh most affectionately commend these brethren, and those who have so long and efficiently laboured in the field, to the divine benediction and care.

The success which had attended missionary operations had been so great, that the funds at the disposal of the various societies had been drained more rapidly than the liberality of Christians had been able to supply them; and this had given some countenance to the impression, that the missionary spirit was on the decline. He was happy to say that such was not the case. As there was a tendency among some classes to delight in horrible tales and sad accidents, there was a tendency among some Christians to lay hold of any indication that the progress of Christ's kingdom was somewhat lessening. If it were meant to assert that some pastors of churches delighted in suppressing the truth, and substituting some feeble utterances which might square with a cramped and cribbed theology, then there might be some ground for saying that the missionary spirit was on the decline. The plausible ground for the assertion was this,—that Christians were now turning their eyes more anxiously than heretofore to the organizations which had been instituted for the propagation of Christianity. It would be an ill omen if committees were to imagine their institution to be so infallible as not to need frequent re-adjustment. Still there was not a man in their churches who was not anxious to maintain it intact, till a better scheme was devised. He hoped the committee would feel that they had the unshaken and unshakeable confidence of the churches. While he would do all honour to the youthful brethren, who showed themselves willing to take the places of men who had fallen on the field, covered with wounds, and to emulate their heroism, it was his privilege to rejoice, that some who had worn the soldier's harness long and honourably in this land, had gone forth to preach the unsearchable riches of Christ to the heathen. If the churches took no interest in the success of missionary labour, they would not thus be willing to

sacrifice their pastors, whom they had long loved, and upon whose ministry they had hung with delight. The novelty of the missionary enterprise had now ceased; but there was no reason to think that the missionary spirit had in any degree deteriorated, or that the cause was likely less deeply to stir the best affections and thoughts of its former supporters. They had lost Carey, but he had been succeeded by Yates, in no whit his inferior; Wenger had followed Yates, and when Wenger should have finished his toil, it was to be hoped that a Lewis might be found to catch the mantle of the ascending prophet, and be anointed with a double portion of his spirit. A great improvement had been made in the mode of conducting missions. A few years ago, churches were planted in straggling towns at large intervals from each other; now, the eye was fixed upon large cities, and a sort of military cordon established round the district that was occupied. It were absolutely sinful not to look at the success which had attended the operations of the society, as an indication that prayer had been continually made for the missionary by the churches at home. God sometimes shamed his church into new devotedness by raising up unexpected witnesses for his truth; but the general course of his government was to raise up labourers and send them into the harvest-fields, in answer to the importunate supplications of the faithful. He trusted that all who were present would go from the meeting animated by profound gratitude to God for the mercy he had shown to their society, that the number of those who prayed in secret for a blessing upon it would increase.

The Rev. HENRY DRUCKLEY (of Salford) seconded the resolution. He said: To the fancy of a young provincial, the denizens of this favoured region stood somewhat midway between reality and romance; their presence seemed imposing as their venerable structures—their criticisms as enlightened and decisive as the laws which issued from their senatorial halls; their entire man seemed marked by something peculiarly magnificent, imperial, colossal, as befitted the representatives of a municipal aristocracy, round which the genius of their country poured its richest light, and which could vie with the proudest empires in the historic spoils of time. Whether or not this feeling was a delusion he should not stay to inquire; it was sufficient for him that he could claim sympathy with the assembly in a name which was "above every name," and could remember that a Christian audience was usually the last to refuse what courteousness and kindness required. The sacred name in which they had met supplied an epitome of the object they wished to promote. It was to honour Christ, to preach Christ, to bring all mankind into allegiance to Christ. *They cared not to avow that object in all its offensive simplicity; they were there not as*

philosophers or the apostles of commerce, but as the disciples of Christ; and their aim was not to civilize the world, but to make men his disciples. It was often said that they ought first to civilize, and then to Christianize; but he would say, that the religious elements of man's nature were among the most indestructible with which he was endowed; he was religious before he was civilized, and the character of his religion determined the character of his civilization. When every trace of civilization had become extinct,—when laws, learning, commerce, and liberty had fled, there yet remained within his soul the dim, disfigured elements of religion, as which the civilizer might again lay hold. Civilization was not the foundation of religion, but religion was at once the base and the topstone of civilization;—that which imparted to it both its stability and its beauty. Did they want to raise society? Let them enter within the man—rake up the smouldering elements of his undying conscience—reason with him "of righteousness, temperance, and judgment to come"—bring to bear upon him the mighty truth of redeeming love—and they would renovate his entire nature, and fit him for sustaining all the relationships devolving upon him, whether towards God or towards man. This was their simple but comprehensive design. Surveying man as he lay prostrate in wretchedness, cowed with a consciousness of guilt, tormented with the fury shapes of superstition, the projecting shadows of his own fears, their object was to raise him from the dust, and to bless him with the liberty of the sons of God. Looking upon the world in which they were placed, against the back ground of savage ages, lighted up with the fitful gleams of a still imperfect civilization, and summoning to their glance the dungeons where political tyranny immured its victims, the scaffold where the dauntless martyr died, and all the blood-stained trophies of slavery and war—they aspired to be able to cleanse the world from its pollutions, and make it a temple wherein God might dwell. It had been objected to the advocates of protestant missions, that the success which had attended their efforts were not at all adequate to the means they employed. He begged to remind such objectors of the extreme arduousness of the task, and the comparatively short period during which their plans had been in operation. It was true that for sixty years missions had been carried on, but even supposing they had been carried on upon an equal scale during the whole of that time, this was no period for reaping the world's harvest home. Changes in the outward circumstances of mankind might be speedily brought about—a single battle might decide whether a Hungary should be enslaved or free—and a rapid stroke of policy, the work of a single night, might consign to a tomb for years the liberties

of a great nation. And where the imagination was appealed to, where Jesuits moved about, arrayed in all the trappings of sacerdotal pomp, where painting and poetry were employed to impose upon the senses of the people—where the theological champion, instead of putting on the whole armour of God, came forth from his ecclesiastical boudoir all jewelled and perfumed, a very glass case model of millinery mysteries, followed by an invincible artillery of images and holy water—conversions might take place by a sort of magic, and nations be christened, though not, alas! Christianized, in a day. But when the missionaries went forth to fight with error, and their aim was not merely to effect an outward change in the condition of the world, but to reverse men's habits and opinions—the result was comparatively a slow one.

[The want of space compels us to omit a portion of Mr. Dunkley's address.]

The present day seemed to present special promise with reference to the future, to encourage them in the prosecution of the missionary enterprise. Foremost among the advantages which were now presented was the tendency among Christians to correct their conceptions of Christianity, and to deepen its hold upon the minds of its professors. Away with every notion of theological development which would turn the doctrines of the atonement and the divinity of Christ into the grotesque clothing of a Pantheistical creed: but a faith was wanted more conformed to the reality of God's word, and which, while it was deeply rooted in personal conviction, should sympathize boldly with all nature, and with all life. God, through the speculative conflicts of the present day, was working out this piety, and giving the power as well as the form of godliness. The Newmans and the Strauses were errant enough, but they were under the control of unerring wisdom: the fulminations of the Vatican were mad enough, but they were controlled by a power which would not allow "the gates of hell" to triumph against his church. Let them mark the provision which God had made for spreading the gospel—a provision peculiar to the present times. A power had been wanting, which was chiefly maritime, whose wide-spread dependencies should become the centres of evangelical light, and whose commerce should furnish both the wealth needful for the enterprise, and the means of communicating with the most distant shores. God had been silently raising this power; at his call Britain arose from the bosom of the deep, and became, in due time, the residence of arts and letters. Under his fostering care, her commerce had grown, until Englishmen were naturalized in every land. Then an enterprise spread over the world required a quicker medium of communication than had heretofore been possessed: and just at that time came the

application of steam to machinery, enabling us to triumph over wind and tide as easily as stem the waters of an inland lake; and even the magnificence of this discovery had been eclipsed by the electric current—fittest emblem of the mind that guided it—which promised soon to sanctify earth and ocean as the silent vehicles of holy thought. But the most remarkable indication of the final success of their enterprise was, his disposition of political power, in giving England such a vast preponderance over other nations. Wonder of wonders was Hindostan! God had placed us there—a cradle of civilization in the midst of the most remarkable superstitions—and given into our hands the charge of a hundred and fifty millions of the human race. In the strangeness of our destiny we saw the designs of God. Why had he placed us there? It was not that we should cover ourselves with glory, or gather as into a nest the riches of so many people; it was not that the splendours of Ghuznee and of Delhi should throw their radiance around the British crown, but that we should plant on the Himalayas the standard of the cross, and raise to their true dignity the populations of that ancient world. In conclusion he would say, that under such circumstances as he had enumerated, the promoters of any merely human enterprise might well expect success; but they had broader ground to build upon, and still stronger assurance with which to buoy up their faith. Their ambition was, the recovery of the world to God; but this was also God's purpose; it was that for which the Saviour came down from heaven; it was this which cheered him on in the path of suffering and of sorrow, and made him obedient unto death. The work was not theirs, it was God's; his Spirit commenced it, his power energized and defended it; it was one, might he say, with the constitution of the world; it was linked to the wheels of destiny; it was one of those fiery chariots on which the King of Glory rode forth conquering and to conquer. Outwardly it might look like a series of reverses and failures; inwardly, looked at by the eye of faith, it was a succession of triumphs. Their brethren might fall upon the field—Carey, and Knibb, and Burchell, and Davies, and Newbegin, might rest from their labours; but God still lived, his will must be obeyed, and in his presence might be discerned the dawn of triumph. Yes, it was before them. With the eye of faith they might behold the vision of that happy day. It looked as yet like a fair illusion—a soft and vernal landscape, sent as if to make us feel the sterilities through which they were passing, a heavenly ideal of truth, and happiness, and beauty, sent to make us feel the distance which still separated earth and heaven. But it would be realized; the time would come when one song, the outburst of a deep feeling of love to God and man, should rise from all nations,

and mingle with the strains of heaven's more glorious anthem, which should announce that the kingdoms of this world had become the kingdom of God and of his Christ.

The Rev. J. RATTENBURY (Wealeyan) moved the third resolution :—

That this meeting has heard, with great pleasure, the views expressed by the committee, in their Report, on the necessity of increasing the number of the society's missionaries in India, and cordially approves the proposal made in it for the increase of the society's income, and hopes it will be cheerfully responded to by the subscribers; inasmuch as this important object can only be attained, without an increase of the debt, by a permanent addition to the society's income. At the same time the meeting expresses its satisfaction, that during the year the income, though but little above that of the past three years, has permitted a reduction of the debt due to the treasurers, which has so long and so seriously impeded the society's operations, to the extent of one thousand pounds; and hopes that its supporters will cheerfully unite in extending its agency, rendered the more incumbent on them by the opening prospects in the Eastern World, and not only on them, but on the friends of all missionary institutions, since there is no other agency provided for the conversion of the world, and the results of their labours have proved the practicability of the work, and its acceptableness to God.

He called to mind that Carey could not make two shoes of one size, and yet was the ablest of Bible translators. He wished he had the power of condensation, or that he could give expression to feeling without words. He would then make a speech once for all in this place among the members of another denomination. He would just refer to the notice in the Report of Jamaica. That notice was rendered melancholy by the disasters of the cholera. His own connexion had lost 1,500 members by that terrible visitation, and their contributions from that island had fallen off proportionably. But the Lord had strangely and blessedly turned the tide of their affliction. Their last accounts reported an addition to their churches of between two and three thousand members, and their income had risen in the same sort. After a long night of trial they had the promise of enlarged prosperity. He trusted that this blessed visitation would come to their (the baptist) churches also. He must be pardoned for one other allusion. The Report mentioned that some of the churches made no collection for the society, and others only in alternate years. Now he must say the Wesleyans, who were notoriously good beggars, did better than that. They had not a chapel, large or small, in town or country, wherever there was a minister and a congregation, that there was not also a missionary society. It was an integral part of the church. They never considered a chapel fairly opened till they had held a missionary meeting there.

G. W. ALEXANDER, Esq., of the Society of Friends, was called upon to second the resolution; and introduced by the chairman as having shown great kindness to their missionaries in the West Indies. He said;—

I should shrink from addressing even a few words to the meeting at this late hour, were it not the request of the committee that I should state the impressions produced upon my mind by what I observed of your missions, in a recent visit to the West Indies. I cannot but think that, as to the question of the utility of missions, there is scarcely to be found more interesting and satisfactory evidence of their success than in those regions which it has been my happiness to visit. In no part of the world to which Protestant missions have been directed are they equal in extent, in proportion to population. The result of my intercourse with those missionaries, Baptist, Wealeyan, and Moravian, was to make me value more highly Christianity in itself, independent of the denominations into which the Christian church is unhappily divided. We saw in those beautiful islands, which a few years since were the scenes of so much misery, wickedness, and universal demoralization, an amount of comfort as large as is to be met with in any portion of our own country—a large proportion of the population under the influence of Christian instruction, conducting themselves in a manner that would be highly creditable to the people of any community, and setting an example of liberality to our own country; so large is the amount subscribed by the humble classes for erecting chapels and schools, and supporting ministers. In Trinidad, which has a population of 60,000 or 70,000, you have two missionaries; with one of them I had the pleasure to converse, and I have no doubt that he is exercising a most beneficial influence in Port Spain. In Hayti, we visited that excellent female who is here to-day; than whom none has made greater sacrifices, or sacrifices that have been more blessed. In Jamaica we visited nearly the whole of your stations; and I can truly say, there was not one that was not exercising a highly beneficial influence; one of those ministers, who offered supplication in this house to-day, has a congregation of two thousand persons. It was also my privilege to visit there the late excellent Joshua Tinson; and I never visited any person whose deportment in the near prospect of death was more instructive and consolatory. Not to lengthen remarks made at the desire of friends, I will say, that the result of what I have witnessed is a deep interest in the success of this society, and in the labours of Christian missionaries throughout the world.

The Rev. C. LAROM (of Sheffield) supported the resolution. He had come a long distance for the purpose of speaking, but he could only now venture to assure the committee of the zealous interest in this cause of the Baptists of Yorkshire.

The Doxology was then sung; the Rev. W. H. BOWNER pronounced the benediction; and the meeting separated a little before four o'clock.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1852.—Continued from page 80.

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Buckinghamshire.—Continued.		Maryport—		South Shields, Barrington St.—	
Sunninghill—		Collection	4 5 6	Collections.....	4 13 1
Collection	0 17 8	Contributions	3 3 4	Contributions	19 5 8
Contributions	1 19 8	Do., for Native		Do., Sunday School	1 0 0
Do., for Native		Preachers	1 6 5		24 18 9
Preachers	1 2 0	Stockton on Tees—		Less expenses	0 9 0
Wallingford—		Contribution	0 10 0		24 9 9
Contributions, for		Whitehaven—		Sunderland, Bethesda—	
Native Preachers...	0 18 9	Collections.....	6 11 5	Contributions (addi-	
		Contributions	7 16 1	tional).....	1 1 0
Wokingham—		Workington—		ESSEX.	
Collection	7 4 11	Collection	0 18 6	Colchester—	
Do., Blackwater ...	1 10 10	Contributions	0 9 0	Contributions	10 9 3
Contributions	15 18 5	Less expenses	27 10 3	Do., for Schools.....	1 0 0
Do., for Jamaica ...	1 10 0	1 12 0		Do., for Debt.....	2 0 6
Do., for Mrs. Sale's		25 18 3		Less expenses	13 9 9
School, Barial ...	3 16 0			0 1 3	
Acknowledged before		DERBYSHIRE.			13 8 6
and expenses.....	16 9 4	Brassington—		Harlow—	
	13 10 10	Contributions, by Miss		Contributions	16 15 9
BUCKINGHAMSHIRE.		Graftley, for Native		Ilford—	
Buckingham—		Preachers	0 10 0	Contributions, by Mrs.	
Contributions	3 0 0	DEVONSHIRE.		W. Rose.....	4 0 0
Cheam—		Dartmouth—		Loughton—	
Collection (part)	4 0 0	Collection ..	2 0 6	Collection	9 0 5
Contributions	13 7 3	Contributions ..	1 14 3	Contributions	6 4 6
Do., Sunday School	0 6 7	Do., for African		Do., for Native	
Haddenham—		Schools	0 10 3	Preachers	2 12 2
Collection	3 4 4	Less expenses	4 5 0	Rayleigh—	
Contributions	6 17 2	0 5 0		Contributions	3 10 0
Kingshill, Little—				Do., for Native	
Collection	1 0 0	Devonport—		Preachers	1 0 0
Contributions	6 0 0	Contributions, for		Saffron Walden—	
Weston Turville—		Native Preachers ...	1 12 0	Collections.....	8 13 11
Contributions, by Mr.		Modbury—		Contributions	17 9 3
B. Devereil	3 0 0	Contributions	1 10 4	Do., for Schools.....	1 1 0
Wycombe, High	10 0 0	NORTH DEVON AUXIL-		Do., for Native	
CAMBRIDGESHIRE.		IARY	55 0 0	Preachers	1 3 2
Cambridge—		Less expenses	3 0 0	Do., Sunday School	0 10 11
Contributions, addi-				Less expenses	28 18 3
tional	5 18 4	Plymouth, George Street—		0 12 6	
Lilley, W. E., Esq. ...	45 0 0	Contributions	95 13 10		28 5 9
Horningsea—		Acknowledged before		Thaxted—	
Saunders, Mr. W.	5 0 0	and expenses.....	60 2 11	Collection	2 13 4
Shelford, Great—				Contributions	2 16 8
Contributions, for				Thorpe—	
Native Preachers ...	0 13 5			Contributions, for	
CORNWALL.				Native Preachers ...	0 8 1
Helstone—		Ringmore—		Walton on the Naze—	
Collections.....	9 13 4	Contributions	1 16 8	Friend.....	2 0 0
Contribution	1 0 0	Do., Sunday School	0 4 0	GLOUCESTERSHIRE.	
		Torrington, Great—		Chipping Sodbury—	
Less expenses	10 13 4	Contributions, for		Contributions, for	
	0 12 6	Native Preachers ...	1 5 0	Native Preachers ...	1 12 6
	10 0 10	DORSETSHIRE.		EAST GLOUCESTERSHIRE	
Penzance—		Bourton	3 4 0	AUXILIARY—	
Collections.....	11 16 0	Poole—		Arlington—	
Contributions	17 6 8	Collection	2 0 6	Collection	2 7 11
Do., for Translations	0 10 0	Contributions	2 10 0	Contributions	2 4 7
Do., Sunday School	1 5 7	Do., Sunday School	1 2 7	Bourton on the Water—	
	30 18 3	Wimborne—		Collection	2 14 11
Acknowledged before		Contributions	0 7 6	Contributions	10 0 2
and expenses.....	23 6 6	DURHAM.		Burford—	
	7 11 9	Darlington—		Collection	1 3 7
CUMBERLAND.		Contributions, for		Contributions	0 13 4
Carlisle—		Schools	21 0 0	Proceeds of Tea	
Contributions	2 10 0	Houghton le Spring.....	0 7 0	Meeting	1 7 1

	£ s. d.		£ s. d.		£ s. d.
Cirencester—		St. Paul's Square—		HUNTINGDONSHIRE.	
Collection	2 3 0	Collection	2 16 6	Huntingham, moiety.....	3 16 6
Contributions	3 12 0		71 14 5	Houghton, do.....	1 5 8
Cutelean	0 10 0	Acknowledged before		Huntingdon, do.....	12 16 0
Fairford—		and expenses.....	53 5 0	Kimbolton, do.....	2 5 0
Collection	1 18 0		18 9 5	Ramsey, do.....	3 17 2
Contributions	2 11 0	Romsey—		Do., Contributions	6 7 6
Do., Sun. School	0 4 4	Contributions	8 9 1	St. Ives, moiety	32 15 7
Nannton and Guiting	6 10 7	Southampton—		St. Neots, do.....	9 6 7
Stow on the Wold—		East Street—		Spaldwick, do.....	2 18 0
Collection	0 16 0	Collections.....	6 16 0		
Contributions	0 9 9	Contributions	2 13 3	Less expenses	75 7 6
Do., Sun. School	0 6 0		9 9 3		73 5 0
Winchcomb—		Less expenses	0 13 0		
Collections.....	2 9 1		8 16 3	KENT.	
Contributions	5 3 6	Portland Chapel—		Birchington—	
	47 10 10	Collection	7 0 0	Contributions	0 8 6
Less expenses	2 10 10			Do., Sunday School	0 7 0
	45 0 0	HEREFORDSHIRE.		Boro' Green	1 10 0
Eastington—		Fownhope—		Broadstairs—	
Sunday School, for		Contributions	2 8 6	Collections.....	6 7 0
<i>Native Preachers</i> ...	0 11 7	Do., Sunday School	0 1 6	Contributions	5 18 6
Gloucester	6 6 7	Lays Hill—		Do., Sunday School	0 10 7
Lydbrook—		Collection	0 5 10	Canterbury—	
Collection	1 10 0	Peterchurch	5 0 0	Collections.....	12 11 10
Lydney—				Contributions	3 1 10
Collection	10 3 0	HERTFORDSHIRE.		Do., Juvenile	46 13 3
Contributions	3 6 0	Berkhamstead—		Do., for <i>Native</i>	
Thornbury—		Baldwin, Mr. Jos.....	1 0 0	<i>Preachers</i>	0 18 5
Collection	3 9 6	Blisphortford—		Do., Sunday School	2 9 0
Woodsale—		Sunday School, for		Proceeds of Lectures	9 12 0
Collection, &c.	5 1 3	<i>Native Preachers</i> ...	1 1 4		
Contributions, for		Boxmoor—			
<i>Native Preachers</i> ...	2 6 2	Collections.....	2 6 0	Less expenses	75 7 2
Wotton under Edge—		Contributions	3 6 0		1 1 7
Collection	4 2 1	Hemel Hempstead—			
Contributions	6 17 11	Collections.....	7 3 0	Chatham—	
Do., for Debt	2 0 0	Contributions	8 14 10	Acworth, Mr. Joseph	1 1 0
HAMPSHIRE.			15 18 7	Deal—	
Beaulieu—		Less expenses	1 10 0	Collection	2 15 1
Burt, Rev. J. B.	21 0 0		14 8 7	Contributions	4 3 1
Do., for Rev. George		Hitchin—		Eythorne—	
<i>Peare's Native</i>		Collections.....	17 11 4	Contributions, for	
<i>Pracher</i>	6 0 0	Contributions	22 17 0	<i>Native Preachers</i> ...	0 13 6
Guernsey—		Do., for Schools.....	1 0 0	Faversham—	
Collections—		Do., Sunday School	2 4 4	Contributions	3 4 8
Catel and Foret ...	3 7 0		43 12 8	Levisham Road—	
St. Martin's	0 17 2	Less expenses	1 0 0	Contributions	6 16 11
St. Saviour's	2 6 7		42 12 8	Maldstone—	
Wealey Road.....	1 9 0	Royton—		Collections.....	11 19 0
Contributions	1 7 0	Contributions	6 5 0	Contributions	23 9 0
	9 6 9	St. Alban's—		Do., for Translations	10 0 0
Less expenses	0 2 6	Collections.....	11 13 0	Do., for <i>Jamaica</i>	
	9 4 3	Contributions	12 5 11	<i>Theological In-ti-</i>	
Jersey—		Do., for <i>Italy</i>	2 5 0	<i>tution</i>	1 0 0
Contributions	2 6 6	Do., Juvenile.....	6 13 4	Do., Juvenile.....	4 7 0
Long Parish—		Do., for <i>Native</i>			
Sunday School	0 14 6	<i>Preachers</i>	2 4 11	Less expenses	49 15 0
Lymington—			35 2 2		0 12 6
Murvell, Mr.	5 0 0	Acknowledged before			49 2 6
		and expenses.....	11 0 0	Margate—	
Portsmouth, Portsea, and			24 2 2	Collections.....	10 0 0
Gosport Auxiliary—		Watford—		Contributions	21 4 7
Contributions	17 15 0	Collection	10 7 4	Do., Sunday School	1 2 2
Ebenezer—		Contributions	25 19 8		
Collection	3 7 3	Do., by Mr. J. Cha-		Acknowledged before	32 6 9
Contributions	0 10 7	ter, for Rev. R.			21 9 9
Do., Juvenile.....	1 0 0	<i>Guy</i>	5 10 0	Meopham—	
Forton—		Do., Sunday Schools	0 9 6	Contributions	2 10 10
Collection	3 7 3		42 6 6	Ramsgate—	
Kent Street—		Less expenses	0 10 0	Collections.....	11 7 6
Collections, &c.....	30 9 6		41 16 6	Contributions	28 5 0
Female Association	4 12 9			Do., Sunday Schools	
Sunday School, Ma-				for <i>West African</i>	
rie la bonne	1 0 1			<i>Schools</i>	5 11 2
Landport—					
Collection	4 14 6				
Contributions	0 11 6				
Do., Sun. School	1 9 6				

Proceeds of Tea Meeting	£ s. d.
Do., of Needlework, for <i>Entally</i>	4 11 0
Sandhurst—	
Sunday School	1 1 0
Smarden—	
Contributions	3 17 4
Staplehurst—	
Contributions	2 0 0
Tenterden, Zion—	
Collection	6 6 0
Contributions	4 0 0
	5 0 0

Woolwich, Queen Street—	
Collections	13 8 0
Contributions	2 17 0
	16 5 0
Less expenses	0 5 0
	16 0 0

LANCASHIRE.

Ashton under Lyne—	
Contributions	25 0 0
Do., by John Johnson, Esq., for <i>Native Preachers</i>	1 2 10
Bootle—	
Collection	8 8 0
Contributions	7 15 9
Do., Juvenile	1 17 2
Croughfold—	
Contributions, for <i>Native Preachers</i>	2 18 7
Liverpool, Myrtle Street—	
Contributions	10 6 0

Manchester—	
Collections—	
Cavendish Chapel, Rev. Dr. Halley's	53 1 10
Great George Street, Salford	2 17 4
Grosvenor Street	7 15 10
Public Meeting	22 2 5
Union Chapel	117 6 7
York Street	32 9 4
Do., United Sunday Schools ..	4 10 8
Contributions	331 17 0
Do., York Street Sunday School ...	7 10 0
Do., do., for <i>Native Preachers</i>	3 18 1
Do., Union Chapel, (including Juvenile)	30 0 0
Do., do., Sunday School	12 17 9
Do., do., for <i>Native Preachers</i>	9 12 4
Do., Great George Street, Salford, Juvenile	15 14 3
Do., Granby Row (Welsh)	2 5 4
Do., Grosvenor St. Proceeds of Tea Meeting	1 5 0
	0 14 6

Acknowledged before and expenses	655 17 3
	528 18 9
	126 18 6

Oldham—	
Collections, &c.	28 17 8
Sabbden—	
Poster, G., Esq., for <i>Jamaica Theological Institution</i>	20 0 0

Spark Bridge—	
Fell, John, Esq., for <i>Debt</i>	10 0 0

LEICESTERSHIRE.

Leicester—	
Harris, R., Esq., M.P., for <i>Debt</i>	50 0 0
Harris, R., Esq., jun., for <i>do.</i>	10 0 0

NORFOLK.

Bacton—	
Collection	1 11 2
Buxton—	
Contribution	2 0 0
Do., Sunday School	2 4 10
Dereham, East—	
Collection	2 11 10
Contributions	9 2 10
Do., Sunday School	0 18 4
Proceeds of Tea Meeting	0 6 0
Dis—	
Collection ..	6 12 4
Contributions	5 18 3
Do., Juvenile	3 3 8
Do., do., for <i>Native Preachers</i>	0 17 8
Do., Sunday School	0 9 7
Downham—	
Collection	2 19 2
Contributions	2 11 8
Do. Sunday School, Boxwell	0 3 0
Proceeds of Tea Meeting	0 3 6
Ellingham, Great—	
Collection	1 15 2
Contributions	3 0 4
Do., Juvenile	2 10 2
Fakenham—	
Collection ..	2 15 0
Contributions ..	10 3 4
Do., Sunday School, for <i>Native Preachers</i>	0 16 11
Foulsham—	
Collection	7 0 0
Contributions, for <i>Native Preachers</i> ..	1 15 0
Ingham—	
Collection	5 0 8
Contributions	19 6 3
Do., Sunday School ..	0 2 6
Lynn—	
Contributions	2 0 0
Mundesley—	
Collection	1 9 3
Mundham—	
Collection	1 0 0
Neatishead—	
Sunday School	1 0 0
Necton	2 7 6
Norwich—	
Orford Hill	3 1 0
St. Clement's—	
Collections	7 10 0
Do., Public Meeting	10 0 0
Contributions ..	5 13 10
Do., Sprowston	1 0 2
Do., Sun. School ..	0 9 0
St. Mary's—	
Collections	21 0 0
Contributions ..	69 16 7
Salhouse ..	4 1 0

Swaffham—	
Collection	2 16 6
Contributions	5 16 5

Worstead—	
Collection	7 18 4
	242 18 0

Acknowledged before and expenses	231 1 9
	21 17 0

NORTHAMPTONSHIRE.

Aldwinkle	1 13 0
Buckby, Long—	
Contributions, for <i>Nassau Chapel</i>	1 0 0
Bythorne	2 0 6
Clipstone—	
Contributions, additional	3 6 10
Kettering—	
Contributions	16 17 5
Do., Sunday Schools ..	1 12 7
Do., for <i>Native Preachers</i>	1 6 0
Do., Broughton	1 2 0
Do., Independent Congregation (Rev. T. Toller's)	1 0 0
Ringstead—	
Collection	2 10 5
Contributions	5 12 7
Do., Sunday School ..	0 0 9
Stanwick—	
Collection (part)	1 19 3
Contributions	3 0 9
Do., for <i>Baptist Irish Society</i> ..	1 7 0
Do., for <i>Native Preachers</i>	0 11 0
Thrapstone—	
Collections (part)	2 2 0
Contributions	9 5 6
Do., for <i>Jamaica</i> ...	0 10 0
Do., Sunday School ..	2 10 0
Woodford	1 2 0

Less expenses	60 9 7
	0 6 9
	60 2 10

NORTHUMBERLAND.

NORTH OF ENGLAND AUXILIARY.

Broomley—	
Collections	6 5 2
Do., Broomhaugh ..	0 14 0
Contributions	3 15 4
Hamsterley	2 10 0
Houghton le Spring—	
Collection	2 7 6
Contributions	0 6 0
Middleton Teesdale—	
Collection	2 9 6
Contributions	3 0 8
Newcastle on Tyne, Tuthill Stairs—	
Collections	17 9 6
Contributions	19 16 3
Do., Sun. School ..	0 16 10
Do., Newcourt—	
Collections	4 10 3
Contributions	14 7 3
Do., for <i>Translations</i>	1 0 0
Do., for <i>Female Education</i> ..	1 6 6
Shields, North—	
Collections	9 17 7
Contributions	10 5 0
Do., for Schools ..	1 10 0

[illegible]

FOR JUNE, 1852.

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	£	s.	d.
Kilham—			
Collection	1	13	3
Malton—			
Collection	2	8	7
Contributions	5	2	0
Scarborough—			
Collections	19	7	4
Contributions	25	13	8
Do., Sun. School	0	16	6
	70	1	6
Less expenses	13	10	0
	55	11	6

Sheffield and Rotherham			
Auxiliary—			
Barnesley—			
Collection	2	10	0
Rotherham—			
Collection	3	14	5
Contributions, Sun- day School, for <i>Native Preachers</i>	0	14	0
Sheffield—			
Townhead Street—			
Collections	15	12	10
Contributions	15	4	5
Proceeds of United Communion ...	3	9	10
Portmahon—			
Collections	9	7	0
Do., Public			
Meeting	7	14	7
Contributions ...	15	9	8
	73	16	9
Acknowledged before and expenses.....	58	2	9
	15	14	0

NORTH WALES.

ANGLESEA—			
ANGLESEA Missionary Society	1	0	0
Capel Newydd	0	4	9
Holyhead—			
Collections, &c.....	12	7	2
Do., Silo.....	1	3	0
Llanfachreth—			
Collection	3	4	6
Pen Sarn	0	5	0
Sardis	0	7	4

	19	11	0
Less expenses	1	14	6
	16	17	3

CARMARVONSHIRE—

Bangor—			
Collection	9	4	6
Contributions	1	15	6
Capel y Beirdd	1	8	6
Garn Dolbenmaen—			
Collection	1	19	0
Llandudno—			
Collections	1	14	3
Contributions	5	0	5
Llanllyfni—			
Collection	1	12	0
Pwllheli—			
Contributions	26	18	4
Tyddyn Sion—			
Contributions	2	1	0
	51	13	9
Less expenses	0	1	3
	51	12	3

DENBIGHSHIRE—			
Glyndyfrdwy—			
Collection	0	10	6
Contributions	3	0	6
Do., Sunday School	0	10	6
	4	1	6
Less expenses	0	1	6
	4	0	0

Llangollen—			
Collection	0	15	9
Contributions	5	6	8
	5	16	5

Acknowledged before and expenses.....	5	2	3
--	---	---	---

Llanrwst	0	14	2
Llanallin—			
Collection	0	11	0
Contribution	1	0	0

Pandyf Capel—			
Collection	2	6	6
Contributions	2	16	6
	5	3	0
Less expenses	0	7	3
	4	15	9

Penycae—			
Contributions, for <i>Native Preachers</i> ...	0	16	0

MONTGOMERYSHIRE—

Newtown—			
Collections.....	8	19	2
Contributions	29	16	2
Do., for <i>Native Preachers</i>	1	10	7

	40	5	11
Less expenses	5	7	1
	34	18	10

SOUTH WALES.

BRECKNOCKSHIRE—

Bethlehem—			
Collection	1	18	2
Contributions	1	17	2
Pantycelyn and Elim—			
Collection	3	16	0
Contributions	2	5	0
Ynyaeffryn	0	15	0

CARDIGANSHIRE—

Cardigan—			
Collection	2	14	10
Contributions	3	7	6
Do., for <i>Native Preachers</i>	0	9	0
Llandysil—			
Ebenezer—			
Collection	0	11	6
Hebron—			
Collection	0	9	0
Contribution	0	2	6
Penybont—			
Collection	0	15	1
	8	9	5
Less expenses	0	1	0
	8	8	5

CARMARTHENSHIRE—

Felinfael—			
Collection	1	0	0
Contributions	1	0	0
Horeb—			
Collection	0	7	6
Llandilo—			
Collection	0	19	0
Llanally—			
Sion			
Collection	1	0	4
Contributions	3	18	6
Bethel (two years)—			
Collections.....	1	3	5
Contributions	5	0	0

Logyn—			
Collection	0	11	0
Contributions	2	10	0

Penrhiwgoch—			
Collection	0	18	6

Sardis—			
Collection	0	17	

Saron—			
Collection	0	8	

	19	13	3
Less expenses	0	6	4
	19	6	11

GLAMORGANSHIRE—

Cardiff, Bethany—			
Collections.....	13	10	6
Contributions	22	8	2
Do., for <i>Debt</i>	5	0	0
Do., Sunday School	0	8	6
Do., do., Bethel ...	1	13	6

	43	0	8
Acknowledged before and expenses.....	30	18	0
	12	2	8

Caerphilly—			
Collection	1	17	2
Contributions	0	17	6

Hirwaen—			
Collection	4	1	6
Contributions	7	15	5
Do., Sunday School	1	17	8

	13	14	7
Less expenses!.....	0	14	0
	13	0	7

Llavanne—			
Collection, &c.	1	1	4

Merthyr Tydwl, High Street—			
Collection	2	13	4
Contributions ...	6	7	6

Morrison, Sion Chapel—			
Collection (less ex- penses)	0	11	8

Waintrôdau—			
Collection	1	0	0

MONMOUTHSHIRE—

Argoed—			
Collection	1	4	6
Contributions	3	10	0

Bassaleg, Bethesda—			
Collection	2	1	6
Contributions	1	9	0
Do., Sunday School	1	2	6

Penycae, Nabo—			
Collection	2	7	0
Contributions	2	0	0

		£ s. d.			£ s. d.			£ s. d.
Pisa—			SCOTLAND.			Montrose—		
Collection	2	8 10	Aberchirder—			Collection	3	7 9
Contributions	1	12 6	Collection	7	2 6	Contribution	1	0 0
Pontabergoed—			Contributions	0	10 6	Paigley—		
Collection	0	13 10	Aberdeen—			Collection	3	8 0
Contributions	0	15 0	Collection, John St....	9	15 0	Contributions	9	15 0
Tredegar, English Church—			Contributions	7	5 0	Do., Sunday School,		
Collection	1	13 0	Anstruther—			George Street, for		
Contributions	2	12 0	Collection	5	12 0	Schools	1	0 0
			Contributions	5	0 0	Perth—		
Pembrokeshire—			Do., for Native			Contributions, for Fe-		
Blaenyswain and Bethesda—			Preachers	9	15 0	male Education.....	2	0 0
Collections.....	1	9 1	Cupar—			Pitligo, New—		
Contributions	6	13 11	Collection	2	0 0	Contributions	0	6 6
Gersaism—			Contributions	8	19 10	St. Andrew's—		
Collection	0	9 0	Do., for Native			Collection	2	10 1
Contributions	3	2 0	Preachers	2	6 6	Contributions	1	8 6
			Dundee—			Do., for Native		
	11	14 9	Collection, Seagate ...	9	0 0	Preachers	1	17 0
Less expenses	0	0 6	Do., Meadowside ...	4	0 0	Stirling—		
	11	14 3	Do., St. John's Free			Collection, Spital St.	4	0 0
Cliffor and Ramoth—			Church	6	0 8	Do., St. John Street	2	16 6
Collection	2	7 2	Do., St. Andrew's			Contributions	1	0 6
Contributions	2	4 11	do.....	2	12 5	Tough—		
Croesgoch—			Do., Rev. Mr. Gil-			Contributions	4	1 0
Collection	1	3 8	ellan's.....	1	0 6			
Contributions	4	0 2	Contributions	24	10 0		296	18 1
			Dunfermline—			Less expenses	3	12 4
Middlemill—			Collection	5	16 6		293	5 9
Collection	1	0 9	Contributions	15	0 0			
Do., St. David's ...	0	7 10	Edinburgh—			IRELAND.		
Do., Tretio	0	2 6	Collections—			Dublin—		
Contributions	11	3 6	Albany St., Public			Contributions	2	2 1
	13	0 7	Meeting	4	0 0	Less expenses	0	0 3
Less expenses	0	7 0	Charlotte Street ...	25	0 0		2	1 10
	12	13 1	Elder Street	50	0 0	Newtownards—		
Newport—			Do., Juvenile.....	0	17 2	McKee, Rev. W.....	0	10 6
Collection	1	5 2	Waterloo Rooms ...	5	0 0	Waterford—		
Contributions	1	2 6	Contributions	33	13 5	Mr. Coombs	0	10 0
			Glasgow—					
RADNORSHIRE—			Oswald, Miss, Scots-			FOREIGN.		
Doleu—			town	2	0 0	BENGAL—		
Collection	1	9 3	Greenock—			Sewry, Beerbhoom	280	6 5
Contributions	0	12 6	Collection	1	11 6	CEYLON—		
Newbridge—			Contributions	4	0 0	Colombo	71	2 3
Collection	1	18 9	Huntley—			Kandy	31	14 9
Rhayader—			Collection, Free			NORTHERN INDIA—		
Collection	0	8 6	Church	5	16 0	Monghir	220	10 1
Contributions	0	1 7	Kemnay—			WEST INDIES—		
	4	10 7	Collection	0	15 0	Haiti, for Chapel	17	6 11
Less expenses	0	0 7	Kirkcaldy—					
	4	10 0	Collection	2	6 9	The following should have been		
			Contributions	2	2 0	inserted in the April Herald:—		
Leith—			Leith—			Brixton Hill, Salem		
Contributions	0	15 0	Contributions	0	15 0	Chapel.....	31	4 6
Longside—			Longside—					
Collection, &c.	5	5 0	Collection, &c.	5	5 0			

The Contributions for April are unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of the Society was held on Monday, April 26th, in Finsbury Chapel, which was well filled on the occasion. The chair was occupied by SOLOMON LEONARD, Esq., A.M., of Bristol.

The Rev. W. LAROM, of Sheffield, having opened the proceedings by prayer,

The CHAIRMAN said—It afforded him great pleasure to have an opportunity of speaking a word in behalf of the Baptist Home Missionary Society; not because it was Baptist (though he liked it none the worse for that), but because it was a missionary society, the object of which was to give a wider diffusion to the Gospel of Jesus Christ; and especially because it was a *home* missionary society, endeavouring to secure that diffusion amongst the populous but neglected districts of our own beloved country. He need not say that this was a field of Christian labour which had not by any means met with its proper share of attention and cultivation from the Christian church at large. Our Lord instructed his disciples to “begin at Jerusalem.” This circumstance had often been referred to as indicating a wonderful compassion on the part of the Saviour, enjoining the efficacy of His blood to be proclaimed first to the nation that had been employed in shedding it; but was that all He intended to convey? It was not only the dictate of compassion but the suggestion of unerring wisdom, teaching us where to begin and how to carry on attempts to evangelize the world; not commencing at the utmost limits of our commission and then working our way doubtfully homewards, but beginning at home, securing the ground as we went on, even to the utmost regions of the world: or at least working in both departments simultaneously; certainly not making our interest in the salvation of the heathen a plea or excuse for neglecting that of those around us in a state of ruin and perdition. He was glad to find that Christians were *evidently awakening to a sense of their*

duty in this matter. The increase of city missions and home and county missions was a proof of this; and the success attending many of these comparatively new-born efforts clearly showed what a promising and valuable field had long been lying almost entirely neglected. Whole districts were as ignorant of, and as unconcerned about, the Gospel, as heathen countries. Let the church be awakened to a sense of its high vocation; let each man lay himself out for the conversion of others; and the event would fully justify the prediction of the Saviour, that “He would draw all men unto Him.” No cause with which the Almighty Saviour was linked could fail, but it must issue in final triumph and full prosperity. But what a melancholy consideration it was that we should allow the opportunity of hastening that issue to escape from us, and be transmitted to those who should come after us. The time was short, and it was our bounden duty to be steadfast in the propagation of the Gospel amongst our own countrymen, to work in the cause with all our might, under the assured conviction that our labour would not be in vain in the Lord.

A summary of the report was then read by the Secretary, who also read the cash statement, in consequence of the absence of the Treasurer through severe domestic affliction. The report, which is now ready for circulation, and which contains several extracts from the communications of the missionaries in various districts, closes with the following statement respecting the management of the society:—

For several years past the Committee have earnestly wished their respected secretary to relinquish his pastoral engagements, and devote his time exclusively to the interests of the society. They have found from experience that travelling agents or deputations, however excellent as such, could not constitute the link they felt to be necessary between themselves and their agents

and auxiliaries. On two previous occasions, therefore, they unanimously requested their secretary to devote himself wholly to the requirements of the institution. But while he was willing to undertake the labour, and make the domestic and other sacrifices which were necessary, he was anxious, if possible, that the society should be spared the expense involved in such an arrangement, at any rate that it should not be incurred until other expedients had been exhausted. During the last three years, with the view of economizing the resources of the society as far as possible, no regular collecting agency has been employed. In many instances the churches have been left to make their own contributions; in others, in which deputations have been insisted on, they have been employed; and while the secretary has been obliged to be much more frequently from home than was compatible with due regard to his pastoral engagements, he has been quite unable to meet the exigences and satisfy the demands of many of the auxiliaries. At length it appeared indispensable to the efficient management of the affairs of the society, that some such measure as that previously contemplated should be adopted. For the third time, therefore, your Committee unanimously and cordially invited Mr. Davis to undertake the treble office of secretary, collecting agent, and fraternal visitor of the stations; convinced that his doing so would operate more or less beneficially on the interest of the institution through all its auxiliaries. Sympathizing thoroughly in the convictions of the Committee, though feeling as solicitous as ever not to incur any expense that could by a true economy be avoided, the secretary determined to give himself, at least for a time, exclusively to the work. Since his full engagement he has laid before your Committee much information which is likely to lead to important modifications and changes; and through various channels they have become apprised that his occasional ministrations have proved useful to many of the churches. Their attention has recently been drawn to the importance of discriminating, both in the body of the report and in the cash account, between those auxiliaries which are in working co-operation with them, and others which are simply affiliated bodies. The cash statement of *the present year* makes a distinction between them. The attention of your

Committee will again be specially directed to this and to a kindred subject; and it is probable that their relation to several of their auxiliaries will gradually become much more defined and beneficial to both parties than at present.

The times in which we are living clearly enough indicate the importance of healthful united action between the different sections of the same denomination, and, as far as practicable, between the several denominations; while if any rivalry be admitted, it should be without jealousy, and of the most generous and Christian character. Your Committee unfeignedly rejoice in the wide field which is occupied, and in the important results which through the Divine mercy, are being secured by kindred institutions whose resources and appliances are much more extensive than their own. They are thankful, too, that a very much larger amount of home evangelizing effort is put forth by the churches than could possibly be registered by any Society however comprehensive its organization. If the British churches are not doing all that they might for the scriptural enlightenment of the British people, they are doing more than desponding friends, or uncandid foes, are prepared to acknowledge. But while admitting this, it is not to be denied, and ought to be deeply felt, that there is sadly too much occasion for humiliation, self-reproach, and repentance; and for renewed self-consecration, effort, and prayer. Popery is steadily, earnestly, and systematically at work; and if the *point from which it started* only a few years ago be taken into the account, it has more comparative success than certain chapel building and other statistics, which overlook this consideration, would lead us to suppose. Semi-popery, that form of the great apostasy from which our population has most to fear, is at work, if with somewhat less of Jesuit-like system, with numerous and important advantages which Jesuits cannot command. Infidelity is at work; both that which is indigenous, and that which is of German or German-American origin; boldly speaking out in some, and stealthily insinuating itself into much larger, portions of our literature. It behoves us, therefore, to endeavour to lay our plans wisely, and carry them out with "a zeal according to knowledge," not waiting, however, for a perfect organization, or perfect men; but doing our utmost with the means and

agents at our command ; and in a spirit of suppliant and confiding dependence on Him with whom is the "residue of the Spirit," and who alone "can give the increase." The gospel, made known in a compassionate spirit by men who have been divinely taught it, and who have experienced its life-giving energy, is still "the power of God to salvation to every one that believeth." The true greatness of Britain depends under God on its wider diffusion amongst us, and on its more commanding influence. The eyes of many peoples, longing intensely, under the iron despotisms which for the moment keep them down, both for liberty and for religion, are turned towards us as examples, and that they may obtain our help. "The Lord have mercy upon us, and bless us, and cause his face to shine upon us ; that his way may be known upon earth, his saving health among all nations."

The Rev. E. GRIFFITHS (of Upwell) moved the first resolution :—

That the Report, an abstract of which has just been read, be printed and circulated under the direction of the Committee ; that gratitude is due, and is hereby expressed, to Almighty God, for the measure of success which has attended the operations of the Society during the past year ; and that while the great work of home evangelisation may be strongly enforced on recognised principles of Christian patriotism, it every day assumes increasing importance in consequence of the emigration of great numbers of our countrymen to our colonies and to other parts of the world.

[As time did not permit Mr. Griffiths to deliver the latter part of his intended address, the substance of the whole is given from his notes considerably abridged.]

Had I been permitted to choose the sentiments of my present speech, it would have been that the Home Missionary Society ought to be supported. There is a sense in which every Christian is a home missionary, and every Christian church a home missionary society ; and a wider sense in which a county association is a home missionary society. I would now call your attention to a society whose operations are much wider than any of these. To the efficient working of such a society as intimated in the report, it seems necessary to have the services of at least one competent person, who, while he acts as secretary to the society and collector of its funds, shall be a missionary to the churches to stir up their missionary zeal, and a missionary to

the missionaries to counsel and encourage them in their work. The report speaks of the efforts of tractarians by means of the National Schools. We know that their favourite doctrine, baptismal regeneration, is recognized in the catechism which is regularly taught in those schools. The generality of the children may not believe the unscriptural doctrines of the catechism, but by means of the schools in which it is taught they are precluded from receiving scriptural instruction. So that if the tendency of these schools is not superstitious, it is anti-religious. The belief is gaining ground that if fairly dealt with the people may safely be left to provide for their own comfort and education. But the question occurs, by what moral force are the people to obtain these things ? Without engaging to answer this inquiry, we may safely affirm that some time must elapse before they can be obtained, and still longer time before their beneficial results can be realized. Meanwhile this society proposes to go to the people as they are, and preach to them the gospel of Christ. We are encouraged by the fact that it is easier to induce adults to hear the gospel, than to attend to any regular course of secular instruction. And it is generally found that when the parents become interested in the gospel, they are anxious for both the secular and religious instruction of their children. A Baptist home missionary has peculiar advantages. He has no political system to defend. He may, for every good purpose, be a man of the people. He has no ecclesiastical organization to uphold, he has simply to proclaim the truth as it is in Jesus. There is no scriptural doctrine or precept on which he is bound to neutrality ; he may boldly declare "the whole counsel of God." However valuable other means may be for preventing the external manifestations of sin, it is only by the gospel that the heart can be changed. Other means may act against the outworks of sin and misery, but the gospel is mighty through God to the pulling down of strong holds, and bringing into captivity every thought to the obedience of Christ. To elevate a people without the gospel, would be nothing more than a temporal elevation. They must still be left without hope for eternity. Nothing but the gospel can fit them for "glory, honour, and immortality." And it is only by keeping the spiritual and eternal blessings of the gospel permanently in view, that even

its temporal advantages can be fully and effectually secured. Home missionary efforts are pre-eminently reproductive. Churches formerly assisted by this society (several instances I happen to know) now contribute with comparative liberality to both home and foreign missions. And from these churches men of God are raised up to preach the gospel both at home and abroad. The report states that some of the churches have been diminished by emigration. However painful it may be to the churches to be thus deprived of their members, it is pleasing to know that a *few* individuals of the many thousands who are leaving our shores are true Christians, who may become the living epistles of Christ in distant lands. Who can calculate the good that might be effected in those distant lands, if but half of those who leave our shores were only converted to God? Seeing then the tendency of home missionary efforts to promote both the temporal and spiritual well being of man in every part of the world, we have every encouragement to persevere, knowing that we are employing means which God has graciously engaged to bless. May the Society be encouraged to go forward, praying "God to be merciful to us and bless us, and cause his face to shine upon us, that his way may be known upon earth, his saving health among all nations."

The Rev. W. LANDELLS (of Birmingham) seconded the resolution. He said: the question—how to evangelize our country, is now occupying a large share of the attention of the church. The time has happily gone by when home was in danger of being overlooked, in consequence of the superior *clôt* connected with foreign operations. The infidel cannot now taunt the Christian with insincerity, in professing to care for the heathen abroad while he feels not for the more wretched heathen at home. Various institutions for the benefit of our country have sprung into existence, and various means have been wisely chosen and are now vigorously worked and extensively supported by the most active spirits of the age. The fact is gratifying as an indication that the church has become more alive to her first duty, and to the interests of a class who have a first claim upon her benevolent regard, and also as affording reason to hope that an increased interest, leading to more commensurate efforts, will be crowned with enlarged success. But

the gratification is not unmingled; the increased interest indicates the existence of evil; it has been awakened by deplorable facts which have forced themselves upon public observation—facts which show that the interest, great as it is, is not equal to the occasion, and that every argument by which it may be augmented, and the church stirred up to vigorous and persevering efforts should be diligently and incessantly plied. It is not unusual on these occasions to prove the necessity of such societies as this by quoting facts illustrative of popular ignorance. But it is not needful to appeal to the accident of popular ignorance, while there is the essential fact of human depravity. Man's derangement is not so much in his intellectual as in his moral nature; and it will avail little that his intellect be cultivated while his affections are unchanged. Even in this age of vaunted enlightenment and progress, when the world is to be regenerated by the diffusion of knowledge, much of the literature provided for the people is comparable only to moral poison. It is like pitch—you cannot touch it without being defiled. Nor do we forget that knowledge, which is good in itself, may be rendered by depravity the instrument of greater evil. Could you combine the intellect of a Newton with the passion of a Nero, the intellect would not subdue the passion, but the passion would press the intellect into its service; the result of the combination would not be a philosopher of such commanding force of character as the strong passions of the monarch would lead you to suppose, but an intelligent monster, in which the brute and the fiend were nearly equal. When I hear the talk which is now so common of the moral results which are likely to accrue from the diffusion of knowledge, I ask, Do facts justify the expectation? I think of Rousseau who was alike distinguished for his intellect and his vice;—of the profligate Mirabeau, who had the most commanding intellect, perhaps, which France in his day could produce;—Napoleon comes to my remembrance, the man of the greatest mental capacity, not only in France but in Europe, but who was, withal, "a boundless liar," a thief, an assassin, a slanderer, "a scamp Jupiter," as he was well called, who trod upon the neck and waded through the blood of thousands, that he might obtain the object of his ambition;—the name of Byron presents itself; Byron, who rose

at one bound to the very pinnacle of fame, who was familiar with nature in her wildest and her softest moods, but who, with all his genius and all his fame, was, ere he reached life's meridian, a worn-out debauchee, weary of living, and yet unfit to die. When I think of these things I see the utter inadequacy of knowledge to regenerate the character and remedy the evils of society; and I see that we perform a gratuitous task when we attempt to prove the necessity of home missions by appealing to popular ignorance; for, however far man may have advanced in knowledge, though his intellect matched that of an angel, there is still need for the application of a more efficient remedy. Neither is it necessary to adduce particular instances as illustrations of the depravity and wretchedness of many of our countrymen. It may with propriety be assumed that there are facts sufficient for our purpose with which you are all acquainted. I communicate no intelligence when I say that only a small proportion of the inhabitants of this land profess to have become partakers of a new, a spiritual, and a higher life; and when you reflect that, while destitute of that life they are passing on to a dark and dismal futurity, is not the thought sufficient to make your hearts throb with the strongest emotions, and to excite in you the deepest sympathy? You cannot be ignorant of what is again and again being brought to light—the existence of thousands in your own city, and of proportionate numbers in every large town in the country, who are as low in the social scale, as far removed from the ameliorating influences of the gospel, as brutal, as savage, as wretched as the most degraded heathen tribes. It is, alas! a too palpable fact that, long as the gospel has been proclaimed in the land, that, studded as our towns are with sanctuaries, the mass of wickedness remains as compact and unbroken as ever. From some cause or other, the measures which the church employs exert but little influence on those by whom their influence is most needed. In the very neighbourhood of the sanctuary there are thousands who never cross its threshold, and to whom the gospel is never proclaimed. They crowd to your fields, they throng to your public-house, they lounge about their homes in idleness, or are engaged in some employment having nothing congenial, but directly at variance with the sacred cha-

acter of the day. Nor is the condition of these parties in relation to Christianity merely a negative one; that of many of them, at least, is one of direct antagonism. Religion is so associated in their minds, that the slightest allusion to it excites their intense hostility; its badges, its professors, but especially its ministers, are the objects of ridicule and scorn. To sneer at it is manly; to seek its destruction is to prove yourself a benefactor of, and to merit the gratitude of, mankind; to profess it is an indication of weakness or of fraud; to be completely devoted to its promotion is to practise an organised and systematic deception for the furtherance of some sinister end. That this is no exaggerated description of the condition of the working classes, especially in our manufacturing towns, you are very well aware. And does not the fact present the loudest argument in favour of such societies as this? To rest satisfied with such a state of things is an impossibility to a Christian man: and it is only in the measures which home missions contemplate or admit of that you can find an efficient remedy. We plead not for the preaching of "another gospel," nor for the application of any novel remedy; we have already expressed our belief in the inutility of mere knowledge; nor have we any greater faith in the advocacy of virtue. It is essentially defective, because it confines its care to the present; it overlooks futurity, and makes no provision for its enjoyment; and even in the accomplishment of its own object it is a failure. Popular sceptical philosophy is equally useless, were it only for its unintelligibility. Take a man of ordinary intelligence, a man more intelligent than many who understand the gospel sufficiently to be sanctified by it and to have derived from it a good hope of future glory, and try to find, in the writings of Carlyle, Emerson, Parker, Morell, and others, an answer to the question, "What must I do to be saved?" and you may, by the uncouthness of your phraseology, so excite his wonder as to divert his mind a little from his own sorrows, but you can give him no reply which can soothe his difficulties or dispel his fears. A system which is too profound for the great mass of mankind, is one by which man, as man, cannot profit, and is not to be compared to that gospel which is adapted by its simplicity to the comprehension of the child, and commended

by its profundity to the investigation of the sage. But while we have full confidence in the gospel, as the instrument of the world's regeneration, there may be other methods of bringing it into contact with the popular mind; without changing the remedy, we may adopt new means for promoting its application. Our church and chapel services, as ordinarily conducted, are useless, if the parties will not attend them; nor is the preaching there always best adapted to the peculiar modes of thought of our working men. If they will not come to hear the gospel, we must convey it to them; and we must present it in a manner most likely to overcome their prejudices, to arrest their attention, and secure their belief. Let the gospel be presented thus, and we fear not for the results, whether brought into contact with the brutally profligate or the intellectually sceptical. I am glad to say that your committee are fully alive to the importance of such efforts, and would gladly employ them to a much greater extent than their means will allow. They wisely resolve not to wait for a perfect organization, but to do what they can with the means they have in their power, in a spirit of humble, suppliant, confiding dependence on God, with whom is the residue of the Spirit, and who alone can give the increase. Still, I can perceive in the expressions at the close of the report a tone of just complaint, or of sincere regret, that you do not supply them with the means of instituting a more perfect organization, and procuring men adapted for another kind of labour than that in which agents are usually engaged; a labour more loudly called for by the wants of the time, and for which little provision is made by any denomination of Christians, but which is likely to be productive of the most gratifying results. I, for one, do not believe in your inability; there may be exceptions, but, as a general rule, I solemnly deny it; and if more be not done by you than has been done hitherto, I shall not attribute it to your want of ability, but to your want of willingness. I pray that God in His mercy may save us from the sin of shrinking from the post of duty, when the voice of perishing thousands around us calls upon us to bestir ourselves—when the efforts of the adversaries of the cross, the infidelity which is seeking insidiously to undermine the citadel of our faith, and the Popery which

is stretching forth its arms on all sides, summon us "to the help of the Lord, to the help of the Lord, against the mighty."

The resolution was put and carried unanimously.

The Rev. C. STOVEL moved the second resolution:—

That, notwithstanding the efforts made by this and kindred institutions to evangelise the people, there remains an afflictive amount of ignorance, indifference, and practical as well as speculative infidelity, to be overcome; and that as means, sagaciously adjusted to the corrupted susceptibilities of human nature, are being vigorously employed by the advocates of various anti-Christian errors, which tend to the eternal undoing of our countrymen; it is highly important that the agents of the society should be well qualified for their work, both by their general intelligence and as men of God, and that they may be greatly assisted in their operations by liberal supplies of tracts and other publications distinguished by wise and benevolent adaptation to the characteristic requirements of the times.

He could have wished that the proceedings had closed, as far as speaking was concerned, with the admirable address of the last speaker, and the remainder of the service been consecrated to devotional exercises. Very true it was, that even where the highest and richest fruits of intellect had been acquired, the heart was in as much need of the sanctifying influences of Divine mercy as it was before. The observations made in the preceding address respecting the popular literature of the day were worthy of the most profound consideration. The evil was not confined to books adapted to the lower orders, but extended to works of a more cultivated character. An illustration of this remark might be found in Carlyle's "Memoirs of Stirling," in which he seems to have embodied in himself a practical development of his own Mephistopheles. But there was not so much danger from vulgar hostility or refined scepticism as from the religious operations of the churches themselves. He could not take his New Testament in his hand, and walk through the region of his acquaintance, and say, "Here is a living embodiment of the great truths which are written there." Still, in reviewing some of the operations of the society, there was ground for encouragement. One of the chief difficulties against which all such labours as those connected with this society had to contend, was the well-organised system of Catholicism and semi-Catholicism that so extensively

prevailed throughout the country, and it needed all their efforts to counteract the workings of that system. Especially were their labours required, as Mr. Griffiths had shown, among working men, more particularly those in manufacturing towns, where semi-politics, infidelity, and sentimentalism, were presented in such awful shapes—where one was compelled to hear coarse blasphemies uttered at the corners of the streets, even on the sabbath-day. What was needed was some well-sustained effort to bring together all the collective thoughts which many of these working men entertained in reference to religion, and to meet them by sound and scriptural arguments. An earnest, hearty, fervent ministry was needed, adapted especially for the rural population of the country. It was not theory against theory which they should endeavour so much to set up; it was not so much the amount of knowledge possessed by individuals, as the formation of personal habits adapted to personal intercourse, which must constitute the basis of all their advance in the work of God. We were apt to forget in our demonstrations of doctrine, that homage which was due to those personal ministrations by which mercy was handed out to man. Let it be remembered that God was doing that which was already anticipating many of our movements, and which would either second our right endeavours, or shake the whole structure of our communions as with the force of an earthquake, and crumble all the fabrics of our associations in the dust. There was now in this country a tendency to a sweet, and spiritual, and vitalising religion which no power could repel. As in the days of our Lord it was said, "Where is the kingdom of heaven?" and Jesus said, "It is rising in the midst of you;" so even now, while we were trying to press our little schemes, God was showing, in the streaks that were seen upon the cloudy horizon, indications of the morning. Let it, then, come and fill the whole horizon of our conception, and bring the day of triumph to our blessed Lord.

The Hon. and Rev. BAPTIST NOEL, in seconding the resolution, said: The various speakers had spoken with much force upon the adaptation of the gospel to the various classes of society. One had dwelt upon the tendency of the gospel to elevate and give force to the working classes; another insisted on the way in which it was calculated to save,

and aggrandize, and bless them for time and for eternity. But they did not seek it unless it was addressed pointedly to their minds; they were very much disposed to overlook it, because, with all these high tendencies, it had, at the same time, an aspect which to our fallen nature was very repulsive. It humbled, and demanded the entire subjugation of the will; it insisted that a restraint should be put upon the passions; it led men into communion with God, which naturally they did not like; and therefore it must be patiently and powerfully addressed to them. The churches of Christ had a commission to present that appeal to man; and unless they fulfilled their mission the masses of men remained unblessed, because uninstructed in the gospel. Never was that work wanted more than in our own day; and the churches of Christ in this country had that commission directly given them by our Lord. Many churches of the establishment, with able and zealous pastors and willing and earnest people, were doing their part in the work; and so were the numerous churches within the Wesleyan and Independent communities; but amongst these he conceived that the society whose claims were then advocated had the advantage. The churches within the establishment had numbers on their side, and the *prestige* of long position; they had education, and talent, and piety among them, and might accomplish, and he believed were accomplishing, a great work for God. The Wesleyan churches, whose mission it was to preach to the masses of our countrymen, in addition to having the gospel, which the evangelical churches of the establishment also possessed, had the advantage of being freed from the trammels of government, and were not exposed to that prejudice and dislike which were often attached to efforts sustained and ruled by the state. The Independent churches were, he thought, still happier in their efforts, because they possessed the gospel to preach to their fellow countrymen, as the Establishment and the Wesleyans had; like the Wesleyans, also, they were free from the trammels of an establishment, and, better than that, they had that church order and discipline which was calculated to strengthen their hands and materially aid them in their work. The Baptists, coming last, had an advantage in addition to those which the Independents possessed, inasmuch, if he mistook not, they cor-

rectly appreciated and rightly administered Christ's ordinance of baptism, which, rescuing men from all the inconveniences and mischiefs which in some a superstitious and in others a latitudinarian interpretation of that ordinance had led to, did appeal, when once their attention could be gained, to the reason as well as to the conscience of mankind. At the same time, while there were these advantages, there were also obstacles in the way of these baptist churches endeavouring to subjugate society to Christ. While they were endeavouring to communicate the gospel to their countrymen, they were met with stern prejudices, with deep-rooted enmity, sometimes with passion, and not unfrequently with direct opposition and persecution. These disadvantages they might, and he believed would, meet and successfully triumph over, because, however great was the loss to poor men of the gifts which parochial charities afforded, and however trying the withdrawal even of that employment which was necessary to enable them to support their families, yet it was possible for men to conduct themselves with so much prudence and thrifty wisdom as to raise themselves above the necessity of parochial charities; and it was possible for men from whom employment might be withdrawn, under the blessed influence of true religion, to become such excellent neighbours, such good workmen, and persons so thoroughly and universally estimable, that self-interest might prompt men to give them a better employment than that which they had lost; and he believed it was found eventually that those who were faithful to conscience and faithful to their Lord, outlived those difficulties, and completely chased them away. It was obvious that there were many districts in our land which no efforts could reach except by means of an organized body such as the Baptist Home Missionary Society. Churches did not originate themselves—they must be planted by some evangelist or other, and all true evangelists were planted by Christ. But such men must be maintained. How could men go to villages and towns where the gospel was not preached at all, or preached inadequately, unless their brethren sustained them? and this could not be efficiently done except by means of a systematic agency, without which those openings *which the providence of God presented to us could not be adequately seized.*

There was another thing which the society ought to do even more systematically than it had ever done. The ministers of the various churches should successively visit the small towns and villages where the work had been commenced, so as to encourage the labourers in their toil, that the people might see that their pastor or evangelist did not stand alone, but that there were many others who thought and felt with him. Such a systematic visitation, he thought, the society might well afford. Still more needful, however, was it to bear in mind the wants of those intelligent, moral, but irreligious artisans who never entered into a place of worship—thoughtful, reading men, willing to discuss, and able to reason. Let them be visited by such a brother as he who first addressed the meeting, and who, while he sketched the character of the work, so fully proved how well he was adapted for it. Let a number of Christian brethren be employed by the society for that express purpose, to address the workmen in public rooms and halls, to reason with them, to listen to their objections, and candidly weigh them, and answer them. Let them only go in charity, and faith, and patience, and without irritation argue with these men, and he believed that many of them would be won to the Gospel of Christ. He believed that a great impression might be made on the masses of men—those immortal myriads who were hastening on to eternity—for whose welfare no efforts should be spared. They were but a small body; but let them bless God that there were others with similar feelings and principles who were helping them in the work, and that all their labours combined would produce, notwithstanding the obstacles in their way, a progressive influence on society which would leave this country better than they found it.

The resolution was then put and unanimously passed.

Mr. SAUNDERS moved the third resolution:—

That the thanks of this meeting be presented to the Treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq., be the Treasurer; that the Rev. S. J. Davis be the Secretary; and that the following gentlemen be the Committee for the year ensuing. (The names of the Committee were then read.)

Mr. BARKER seconded the resolution, which was passed unanimously

THE

BAPTIST MAGAZINE.

JULY, 1852.

MEMOIR OF THE LATE REV. THOMAS CRAMP,

OF ST. PETER'S, ISLE OF THANET.

HAVING received a copy of a small publication by our highly esteemed brother, the Rev. J. M. Cramp, D.D., President of Acadia College, Nova Scotia, containing a biographical sketch of his late venerable father, it affords us great pleasure to present our readers with an abridgment of it.

"My father," says Dr. Cramp, "was a native of St. Peter's, Isle of Thanet, in which place he spent his whole life, and laboured there in the gospel during the long space of sixty-four years. He was born March 25, 1770. He died Nov. 17, 1851.

"At the time of his birth his parents were members of the church of England. Martin Cramp, his father, was a strong-minded, well-informed man, accustomed to independent thinking. For nearly forty years he filled the post of village schoolmaster, with great credit and success.

"My father was the subject of serious impressions in his early youth. He felt deep reverence for sacred things

and was very desirous of gaining religious instruction. There was a yearning after spiritual life which was not produced by the teachings of the parish minister, whose dry moral essays, though listened to with utmost attention, were entirely incomprehensible, because they were destitute of heart. Most earnestly did the youthful hearer long to understand religion, and with great desire did he look forward to the seasons of Christmas and Easter, because in the sermons then delivered there was something about Christ:—*that* was intelligible.

"At length the time of enlightenment arrived. Within half a mile of the village, at Shallows, a secluded hamlet, a small baptist church met for worship. It had existed from the time of King William III. Jonathan Purchis was the pastor. He was a very grave, solid preacher—plain, yet powerful—rich in doctrine—and a man of holy life. He preached and prayed, and watched and tended the little flock, in

the spirit of the 'good Shepherd.' He was universally esteemed and respected.

"In the autumn of 1785 my father was induced by a relative to attend the meeting at Shallows one Lord's day afternoon. That was the turning point of his life. He heard then as he had never heard before. It was the gospel—it was something that he could understand. He was astonished and delighted. From that time he became a regular attendant, and soon acquired extensive knowledge of the system of Christianity; but as yet it was *only* knowledge. About a year afterwards Mr. Purchis preached a rousing, alarming discourse from 1 Pet. iv. 5:—'The end of all things is at hand.' It occasioned deep anxiety, which was increased the following Lord's day, when the text was Heb. xii. 4:—'Striving against sin.' From that time the beginning of a new life might be dated. 'All was *systematically* new before,' as my father observed many years after, when furnishing the account to the writer—'but then it began to be *experimentally* new.' After a period of considerable distress of mind, the word of the Lord brought relief. The Saviour's invitations and promises—'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' and 'Him that cometh to me I will in no wise cast out,' remembered and believed, were as healing balm to the heart. Peace and joy were experienced. Christian life was developed.

"A public profession of repentance and faith followed. The young convert's hesitation and diffidence were overcome by a sermon preached by Mr. Purchis from Gen. xxiv. 31:—'Come in, thou blessed of the Lord; wherefore standest thou without?' He was baptized in March, 1787.

"The church soon recognised in him an aptness to teach, and encouraged him to engage in ministerial labour.

He began to preach the gospel in the autumn of 1787. His occasional efforts proving acceptable, a room was hired in St. Peter's, and there he preached every Lord's day morning and evening, worshipping with the church at Shallows in the afternoon. Mr. Purchis preached in like manner at Margate. The room first engaged was found too small, and a large one was procured, in which my father preached till the year 1797, when he obtained the use of a meeting-house which had been built by the Wesleyan Methodists, and opened for worship by John Wesley, a few years before, but was no longer needed, the congregation having dwindled away.

"In the spring of the year 1800 'good Mr. Purchis' died. A division of the church into two separate and independent bodies was now judged advisable. The church at Margate chose for their pastor the late Rev. George Atkinson, who laboured there till his death in 1825. My father became pastor of the church at St. Peter's. His ordination took place July 1, 1800. The meeting-house at Shallows remained the common property of both churches, and was used by them for many years on baptismal occasions, till each was provided with a baptistery of its own. It is now unoccupied.

"The life of a country pastor seldom furnishes copious materials for the biographer. It is mostly an unvaried round of duties and services, which, though associated with the highest interests of those entrusted to his care, are not generally distinguished by events sufficiently important to command the publicity of human records. But the 'record is on high,' and the annals of conversion and piety will survive all other history. It is only necessary in this instance to state that for twenty-seven years my father bore the burden alone. He preached three times every Lord's day, and once, some-

times twice in the week, besides attending prayer-meetings and discharging pastoral duties. In addition, the management of his farm occupied no small portion of his time and attention, his ministerial labours being entirely gratuitous.

"In 1827, after the death of my only surviving brother, I was associated with him in the ministry. That connection continued nearly fifteen years. Previously, in 1814, the place of worship had been enlarged by the addition of a gallery, erected at the expense of the congregation. In the spring of 1834 a further enlargement was found necessary, the greater part of the old building was pulled down, and the present commodious meeting-house was raised on the same site. The new place was opened for worship on the twenty-first of August in the above mentioned year. It is now the property of the church. The former building, with a burial-ground attached, had been purchased by my father for the sum of one hundred guineas, and the premises were presented by him to the church, being conveyed to trustees at the time of the enlargement.

"Having completed the fiftieth year of his ministry, jubilee services were celebrated, November 16, 1837, which attracted a large attendance of his friends from different parts of the country. It was truly a gladsome day. In the morning, after a meeting for special prayer and praise, my father preached from Acts xx. 32—35. The sermon was one of his happiest efforts. The exposition of the text was clear and full; historical reminiscences were interwoven in the discourse, with much tact and pathos; and in adopting the language of the apostle, in reference to himself and his labours, the preacher took great pains to show that he did it, not in a spirit of vain-glorious boasting, but under a deep sense of gratitude to

God, through whose goodness he had been enabled to preach the gospel without charge, as he intended to do till the day of his death. In the conclusion, adverting to the Apostle Paul's language on another occasion, 'Having, therefore, obtained help of God, I continue unto this day;' he expressed in a very feeling manner his humbling conviction of the short-comings and sins of the past fifty years, and rejoiced in bearing testimony to the grace and faithfulness by which he had been sustained, amidst great weakness, and many disadvantages, 'counteractions, griefs, and discouragements.' He referred also, with peculiar satisfaction to the religious improvement which had taken place in the district. He believed that there were then ten times as many Christians in the Isle of Thanet as there were when he commenced his public career.

"At a public meeting held in the evening an address was presented to him, on behalf of the church and congregation, accompanied by a present of books, consisting of the Condensed Commentary, the Works of Andrew Fuller, in five volumes, and the Memoir of Dr. Carey.

"It pleased God to permit my father to continue in the holy service fourteen years after the jubilee celebration. He retained the pastorate during the first half of that period. In 1844 he resigned the office, and was succeeded by the Rev. James Smeed, still, however, preaching occasionally. On Mr. Smeed's resignation, in 1850, he was called to occupy the pulpit more frequently, and it was generally observed that the freshness and vigour of his last ministrations indicated a high degree of spiritual mindedness. Meanwhile bodily infirmities were increasing, and his deafness precluded, in great measure, the enjoyment of social intercourse; but 'the inward man was renewed day by day,' as the hold on earthly things was

loosened heavenly realities were regarded with stronger desire, and the importance of preparation for the approaching change became the habitual theme of contemplation.

"'Your dear father,' writes one of the members of the church, with reference to the last few months of his life, was increasingly concerned for the glory of God. Frequently did he talk on the subject of glorifying God, and lament that he had done it so little, and that so little concern was manifested respecting it by professors of religion. He said to me some three or four months before his decease, 'I have no desire to live but for the glory of God, and I don't see how I can glorify him much now; but if by living I could in any degree promote his glory, I am willing to live.'"

"His humility was strikingly apparent. Not long before he was taken ill, he said to me, 'I don't expect, nor do I wish it to be said to me, Well done, good and faithful servant. If the Lord will condescend to say, You have been an unprofitable servant, but I have forgiven you—that will be enough for me!'"

"In his last letter, dated October 29, after expressing his satisfaction with my position and prospects in Nova Scotia, and his prayer for me, 'that humility may be increased and faith strengthened,' he referred to the indisposition under which he was labouring, and added, 'The Lord knows what he is about to do with me: may I leave it with him!' His great weakness compelled him to close abruptly, so that the letter came to me without the usual signature, exciting the melancholy apprehension that our correspondence had ceased. The fear was realized. In less than three weeks from the date above mentioned he finished his course.

"His anxiety for the settlement of a *suitable pastor* over the church at St.

Peter's had been pleasingly terminated just before his final sickness. The Rev. D. Pledge had accepted the cordial invitation of the church, and a public meeting was held on the 16th of October for devotional and other exercises in connexion with his entrance on the duties of his office. On that occasion their first pastor appeared among his people for the last time. His address to them was remarkably distinguished by unction and power. Having testified his entire satisfaction with the new arrangement, he poured forth his soul in ardent expressions of affectionate concern for the future welfare of the church, tendered fatherly counsel to the pastor and the flock, and solemnly commended them 'to God and to the word of his grace.' So closed his public labours.

"It may be stated here that when my father began to preach the gospel, there was but one baptist church in the Isle of Thanet: there are now seven. At the time of its formation the church of St. Peter's consisted of twenty-four members. Of the entire number added since that period upwards of seventy still remain in fellowship, a portion of the church having withdrawn a few years ago, and formed a separate community at Broadstairs. Very many have entered into rest.

"My father's last illness commenced in the month of October, and continued about four weeks. There was much bodily distress; but 'the Lord stood by him and strengthened him,' so that the sick chamber was truly a hallowed place.

"From one of the members of the church, whose letter to me has been already quoted, and who watched at his bedside, as well as from the Rev. D. Pledge, I have received many interesting particulars. 'It was my privilege,' the former observes, 'to be with him the four last nights, and the greater part of the four last days of his mortal ex-

istence ; and a privilege it was, because I had the opportunity of witnessing what the religion of the bible can do in sustaining and comforting those who are under its influence in the prospect of death and eternity ; and most certainly the truths which he had so long loved and preached were the consolation of his mind in his last days.'

"His end was emphatically peace. He struggled not ; he groaned not ; he sighed not ; it was a perfect sleep. He died at twenty minutes to eight o'clock on Monday evening, the 17th inst. (Nov.), which was the hour of prayer at the chapel ; so that he might be said to be borne to heaven by the prayers of his people.'

"He possessed a vigorous and discriminating mind, and was distinguished by strong common sense, largely developed. His ideas were generally clear, lucidly expressed, and [marshalled in due order. In keen discernment of motives and aims he peculiarly ex-

called. If in my younger days I was tempted to think him needlessly suspicious and harsh in his judgments, time and experience altered my views, and I learned to admire his sagacity. A shrewd observer of men and events, and more accustomed to reflection than reading, he viewed all things in their practical aspects, and was ever ready with some wise maxim or just conclusion, adapted to instruct, admonish, or advise, as the case required.

"Had his mental powers been subjected to the culture and training of a liberal education, he would have acquired a high standing among his contemporaries. There was abundance of valuable ore, but it had not been wrought. Fully sensible, however, of the blessings of enlightened instruction, he gave his children the advantages which it had not fallen to his own lot to enjoy, and he beheld with great satisfaction the progress of modern society in knowledge and general improvement."

SCENES FROM THE PUBLIC LIFE OF JESUS OF NAZARETH.

BY THE REV. W. WALTERS.

NO. IV. JESUS ELECTING HIS APOSTLES.

AFTER our Lord had been engaged in his public work about eighteen months, he determined to select from the general body of his followers a number of men who should henceforth be with him on terms of closer intimacy than the rest. He was at the time in the neighbourhood of Galilee. Mark his preparation for this choice ! "And it came to pass on those days, that he went out into a mountain to pray, and continued all night in prayer to God." That night there was no other such scene. It excited no human interest, yet angels gazed on it with profound wonder. The

God-man retires from public duties and social intercourse to commune with his Father. Before him the sea of Galilee spreads its waters. Above are the blue heavens. Solemn stillness reigns around ; and save that the dews are heavy and the night-air is cold and keen, the place, the time, the occasion, all invite to prayer. He kneels on the sod ; and with clasped hands and upraised eye directs his thoughts to the throne. But for whom does he pray ? For himself and for the men he was about to choose. The next day's work would be the antecedent of great and permanent results.

Was it not important that the proper men should be set apart, that all necessary qualifications should be given them, that the divine favour should be bestowed, and that their great engagement should prove successful? This was not the only time he thus prepared himself for his work. Did he not inwardly pray at the tomb of Lazarus, and did he not say, "Father, I thank thee that thou hast heard me?" In Gethsemane "he was withdrawn from them about a stone's cast and kneeled down and prayed;" and in answer to his prayer an angel appeared strengthening him. Why should Jesus pray? Was he not the Father's equal? Did not all the fulness of the Godhead dwell in him? Was he not truly divine? Yes. And therefore as to his *nature* he had no superior; there was none to whom he *could* pray. As to *office* however he was inferior and dependent. The subordinate position in which for our sakes he had placed himself reckoned among its other duties that of prayer. It was as *Mediator* and not as *God* that Jesus prayed. Let us learn from our Master the best method of preparing for duty. How many mistakes might have been avoided, how many dangers escaped, how many engagements honourably and successfully discharged, had we oftener and more fervently prayed!

With the return of day our Lord ended his devotions and proceeded to his work. The number of men he selected was twelve. The restriction has given rise to a number of speculations. He alluded probably to the twelve patriarchs who were the representatives of the twelve tribes of Israel. As Israel was typical of the Christian church, and the founders of Israel were the twelve patriarchs; so twelve apostles were to establish the church of Christ. The words of Jesus recorded in Matt. xix. 28, favour this view.

Hitherto these men in common with

the others had been only disciples—learners. Henceforth they were to be apostles—messengers. For some time they had followed their Master, had heard his discourses and seen his works. Now they were to receive fuller and clearer teaching, were to be endued with new and marvellous gifts, and were to go forth by two and two proclaiming the merciful reign of God in Christ over a guilty world. *We shall briefly sketch the men, specify the powers with which they were endued, and state the duties they were to discharge.* For a list of their names see Matt. x. 2—4.

PETER, whose name first occurs, was a fisherman, and was introduced to Jesus by his brother Andrew. Probably like his brother he was a disciple of John the Baptist. He was one of the three whom Olshausen calls, "the flower of the twelve." One sad sin, a complicated and grievous one, darkens his career. He denied his Master, denied him repeatedly, denied him with curses and oaths, and denied him at a time when his avowal of attachment ought to have been most frank, ready, and full. But who that reads can first cast a stone at him? He bitterly repented; and was abundantly and graciously forgiven. After our Lord's ascension he was one of the foremost and bravest of his followers. There was not so much bluster and boast as heretofore; but there was more calm decision and earnest purpose. Once we discover somewhat of his former fickleness; and we find Paul withstanding him openly to the face. His was the honour of declaring the gospel first of all to the Gentiles. He wrote the two epistles that bear his name, and suffered martyrdom according to the prediction of his Lord.

ANDREW was the brother of Peter; and like him was allowed to pursue his calling for some time after his first interview with Jesus. Little is recorded of his history. We scarcely see his

character. The only feature exhibited is one of exquisite beauty. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah. And he brought him to Jesus."

"First seek thy Saviour out, and dwell
Beneath the shadow of his roof,
Till thou have scann'd his features well,
And known him for the Christ by proof;
Then, potent with the spell of heaven,
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, see his Saviour plain."—KEESLER.

JAMES and JOHN were also brothers, sons of Zebedee. They too were fishermen. Certain incidental notices however lead us to conclude that their family was raised somewhat above humble life. Their father had hired men in his employ, their mother was able to contribute towards the Saviour's support, and they were acquainted with persons of station and influence at Jerusalem. Like the other disciples they had very erroneous views of Messiah's kingdom. Anticipating a temporal one, their ambition prompted them on one occasion to request some of its highest posts. Their ardour induced others to call them "Sons of thunder." An unlovely element in their character developed itself when they desired to call down fire to consume the Samaritans who had refused their hospitalities to Jesus. It was James's privilege to lead the van of apostolic martyrdom. What a marvellous change divine grace wrought in the heart of John! Naturally selfish, ambitious, revengeful; he became benevolent, meek, loving. So much of his Master's spirit did he imbibe that at length he made him his chief confidant and friend. On the bosom of this "beloved disciple" he leaned at the Last Supper; and to his guardian care he commended before his death his sorrowing mother. After the ascension of Christ, John tarried for some years at Jerusalem, he then removed to Ephesus.

While labouring there he was banished to Patmos, a small rocky island in the Ægean sea; where he was favoured with the sublime visions of the Apocalypse. Recalled from exile he returned to Ephesus, and continued a pastor of the church there till his death at an advanced age. In addition to the Apocalypse he wrote the gospel and the three epistles that bear his name.

PHILIP was a fellow townsman of Andrew and Peter. Nothing is said of his mode of life before his attachment to Christ. The notices of his after career, though few, serve to teach us his character. He was doubting and timid; slow to believe and fearful to act. How Jesus tries his faith! "When Jesus then lifted up his eyes and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him, for he himself knew what he would do." John vi. 5, 6. How he consults Andrew when certain Greeks wish to see Jesus; not daring to introduce them himself! What scepticism lurks beneath the request, "Lord, shew us the Father and it sufficeth us!" It is not difficult to perceive how important in every way it was for such a mind to be classed among the twelve!

BARTHOLOMEW is conjectured to have been the same person as Nathanael. The conjecture arises from the fact "that in the three first gospels Philip and Bartholomew are constantly named together, while Nathanael is nowhere mentioned: on the contrary, in the fourth gospel the names of Philip and Nathanael are similarly combined, but nothing is said of Bartholomew." It would seem that he was a devout man prior to his reception of the Messiah, and probably was one of those who looked for redemption in Israel. He was not free from prejudice, however, for when Philip informed him that they had seen the Messiah, and that Jesus of

Nazareth was he, he asked with a sneer, "Can there any good thing come out of Nazareth?" How it supports the Messiah's claims to find one with such prejudices against him, receiving him after examination as the Redeemer who was to come!

MATTHEW prior to his call was a collector of Roman taxes, either at Capernaum or in its immediate neighbourhood. Though his occupation was lucrative, yet he immediately abandoned it to follow the Lord. There is much in him to admire and copy. While Mark and Luke make no reference to his vocation, he calls himself "Matthew the publican." The others would not degrade their brother, or pain him by alluding to a post so disreputable; but his humility and his desire to glorify the grace which had saved him, constrain him to give it prominence. He made a feast too, immediately after his conversion, and invited his former associates to meet his new Master. Thus was he intent on doing good, and on doing good to those with whom he had done evil, and who were within his acquaintanceship. These were genuine proofs that he had received the spirit of Christ.

THOMAS was the counterpart of Philip. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And thus for a whole week he gave himself up to sullen mistrust. Out of this darkness, like many a doubter since, he emerged to clearer regions; and in the strength of a faith that convinced him without applying the tests of which he had spoken (for as Bishop Hall in his quaint way says, "I do not hear, that when it came to the issue, Thomas employed his hands in this trial,") he exclaimed, "My Lord, and my God." A sect of *Christians in India* at this day claim

him as their founder; and therefore call themselves Thomas Christians.

JAMES the son of Alphaeus, sometimes called, either as being younger or shorter in stature than James the son of Zebedee, James the Less, we are inclined to regard as identical with "James, the Lord's brother." Their identity or otherwise is a difficult question, and will always be a disputed one. He seems to have spent a great part of his life at Jerusalem; perhaps the whole. It is evident from the references made to him in the *Acts* of the Apostles, and in the *Epistle* to the Galatians, that he possessed considerable influence and was held in high esteem. He wrote the epistle which is ascribed to him, and judging from its character and style, as well as from his deliverance on the questions sent to Jerusalem from Antioch, he must have possessed a clear and vigorous intellect—sound theological knowledge, and fearless honesty.

LEBBEUS, called also Thaddeus, and Judas or Jude, was brother of James the Less. He is the author of the short epistle to which his name is attached; an epistle full of faithful warning and terrible rebuke.

SIMON THE CANAANITE is also styled Simon Zelotes, both epithets pointing to the Zealot sect to which he belonged prior to his Christian discipleship. Of this apostle we know less than of any other.

We now come to one for whom it would have been good had he not been born; whose history teaches us that the best society on earth is imperfect—that great gifts and superior privileges may be enjoyed in the absence of all grace—that there is a way which leads from the gates of heaven to the abyss of hell, and that the best of us has daily need to inquire, "Lord, is it I?" JUDAS ISCARIOT who betrayed him. We read nothing of him till he was called to be

an apostle. Everything we read of him afterwards impresses us with the conviction that he was a bad man. He was treasurer to the apostles and their Master, and stole what was entrusted to him. Covetousness, ambition, and general dissatisfaction with our Lord's conduct, no doubt, induced him to betray him into the hands of his enemies. The whole history of that treacherous deed confirms his baseness. When he found that Christ did not, as peradventure he expected he would, deliver himself and destroy his enemies, then the spiritual meaning of the prophecies concerning the Messiah burst upon his mind; he saw that he had procured his death—he was filled with remorse and anguish that could not be endured—he hastened to undo the mischief he had wrought; but it was too late. Maddened by the reply of the priests, his punishment, like Cain's, became heavier than he could bear; life itself grew an intolerable burden; he took it away by his own hands, and went to his own place. And now his name will descend to latest ages associated with all that is mean, treacherous, and malignant in the crimes of mankind.

We have thus glanced at the twelve men who were selected from the other disciples to be the apostles of Jesus Christ. Into the principles which guided him in his choice it would be vain to inquire. We must content ourselves with a knowledge of the fact. The tragical end of Judas caused a vacancy in the number, and one of the first acts of the eleven was to elect another in his place. They proceeded to this without any command or direction. And the fact that nothing is heard of Matthias on whom their choice fell, and that afterwards Saul was elected by Christ himself, would appear to intimate the divine disapprobation of their haste and the nullification of their deed.

We proceed to consider the powers with which these men were entrusted. Here, as well as in the consideration of the work they were to discharge, we must distinguish between the time prior and the time posterior to the ascension. Matthew tells us, and with him Mark and Luke substantially agree, that "When he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." They were thus endowed with the power of working miracles; a power which extended not only over men but over devils also; and a power most merciful in its aspect towards mankind. By these miracles they were to awaken attention—to create interest—to pave the way for the march of their doctrines, and to confirm their heavenly origin. Whether or not this power was always at command, and whether or not, if always possessed, it was possessed to the same extent at all times, are matters into which we have no room here to enter. With respect to a class of passages used by Romanists to support the dogma of priestly absolution, we can only say that, a careful examination of those passages has led us to the conclusion that there is nothing in them to favour such a dogma at all, and that the power which Christ's language confers is simply that of declaring to *whom* and *on what terms* sins are to be forgiven.

On the day of Pentecost they were endowed with a new class of miraculous gifts. They were so enriched with the gift of tongues that in languages which they had never studied—whose characters they had never seen, they were able to preach fluently, and as if they were speaking in their mother tongue, the gospel of the grace of God. This was a power not required before; inasmuch as during the lifetime of the Redeemer they were restricted in their

labours to the lost sheep of the house of Israel. But now as they were to preach salvation in all lands, it was necessary either that they should consume a long period in preparatory studies, or that such studies should be superseded by miracle. The latter course Divine wisdom adopted; and its advantages are obvious. So it came to pass that those who were in Jerusalem over the feast, though the representatives of all languages, heard every man in his own tongue wherein he was born; and when the apostles dispersed themselves among the nations, they were ready at any time and any where for the proclamation of their message.

In addition to all, they had the power of imparting the Holy Spirit to others, and conferring powers similar to their own. It was thus provided that, as miracles were necessary for the establishment of the Christian faith, they should remain in the church till that faith was sufficiently attested as from God. We see how these powers suited the times and the men. They accomplished their purpose and were withdrawn. And when men come to us in these days claiming to be the successors of the apostles, we say, "Produce your credentials. If you have not the apostles' endowments we will not allow your claims." If in the madness of their fanaticism, or the depth of their deceit they say, "We possess the powers; we can heal the sick; we can raise the dead; we can speak in other tongues;" we reply, "Work and none shall hinder. Let there be no duplicity, nor secrecy. The deeds of the twelve were not done in a corner among partial friends and credulous disciples. They were wrought in the open streets—in crowded thoroughfares—in the presence of hosts of enemies. Till your miracles are of this kind we have a right to esteem you either fools or knaves."

Before we close let us rapidly review

the great truths these twelve men were to announce to the world. During their Master's life-time they were to be much with him receiving instruction. When he sent them forth, he said, "As ye go, preach, saying, The kingdom of heaven is at hand." "And they departed, and went through the towns preaching the gospel." At first the veil so rested on their hearts that they were not able to expound this theme with much fulness and light; they were not able to bring to it that felicity of Old Testament illustration which subsequently enriched their instructions; neither could they arrange its facts—state its doctrines—unfold its hopes and issues with that power which marks their later teachings. Nevertheless, they had the grand theme itself; and what they lacked in knowledge they supplied in zeal. With this message they went through all the land of Judea; avoiding the district of Samaria and the countries of the Gentiles. Some they found longing for such an announcement, and prepared by the ministrations of John for its reception; but the bulk of their countrymen treated it with scorn.

After Christ's ascension and the outpouring of the Spirit, their work altered in character and increased in extent. They had now to declare the actual establishment of Messiah's kingdom—the fact of his death—the vital doctrines which invested that fact with such transcendent importance—and the certainty of his resurrection. It was essential that an apostle should be in a position to bear this testimony. Hence the remarks of the eleven when about to choose a successor to Judas; and hence also Paul's question, "Am I not an apostle? have I not seen the Lord?" The death and resurrection of Christ were the two central facts of their ministry. Thus they revealed the mystery which had been hid for ages; and opened up the matchless riches of God's

love to a lost world. All believers in their announcements were to be immersed in water on a profession of their faith, and formed into communities or churches. These churches were to conserve the truth and ordinances of Christ as delivered to them; and at the same time were to be centres of light—fountains of blessing in the localities in which they were formed. There was henceforth no restriction on apostolic efforts. Free as the air we breathe and the light which shines, was the blessing they had to offer. "The gospel for man" was their motto; and God helping them, they were resolved that all the world over man should possess the gospel. Splendid specimens were these men of redeemed, sanctified humanity! They were the offscouring of the earth while they lived. Yet they did their work and did it well; and now history, poetry, and the arts combine to eulogize their deeds and perpetuate their name. The saints have them in continual remembrance. In the midst of our churches and families—at the domestic altar and in the closet, we read the things concerning them that have been written for our profit. Oh! that we may catch their spirit—be inspired with their ardour—and at last share their reward! After the Great Pattern himself, let these men be the models for our imitation. The sculptor, as he sits in his studio with the marble block before

New Park Street, London.

him from which his chisel is to evoke grace and beauty thinks of Phidias and Praxiteles. What painter has not lingered in admiration over the histories and works of Michael Angelo and Raphael? Who among the poets has not read Spenser, Shakspeare, and Milton? The aspirant for military fame fires his soul in meditation on the achievements of Alexander, Cæsar, Wellington. Let the Christian and the preacher of Christ's gospel admire and imitate Peter, James, John, Paul!

One remark more. The truths these men proclaimed eighteen centuries ago are the same truths we proclaim at this day. All things else have been changed. Laws have been remodelled—systems of philosophy have passed into desuetude—metaphysical theories have been exploded—scientific deductions have been abandoned, because they were drawn from fancies and not facts; but the gospel of the kingdom is immutable. Its voice to day is that which it uttered by the waysides and on the hill slopes of Palestine—in the streets of the Holy City—on Mars Hill at Athens—in Cæsar's palace at Rome—and which wild winds and billows bore from the rock of Patmos. It speaks of sins, numerous and weighty enough to sink to the lowest depths of hell: but it speaks of a Saviour able to save unto the uttermost all who come unto God by him.

MOSES STUART'S LAST THOUGHTS ON GERMAN CRITICISM.

In the New York Recorder we have seen extracts from an article which the late Professor Stuart prepared for the Bibliotheca Sacra, a short time before his decease. His obligations to the writings of Tholuck and contemporary German scholars, were obvious on the

first appearance of his own works on the Romans and the Hebrews, and his cautions to his countrymen against implicit reliance upon the exegesis of German writers of even the most evangelical school are therefore the more worthy of notice. "Coming as they

do," says the Recorder, "from a veteran scholar who has done as much as any one man, to introduce the German method into this country, they have a special weight; they come as a voice from the tomb."

"All this, by the way, helps to show that it is far from being desirable to be cast on German commentary alone, for the elucidation of the true spirit of the scriptures. All that pertains to mere philology and criticism of a literary kind, the Germans have done more effectually, in general, than any other writers whatever. But on this point of all points, the real Christology of the Bible, it seems to me very unsafe to follow them. Even such learned and excellent men as Drs. Nitzsch, Neander, Tholuck, and Muller, in their new *Deutsche Zeitschrift*, deliberately and designedly call in question the inspiration of the bible, as we hold it. They acknowledge errors of fact, of science, and of other minor things; they admit discrepancy and contradiction among the various writers of the scriptures, and attribute these last to individual writers, in respect to their own works. If any one wishes for the proof, let him read Tholuck's Essay on Inspiration, in the said *Zeitschrift*, and Dr. Neander's Letter to the translators of his *Leben Jesu*, given in the preface of the translators. Is it not time for American theologians to be on the look-out for such things? And above all, should we not provide for raising up our own critics and interpreters? Is there not talent enough in our American youth, if duly called out, to equal, yea, surpass the Germans themselves in such matters? I cannot doubt it for a moment. But, alas! how are our churches to be roused up to a proper sense of their present duty and their danger? How are they to be persuaded that we should not be dependent on foreign countries for our sacred literature? And when

will adequate provision be made to secure a corps of life-guards for the church and the bible, by an arrangement which shall establish and make permanent at least a small body of them, who are competent to meet and repel every invading foe?"

After a fervent appeal for the better endowment of institutions for the foundation of an American school of criticism, and giving some details as to the best mode of securing such a result, the late professor proceeds thus:—

"Are these airy visions? I am afraid they may prove to be so. But how easy it would be for some half a dozen men in Boston or New York to do all that such a plan requires, even without sensibly diminishing their wealth, and certainly with great augmentation of their happiness. Our statesmen soon find out how their country can be best and most effectually defended. They provide for manning the militia, when called out, with officers trained up in all military science at West Point. Two wars have effectually demonstrated the cleverness of these tactics. Why should 'the children of light' be less wary and wise than statesmen? *Our all is at stake in the bible.* As surely as its inspiration is set aside, and our people are taught that enlightened views demand them to give it up, so surely is there an end to all evangelical religion among the mass; and all the authoritative power of the bible will cease thenceforth to be recognized. Then we shall be where France is; or (which is not much better in respect to piety among the mass of men) where the Germans are, having, on the sabbath, some twenty, or it may be thirty, but rarely fifty persons to attend a brief public worship, in their large towns and villages, and most of that brief time of worship occupied with music. If we are not to come to this, then may God put it into the hearts of wealthy and enlightened men among us

raise up, here and there at least, in the colleges, *sacred West Points*, where officers will be trained up, who are able and willing to defend, to the last extremity and triumphantly, that holy ideal of Christianity **THE SCRIPTURES GIVEN BY INSPIRATION OF GOD!**

Having, in a preceding paragraph, ventured to speak plainly concerning the views of some men greatly respected and honoured, I must not do myself, or the distinguished writers above-named, the injustice of an exposure to be misunderstood. I would say therefore exactly that I do not think there is any good reason to doubt the personal piety of any of the gentlemen whom I have just named, certainly none to doubt in our highly distinguished talents and learning. I have, as I think, very good reason to believe that each of them regards *the whole soul and essence of Christianity as centering in the person of Christ*, and that without him is neither true religion nor Christian salvation. They receive and regard him as our Saviour, in an appropriate sense. Their education and modes of reasoning have led them to think less of what they would name the costume non-essentials of the Scriptures, than we are accustomed to do. They separate facts and incidents, and what they regard as Jewish opinions and views, from what they would name *the moral and spiritual essence of the religion set forth in the Bible*; and while they are in a measure indifferent to the exactness of the truth and consistency of the former, they believe and receive the latter. Their refined education, and their great powers of discrimination, enable them, in some measure, to separate between costume and person; and while they are not solicitous about the first, they seem readily to admit for balance the last. Endowed with such powers and such learning, they may, perhaps, do all this, without hazard to

their own personal salvation. Who can doubt of the late Neander's personal piety? And so one might speak of Tholuck, of Muller, and of Nitzsch. But while they may make such discriminations as the above, perhaps *salva fide* in a personal sense, could their positions in regard to the scriptures be received by the indiscriminating multitude of men, both learned and unlearned, without the most absolute hazard of all belief in the bible as divinely authoritative, of all belief in its doctrines, its precepts, and its facts? Impossible, altogether impossible. The ground once abandoned which Paul has taken, that **ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD**, every man of common attainments will feel at liberty to say whatever his own subjective feelings may dictate; to say, 'This is unimportant, that is unessential; this is a doubtful narration, that is a contradictory one; this is in opposition to science, and that to reason; this may be pruned, and that lopped off, while the tree may still remain as good as ever.' In a word, every one is left, wholly and without any check, to be his own judge in the case, how much of the bible is consonant with his own reason and subjective feelings, and how much is not; and these feelings are of course the high court of appeal. What now has become of the book of God, true, authoritative, decisive of all duty and all matters of faith? Gone, absolutely gone, irretrievably gone, as to the mass of men who are not philosophizers in casuistry and in the theory of religion. And if any doubt remains as to the effect of such doctrine, I appeal again to the religious state of the great German community—to their sabbaths, to their lonely sanctuaries, to their lack of missionary spirit, and to their general indifference as to revivals of religion, such as produce and foster warm-hearted piety. The Pietists (as,

in the way of scorn, they name all warm-hearted and practical religious men) are merely 'a smoke in the nostrils' of their scholars and their statesmen. No man can rebut the force of this appeal; for the truth of it

is too palpable. The worst of all is, that the mass of the Germans look with secret scorn on a man who claims that a practically godly, prayerful, humble life, is essential to religion."

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. XI. MARK VII.

"THEN came together unto him the Pharisees and certain of the scribes which came from Jerusalem; and when they saw some of his disciples eat bread with defiled, that is to say with unwashen hands, they found fault." This fact, which is also mentioned by Matthew, Mark thought it desirable to explain, as Olshausen observes, for the sake of his non-Jewish readers. He therefore adds, "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables." Or, according to Dr. George Campbell's version, which is somewhat explanatory, "For the Pharisees, and indeed all the Jews who observe the tradition of the elders, eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them; and many other usages there are which they have adopted, as baptisms of cups and pots, and brassen vessels and beds." The learned Doctor justifies his renderings by a note in which he observes that "the two verbs rendered *wash* in the English Testament are different in the original. The first is *νίψονται*, [NIPSŌNTAI] pro-

perly translated 'wash;' the second is βαπτίζονται [BAPTISŌNTAI] which limits us to a particular mode of washing; for βαπτίζω [BAPTIZO] denotes 'to plunge,' 'to dip.'"

On this passage, Mr. Barnes writes as follows:—

"*Except they wash.* In the original, "*Except they baptize.*" In this place "it does not mean to immerse the whole body, but the hands only. There is no evidence that the Jews washed their *whole bodies* every time they came from market. It is probable they washed as a mere ceremony; and often, doubtless with the use of a very small quantity of water. *The washing of cups.* In the Greek, the baptism of cups. *Cups*, drinking vessels. Those used at their meals. *Pots.* Measures of liquids. Vessels made of wood used to hold wine, vinegar, &c. *Brassen vessels.* Vessels made of brass, used in cooking or otherwise. These, if much polluted, were commonly passed through the fire, if slightly polluted, they were washed. *Earthen vessels*, if defiled, were usually broken. *Tables.* This word means in the original *beds* or *couches*. It refers not to the tables on which they ate, but to the couches on which they reclined at their meals. See notes on Matt. xxiii. 6. These were supposed to be defiled when any un-

"clean or polluted person had reclined on them; and they deemed it necessary to purify them with water. The word *baptism* is here used—in the original, the *baptism of tables*; but as it cannot be supposed that *couches* were entirely immersed in water, the word *baptism* here must denote some other application of water, by sprinkling or otherwise, and shows that the term is used in the sense of washing in any way. If the word *here* is used as is clear, to denote anything except entire immersion, it may be elsewhere; and baptism is lawfully performed without immersing the whole body in water."

There are several things in this paragraph which require examination; but at the present time we will confine our attention to the first—the washing practised by a Pharisee, or a devout observer of the tradition of the elders, on his return from market. Mr. Barnes says that "there is no evidence that the Jews washed their whole bodies every time they came from market." But we must observe that the question relates not to the common people but to those who observed the traditions. This is evidently the meaning of the evangelist's remark, in conformity with Dr. Campbell's rendering of the sentence. Had it been a national custom, the disciples would have done it, or, if they had omitted it, the remonstrance, and the reason assigned for the remonstrance must have been different from those of the text. Let us see then whether it be or be not fact that there is no evidence that the scrupulous followers of the traditions of the elders "washed their whole bodies every time they came from the market." It is not necessary for us as baptists to prove that they did; every controversial purpose would be answered were we to show that they were accustomed to immerse their hands; but truth is valuable

for its own sake, let us see therefore how this matter actually stands.

We will turn first to the "Biblical Antiquities" of Dr. Jahn, late Professor of Oriental Languages, &c. in the University of Vienna, a work of high repute, and certainly written without any reference in the author's mind to the peculiarities of our denomination. That eminent scholar says, "The washing of hands before meals (a custom which originated from the practice of conveying food to the mouth in the fingers) was eventually made a religious duty, on the ground that if any one, though unconscious of the circumstance at the time, had touched any thing, whatever it might be, which was unclean, and remained unwashed when he ate, he thereby communicated the contamination to the food also. The Pharisees judged the omission of this ablution to be a crime of equal magnitude with fornication, and worthy of death. Consult the TALMUD of Babylon, *Aboda Zara*, p. 11, 1; *Sota*, p. 4, 2; *Berachoth*, p. 46, 2; *Thaanith*, p. 20, 2; compared with Matthew xv. 1, *et seq.* They taught, that if a person had not departed from the house, the hands, without the fingers being distended, should be wet with water poured over them, and then elevated so that the water might flow down to the elbows, furthermore, the water was to be poured a second time over the arms, in order that (the hands being held down) it might flow over the fingers. This practice is alluded to in Mark vii. 3, *ἵνα μὴ πύγμῃ νιψώνται*" [unless they wash their hands oft] "and is denominated by the rabbins בִּטְנָה [NOTAL]. See Buxtorf's Chaldaic, Talmudic, and Rabbinic Lexicon, col. 1335. On the contrary, those who had departed from the house washed in a bath, or at least immersed their hands in water with the fingers distended. The ceremony in this case (Mark vii. 4) is denominated *ἵνα μὴ*

βαπτίζοντα" [except they immerse] "and by the Rabbins, כִּבְּל" [TOBAL.] Jahn, part III. 320. Dr. Jahn teaches us then that the observers of Rabbinical directions when they returned to their houses, after a temporary absence, "washed in a bath, or at least immersed their hands in water with their fingers distended."

But there was an Englishman last century whose enthusiastic devotedness to the perusal of ancient rabinnical writings, and to the illustration of the scriptures by reference to their phraseology and regulations was unrivalled. The rabbinical learning of Dr. Gill has never been surpassed by any gentile; let us hear him. In commenting on the passage he writes thus:—"When they come, &c. Wherefore this respects not things bought in the market, a sense favoured by all the Oriental versions, for many of them could not be washed; but the persons of the scribes and pharisees, who when they came from market, or from any court of judicature, immersed themselves all over in water, according to the true sense of the word βαπτίζω" [BAPTIZO] here used, for "If the Pharisees touched "but the garments of the common people, they were defiled, all one as if they had touched a profluvius person, (אריכו מבייה) and needed immersion" and were obliged to it. Hence, when they walked the streets, they walked on the sides of the way that they might not be defiled, by touching the common

people. *Except they wash, they eat not.* Or immerse themselves in water, as well as used (מביליו יידיה) "immersion of the hands" or washing of the hands by immersion, and which, if only intended is sufficient to support the primary sense of the word, baptizo." Gill cites his Jewish authorities for all these assertions,* one of which it will be observed is that when Pharisees returned from market they "immersed themselves all over in water."

Higher authorities than these in matters pertaining to ancient Jewish customs could not be consulted. Without going further then, we may decide that it is not safe to follow Mr. Barnes when he declares that there is "no evidence" that the persons referred to washed their whole bodies every time they came from the market; that it is "probable" they washed as a mere ceremony; and that it was often "doubtless" with the use of a very small quantity of water. But though we have thought it right to go into the subject thus far, we agree perfectly with Dr. Carson, who in reply to a writer who had said that there is no evidence that the Jews had such a practice, observed, "There is no need of such evidence; the testimony of the evangelist ought to be sufficient. It is a false first principle to assume, that a fact in scripture cannot be believed, unless it is proved by the history of the times. This is not essential even to civil history."

A COMMON HINDRANCE TO MINISTERIAL EFFICIENCY.

"I know what it is," says Dr. Thomas Guthrie, "to sit in the study, and collect and arrange materials for the pulpit; I know what it is to go and stand by the bed of death, and minister to a mind diseased; and he is ill fitted for such

trying and tender offices whose mind is harassed with household cares. The situation of that man is far from enviable who is expected to maintain cer-

* Maimon, in Mien. Chagiga, C. 2, § 7. Ib. Eliezer Abot. Tumaot, C. 13, § 8.

tain appearances in society and has not the power of doing so ; who is thrown with a large and generous heart into scenes of distress, only to have it wounded by his inability to relieve them ; who often feels himself exposed to the suspicion of meanness, when in point of fact he and his partner pass many a bitter hour considering how they shall not disgrace the manse, the ministry, and their Master, by standing debtor in the world's books ; and whose steps to the house of sorrow, to bridal and to burial scenes, to his study and his very pulpit, are haunted by a spectre—that spectre—debt. The man who has his back loaded with the burden of debt, or the energies of a once elastic mind pressed down by the fear of it ; who is called to be respectable in appearances, to be generous in his charities and hospitable at home, and is denied the means of being so, is cruelly used ; he is called to make bricks and refused straw. Feeling that if he had carried to any other market, devoted to any other profession, his industry and unblemished character, his long years and weary nights of

study, the genius and talents which God has given him, he would have secured for himself both comforts and affluence—that man may be, as I hope he is, ready, with God's grace, to carry his Master's cross ; yet harassed and distressed, the black shadow of debt upon his path, with accounts on his table he does not know how to meet, and with children around him, happy in their ignorance of a father's difficulties, he does not well know how to feed and clothe and get out into the world—believe me, that such a man is not in the fittest state to write a sermon, or meditate a prayer, or go with sympathizing mind to kneel by the bed of death, and weep with them that weep. It is wrong to conceal it ; I know that there is a great deal of suffering of this kind the world never hears of. You have not heard of it because there are men, let me tell you, who bring to a better work than his the courage of the Spartan boy, who, rather than expose his shame, suffered the fox that he had stolen and wrapped in his cloak, to devour his vitals.”

SPEECH SEASONED WITH SALT.

“ Let your speech be alway with grace seasoned with salt.”—COL. iv. 6.

SALT is an article which renders savoury that which would otherwise be insipid ; Job asks, therefore, “ Can that which is unsavoury be eaten without salt ? ”

Salt was used with sacrifices, by divine command, to intimate that something more than their own intrinsic excellence was necessary to render them acceptable to him to whom they were presented. In themselves they were but insipid things. “ With all thine offerings thou shalt offer salt.”

Christ's disciples were compared by

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him to salt. On them it devolved to preserve society from corruption, to improve it, and render it pleasing to God. “ Ye are the salt of the earth.”

The distinctive principles of true Christians are, in like manner, compared to salt. These are their preservatives, the source of all that excites divine complacency, and of the things that are “ good and profitable unto men.” It was therefore said, “ Have salt in yourselves.”

Speech made profitable to the hearers, by its accordance with the distinctive

principles of a genuine Christian, is speech seasoned with salt. The truths of the gospel which he has received influencing his discourse, he becomes a sweet savour of Christ, and even his

ordinary conversation has a beneficial tendency. How desirable it is to keep this continually in view! "Let your speech be alway with grace, seasoned with salt."

TO A SON LEAVING HOME.

Bless'd be the course of all thy life,
Bless'd every thought, and word, and deed;
The Lord defend thee 'mid all strife,
Encompass thee, thy footsteps lead.
May He with his paternal grace
Illumine thee in thy heavenward race!

May He lift up his smiling face,
Which for the sake of Christ his Son,
Shines full of love, of peace, and grace,
Till thou the crown of life hast won.
The Lord thy God watch over thee;
Thy father's blessing take, and think of me.

Isaac Hartmann.

THE VAUDOIS MISSIONARY.

"O lady fair, these silks of mine
Are beautiful and rare;
The richest web of the Indian loom,
Which beauty's self might wear.
And these pearls are pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way:
Will my gentle lady buy?"

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow, as she bent to view
His silk and glittering pearls;
And she placed their price in the old man's hand,
And lightly turned away,
But she paused at the wanderer's earnest call,
"My gentle lady, stay!"

"O lady fair! I have yet a gem
Which a purer lustre flings,
Than the diamond flash of the jewell'd crown,
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtues shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way?"

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear, and her dark locks
waved
Their clasping pearls between:
"Bring forth thy pearl of exceeding worth,
Thou traveller grey and old;
And name the price of thy precious gem,
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took:
"Here, lady fair, is the pearl of price,
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the word of God is free."

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work,
On that high-born maiden's mind;
And she hath turned from her pride of sin,
To the lowliness of truth,
And given her human heart to God,
In its beautiful hour of youth.

The Christian Treasury.

REVIEWS.

The Mystery Solved: or, Ireland's Miseries; the Grand Cause and Cure. By the Rev. EDWARD MARCUS DILL, A.M., M.D., Missionary Agent to the Irish Presbyterian Church. Edinburgh: Johnston and Hunter, 1852. 16mo. pp. viii. 304.

THERE is one thing, and perhaps only one, in which all writers and speakers respecting Ireland agree: they unanimously represent its condition as extremely wretched. If misery gives a claim to the attention of the compassionate; if helplessness calls for the interference of the benevolent; if destitution is a preparative for the reception of the Saviour's message; then, by general consent, Ireland demands the prompt and determined exertions of every Christian philanthropist. Whole villages in ruins; two hundred and seventy thousand dwellings destroyed; one eighth part of the people having perished by famine, another eighth part having fled from their country in despair; the remainder, with few exceptions, anxiously desiring to escape from the scenes of disappointment and strife which surround them; the hereditary landowners left without revenue or resource; young men of high family becoming soldiers or police-men, their sisters begging to be made teachers in industrial schools; poor-law unions deeply in debt or actually insolvent; and poor-rates reducing to beggary the few who have anything to lose;—such are the sights commonly presented to the observer in Munster, Connaught, and Leinster, three provinces out of the four into which the adjacent island is divided.

To what cause or causes then is this unparalleled distress to be ascribed? This is the first and principal question which this volume is intended to

answer. The author shows that it cannot be attributed to the soil, the climate, or the want of rivers, harbours, and other elements of wealth; and, that it can be no more traced to the natural qualities of the race than of the country, its origin being the same as that of the Highlanders of Scotland, and the mountaineers of Wales. He argues against the adequacy of the political evils under which Ireland has suffered to produce the result; the agitation which has done so much of late years to annoy and disorganize has neither been the original cause of the distress, nor without its uses; the "prince of agitators," he maintains, did much to emancipate the Irish mind; by inspiring the people with a love of civil liberty he awakened of necessity some longing for its twin sister, religious freedom; it was his own teaching which mainly enabled them, at length, to see through his schemes, provoked the revolt which cost him his life, destroyed Irish agitation as a trade, and sent him down to the grave so little regretted that you now seldom hear his name pronounced even by them who formerly worshipped him. On the other hand, Ireland is not insufficiently represented in Parliament, having one hundred and five members, while Scotland has only fifty-three; it is the object of the most pains-taking legislation, more time every session being spent on Irish affairs than on all our colonial affairs together, and more of the public treasure having been lavished on Ireland than on any other portion of the empire. Discussing its social state, the author shows that the habits of the people are such as must lead to want and to general disorganization, and that "the country must decline, in which all,

classes, from the landlord to the peasant, so generally neglect the duties of their station; but that the social state must itself be derivative, flowing from higher causes. Entering then upon the *moral* state of the country, he cites documents to prove that according to the census of 1841, near 53 per cent. of the population of Ireland could neither read nor write; while only 26 per cent. could both read and write; and that for the four years ending in 1850, the average annual proportion of prisoners in Ireland who could read and write was not 18 per cent. He says that it is quite notorious that thousands in Ireland never saw a Bible, and know nothing of the Saviour, but the name; that to the question, "Who made you?" the missionaries often receive the answer, "It was my mother, sir," and to the question, "Are you a sinner?" the reply is frequently, "No, indeed, sir;" and that, in 1850, there were 17,108 prisoners convicted of crimes, for which 1,858 were sentenced to transportation.

In every thing pertaining to social and moral condition the author shows, step by step, the immense superiority of Ulster over the southern and western portions of the island. He naturally concludes, therefore, that the difference between Romanism and Protestantism explains all the other differences; "why the 'Black North' is a garden, and the 'Sunny South' a wilderness; why southern jails are crowded, and northern ones half empty." He appeals to statistics to demonstrate that in all the four provinces of Ireland, "as is the Protestantism, so are the knowledge, virtue, and prosperity." The chief cause of Ireland's wretchedness, he maintains, is her Moral Degradation, and the chief cause of her Moral Degradation is Popery.

How then does Popery operate to produce these dire effects? Our author's

reply is, Popery is the enemy of knowledge, virtue, and love; and thus entails on its victims degradation and ruin; it labours to eclipse the mind, corrupt the conscience, destroy the heart, debase the whole nature, and thus it ruins man's temporal state, and blights his eternal prospects.

These are heavy charges; but Dr. Dill establishes them one by one, as he proceeds. The whole tendency of Popery, he shows, is to paralyze the energies and blight the better qualities of man. Not only does Rome intercept the revelation of God, and substitute a human system in its place, but it makes its victims social cripples, and their life a prolonged childhood. "From their cradles to their graves they are dependent on their priest; he thinks for them, prays for them, shrives them, anoints them, manages all their eternal concerns, and interferes pretty freely with their temporal also. They must not even use their senses but as he directs; for when he tells them bread is no longer bread they must believe him. And thus their whole training makes them helpless creatures; they acquire of necessity the habit of dependence; and accustomed to confide to other hands their eternal all, the greater interest, they come but too naturally to confide their temporal all, the less. How sadly exemplified in the case of our countrymen! If they want their rivers deepened, their harbours improved, their very land drained, they look elsewhere for assistance. Hospitals are established—they look to Parliament to support them; trade is decaying—they look to parliament to relieve them; the potato fails—they look to parliament to feed them; they want a Galway Packet Station, and look first to England, then to America. Nay, they cannot even get up a rebellion without seeking Foreign aid: in 1798, Wolfe Tone presents himself before the

French Directory; in 1848, Smith O'Brien waits on Lamartine. And thus," adds the author, "our poor country lies a paralytic on the world's highway, crying to all nations to come and help her along!" p. 150.

The evils arising from the Celibacy of the Priests, and the effects of the Confessional upon both men and women, pass under review; with the abject dependence produced by the doctrine of intension, whereby the efficacy of any rite is made to hinge on the *intention* of the administrator; the impoverishing tendency of the many holidays by which business is interrupted, and of the system of merchandise in which gold is the currency, grace the commodity, the altar the shop, and the priest the salesman; the utter extinction of political liberty, arising from the predominant operation of priestly influence. After referring to the manner in which the institution of trial by jury is perverted, the author proceeds to say:—

"Take one other bulwark of British liberty, the 'elective franchise.' Between the landlord and the priest, this has also been little better than a mockery, for the people must generally vote for whatever candidate these masters direct. If they disobey the former they are ejected; if they rebel against the latter, they are 'damned.' 'Whoever,' exclaimed Father John O'Sullivan from the altar, on the eve of an election for Kerry—'whoever will vote for that renegade, the Knight of Kerry, I won't prepare him for death, but will let him die like a beast, neither will I baptize his children.' Fancy, then, these people between those two tyrants—the one threatening temporal ruin, and the other eternal! It is all very well when both support the same candidate; and right thankful are the poor creatures to escape by being simply robbed of their rights as freemen. But

the landlord being often a protestant, is frequently opposed by the priest; and then, imagine if you can the dilemma of the people! Still the Scylla of beggary is nothing to the Charybdis of perdition; the terrors of the confessional far exceed even those of the 'crowbar brigade;' and so the priests generally carry it over the landlords, have frequently boasted that they could 'return cow-boys to parliament,' and have often led their dupes to the hustings, when they scarce even know the candidate's name! Thus one of the dearest rights of freemen is by Popery transformed into not only a yoke of bondage, but such an instrument of ruin, that thousands of the people would deem its withdrawal the greatest mercy that England could extend them. Yet these priests are the champions of *popular liberty*!—and one of the standing themes of their platform harangues is the deficiency of the suffrage, and the necessity for its extension!"

While in these diversified ways Rome blights the poor Irishman's temporal interests, it is ruining his soul. "In her system," says Mr. Dill, "all is *pardon*—regeneration is unknown—salvation *in* sin, never salvation *from* sin. The very term holiness is bereft of its meaning, and made a mystic sign—so we have holy water, salt, oil, clay, wells, boughs, trees, everything but a holy heart. All is external—penance of the body for sorrow of soul: confession to the priest for contrition before God, corporeal sufferings on earth, and material fires in purgatory."

In treating of the cure for Ireland's woes we are happy to find the author avowing his opinion that legislation can do but little. Almost the only ground which remains for it to occupy, he says, is "the *land question*." He thinks that some more sweeping measure for the transfer of land is needed than even the Encumbered Estates Bill; with "a

thorough reform of those ruinous chan-
cery laws by which so many proprietors
have doubtless been beggared; and,
above all, a new and equitable adjust-
ment, of the relation of landlord and
tenant." It is indisputable, in his judg-
ment that the want of such an adjust-
ment has been fraught with evil, and
that it has been, in a secondary sense,
the cause of many agrarian crimes.
"It has done much, he affirms, to train
our peasantry to insubordination, and
beget that chronic discontent which
now glooms on the brows of thousands
of them. It has caused many of our
bloodiest murders. It has furnished
priests and demagogues with their best
text against the 'Sassenach,' proved a
screen for Rome to hide her own deso-
lations behind, and thus served to break
the force of the demonstration that *she*
is Ireland's grand curse. It is desolating
the only fair, because the only protestant
province in Ireland, provoking even *its*
peaceful inhabitants to outrage, and
thus destroying that moral tone which
its gospel ministers have so carefully
cultivated, and how much more serious
those outrages would be but for those
gospel ministers, on whom some are
disposed to father them all, is pretty
evident from the fact that they are
almost exclusively the work of Ribbon-
men."

But if there is not much that he
would call upon the legislature to do,
there are things which he maintains,
as we think very justly which it ought
to undo. Above all, it is bound by both
justice and expediency to withdraw the
aid which it affords to the dissemination
of moral poison throughout the land,
and the training of men to teach the
people to renounce personal responsi-
bility and transfer themselves to the
guidance of a foreign board of eccle-
siastics. The endowment of Maynooth,
has proved itself to be as mischievous
as we predicted that it would be when

that unprincipled measure was before
the country; yet the vigour infused into
it by funds drawn from protestant and
dissenting pockets is even greater than
its English opponents generally sup-
pose. "There you see an extensive pile
of buildings," says Mr. Dill, "enclosed
in a park of 100 acres, with gardens,
walks, playgrounds, containing number-
less apartments for professors and stu-
dents, besides dining-hall, chapel, and
library of 10,000 volumes; with a staff
consisting of a president, vice-president,
bursar, two deans, librarian, Dunboynes
prefect, and ten professors, not to men-
tion a train of servants, including a
butcher, baker, and brewer: and *all*
maintained at the public cost! And
there you find 500 students, generally
of the lowest class; their cabin costume
exchanged for a black suit, with long
black gaiters: and themselves, from
having in their humble houses, "culti-
vated letters on a little oatmeal," now
amply supplied with smoking joints and
potations of ale, and receiving besides
£20 a year of pocket money!! Why, if the
strength and glory of the British empire
were bound up in these 500, if they
were destined to be her shield and stay,
instead of her tormentors, they could
not be the objects of more bountiful
regard. And while these embryo pests
of society are thus dandled on the lap
of royal favour, how many of its future
ornaments are left to ply the trowel or
the shuttle one half of the year in order
to support themselves at college the
remainder! Can the history of folly
present anything like this? The world's
most protestant nation supporting
Popery, and the very worst kind of it,
Irish Popery, and in the very worst
form, a COLLEGE, not the hornets, but
the nest to hatch them in! This nation,
continuing the grant despite the utter
failure of all the ends for which it was
given, increasing it too as the mischief
increases, and, in 1845, permanently

adorned it with £30,000 a year! Ay, and now hesitating to withdraw this endowment, despite the clearest proof that by its continuance they are only fattening the tiger which thirsts for their blood! In a word, the most free and enlightened nation in Europe fostering the worst forms of darkness and despotism; the great patroness of all good, nursing Satan's masterpiece of evil, and the most sagacious of nations continuing to rear the viper just after it has disclosed its deadly designs by making a dart at her bosom." It is this writer's conviction, a conviction for which we believe that there is an adequate foundation, that "it needs to be proclaimed with a trumpet tongue, that the priests have for years been playing a deep game for the re-conquest of perdition Albion." We believe that there is no exaggeration in the language which he employs on this subject when he says, "Let all Englishmen know assuredly that Rome's deadly eye is on their faith and their firesides;" and that wherever they meet her clouds of priests, whether heading a mob, horseriding in hand, or at vice-regal levées in silken hose, whether putting down a school in Connaught, or getting up one in Edinburgh, all—ALL are patiently performing their several parts in this gigantic conspiracy against protestant England. The serpent's great design is on that Eden of protestantism, and he has for years been stealing steadily towards it, and whether he has been now taking a circuitous route to beguile the simple, or again hiding amongst the flowers to elude the suspicious, or, as in the late aggression, making a visible spring, be assured of this one thing that **ON HE COMES."**

The Grand Specific for the cure of Ireland's maladies, Mr. Dill maintains rightly, is the gospel of Christ. Every form of personal and social happiness he remarks, springs from love—love to

God and love to man—; "the only possible way effectually to restore virtue and happiness to any country, is therein to restore love to its ancient sway." Now it is this restoration which the gospel effects, and hence its matchless power as a remedy for national maladies.

While we concur with the author in much that he says on this subject, and gladly receive his testimony respecting the usefulness of that agency which the friends of scriptural religion are employing,—while we unite with him in wishing for the multiplication of schools in which the bible is duly honoured, of readers visiting the peasantry and reading to them portions of the sacred word, and of gospel ministers of every variety of talent, we cannot help wishing that he had adverted to the feeble character of protestantism in Ireland and the causes of its inefficiency. This appears to be one of the most disheartening things which the friends of truth have to lament. Unless we are mistaken, efforts for the conversion of the Romanists to Christ are not very generally made by the native protestants; nor do they enter with much ardour into the plans of others which have this for their object. If the conversion of their Roman Catholic neighbours is to be attempted at all, many of them seem to think that it belongs to English Christians to do whatever is to be done rather than to themselves. The spirit diffused by popery no doubt fosters among them a feeling of helplessness; among the Romanists nothing depends on the people but everything on the priests—the priests who are themselves dependent on their immediate ecclesiastical superiors—the superiors who are themselves dependent on the higher authorities in Rome. The political circumstances of the island conduce also to this. England being the seat of government, and the wealthier country, the habit naturally arises of looking to

England for everything. But much of the feebleness to which we refer originates, we believe, in the habit of receiving assistance for religious purposes from the public purse. The protestants have been so accustomed to expect the British government to maintain protestantism, by the pecuniary assistance afforded, not to episcopalians alone, but to presbyterians also—to every form of protestantism that is sufficiently predominant to meet the public eye, that voluntary effort to support their own worship and diffuse the gospel around, has seemed to them unnatural and uncalled for. Even the assistance afforded by religious societies in England may be abused, and has been abused, we believe, in some degree; so that it is incumbent on the administrators of such aid to take care that the churches in Ireland should be taught to cultivate as much as possible their own resources, and to take their part in missionary exertion. As in India, however, so in Ireland, an important preparatory work has been accomplished. Obstacles have been removed; attention has been excited; desire for knowledge has succeeded to the stupid contentment of stone-blind votaries; and Providence is rapidly breaking up the wretched social framework that needed to be removed, to prepare the way for the enjoyment of peace and love and righteousness, under the sway of Him whose sceptre is a straight sceptre, and whose dominion when once established shall never pass away.

The Emphatic New Testament, according to the authorized version, compared with the various readings of the Vatican Manuscript. The Four Gospels. By JOHN TAYLOR. London: Taylor, Walton, and Maberly, 1852. 8vo.

HERE are two good ideas in danger of serious injury through the injudicious

zeal of their friend. That a version of the New Testament should represent the emphasis of the original is part of the rule that requires in a version general accuracy. A perversion of emphasis is a perversion of meaning. On that point all competent authorities must agree. The value of the Vatican manuscript again is universally admitted, and any one who calls attention to its reading does important service. But if we erroneously multiply emphasis and so prize any one manuscript as to deem ourselves independent of other human aid (p. 55), we defeat the very end we have in view, and build again the doubts and uncertainty we were seeking to destroy.

Let us illustrate these remarks. It is a common rule of Greek composition that the nominative pronoun of a verb is not expressed, unless it be emphatic. When expressed, such pronouns are generally intended to give force or prominence to the persons or things they represent, and such prominence ought clearly to be given in any version of the passage that contains them.

This principle Mr. Taylor applies to the Four Gospels, engaging to apply it with others to the whole New Testament, if he be encouraged in his labours. A single verse will explain this part of his plan. John xvii. 23, he points thus: "I in them and thou in me that they may be made perfect in one; that the world may know that thou has sent Me, and hast loved them as thou hast loved Me." The words here printed in Old English are in the Greek emphatic pronouns, and by this type the emphasis is marked in the version. The pronoun Me is also emphatic in Greek from position, and the world is emphatic (in Mr. Taylor's view) from the use of the article. By employing capitals these kinds of emphasis are expressed, and often with happy results. "Could not this man which opened the eyes

BLIND" (John xi. 37); "And he thou now hast is not THY husband." John iv. 18; for example, express only the emphasis of the original. Matt. iii. 14; viii. 9. John 7.

Apply this principle is pushed to the extreme. Six and twenty different readings are enumerated in which it is said that emphasis is expressed, while in six of them there is no emphasis at all. Verbs for example in the infinitive and adverbs are made nouns in some by prefixing the article, as in Matt. i. 48, Matt. viii. 18, and all such marked by Mr. Taylor as em-

Now the article is employed in many cases to meet the requirements of grammar, and not to give peculiar emphasis to the word. To print such in emphasis confounds all proportion of emphasis, and deprives the ordinary reader of the advantages of the general system advocated by Mr. Taylor is intended to confer. Could we have twenty rules he gives but one to six, and really emphasis be printed in emphatic type, a benefit would be conferred, and the reader would be aided as much as in the corrected version. Of course we only the emphasis of the *original*, and not that which would be exposition and translation.

various readings of the Vatican manuscript which are given in foot-

notes will prove welcome to the general reader, especially in the proposed second volume. In the gospels there are no various readings in that manuscript of importance. The type adopted enables the reader to judge very fairly of the general importance of various readings. "Jesus saith," i. e. with the article, is in the Vatican manuscript, "Jesus saith," i. e. without the article, Matt. xvii. 26. In Mark vii. 36, our received text reads, "They charged them . . . they published it." The Vatican reads, "he charged them . . . they published it." The places of the emphatic pronouns being reversed. The general importance of this manuscript, may be gathered from the fact that ten out of a dozen or thirteen important readings in the New Testament, which are adopted by *all* the great critics, Griesbach, Scholz, Lachman, and Tischendorf, are found to agree with the Vatican. Unhappily the long standing promise of the Papacy that this text is soon to be given to the world is still unredeemed; and the various readings it contains are known only through imperfect collations.

On the whole, we deem Mr. Taylor's book a useful addition to our stores. The idea is a good one, and if his plan be confined to *real* emphasis and not extended to merely grammatical forms, it will throw much light on the sacred text. He has found a good horse; but let him beware of riding him to death.

BRIEF NOTICES.

Editorial Family Bible, according to the revised Version: containing the Old and Testaments. With copious Original, by J. KITTO, D.D. London: W. S. and Co. 4to. Parts xxiv. and xxv.

reprint of the original edition of Kitto's having proceeded as far as the seventh of Luke's Gospel, we renew our testimony that though it is not equal to the *IT.—FOURTH SERIES.*

"Standard Edition," we regard its progress with complacency, as it will afford valuable instruction to multitudes to whom the more expensive work would be inaccessible. It is an excellent family book, and exceedingly cheap.

The Bible and the Working Classes; being a Series of Lectures delivered to the Working Classes of Bradford, Yorkshire, in 1851. By ALEXANDER WALLACE, Edinburgh. Second 3 c

Thousand. London, Hamilton, Adams, and Co. Pp. 238.

Feeling in common with many Christian men that for the appliances of Christianity to be brought to bear on the operative classes in this country something must be done different from any efforts heretofore attempted, Mr. Wallace, at that time a resident at Bradford, secured the Lecture room of the Mechanics' Institute for an afternoon service specially intended for this portion of the community, and altogether unconnected with any religious sect or organization. There he delivered from week to week during the course of four months this series of popular addresses on "the Bible." The plan proved eminently successful. Hundreds of working men attended from the town and the neighbourhood around, numbers of whom prided themselves in being Freethinkers, and were disposed to treat both the claims and teachings of the bible with disregard. At a large public meeting held after the services were brought to a close, the lecturer was requested to publish the addresses which had excited so much interest; and eight of the most influential religious men of Bradford subscribed an amount sufficient to defray the expenses of the first thousand copies. The second thousand has just been published, and we wish it may be speedily followed by a third. We have read the book with intense interest. The circumstances in which it originated—the character of the work itself—and the valuable results which may be anticipated as its fruit; all contribute to yield high satisfaction. Here and there we have to complain of confusion of figure and a style which reminds us of the *finest* writing of Theodore Parker and George Gilfillan. We must protest against this high pressure style. It is in bad taste—is becoming increasingly prevalent—and to young writers has seductive claims. Apart from this we heartily commend the volume to all classes of our readers. Difficulties are not evaded; but stated and met. The claims of the bible to be at once the messenger of God and the friend of man are advocated and sustained. There is no sacrifice of essential truth for the sake of popularity. On the other hand, there is none of that offensive and feeble way of exhibiting truth which has disgusted multitudes of all grades in this Christian land. May such efforts as those of Mr. Wallace be multiplied a thousand fold, and may the God of the bible abundantly bless them!

The Bible Class Manual of the Life of Christ; or a Harmony of the Gospels, in a Continuous Narrative, with Notes and Questions. By ANDREW G. FULLER. London: B. L. Green. 1822. Pp. x, 181.

To reduce the memoirs of the four evangelists into one continuous narrative would seem to a person who had never attempted it a much easier thing than it actually is. Sometimes one of the writers gives a fuller account of a transaction than any of the others, and yet passes over circumstances which they mention, and which must therefore be introduced, though it is difficult to determine to what part of his statement they belong. In many cases

there are apparent discrepancies which a more complete knowledge of facts than we possess might reconcile, but to harmonise which requires much learning, and the sacrifice of common prepossessions. The fewness of the dates which are given, and the similarity between discourses which were delivered on different occasions add to the difficulty of the undertaking and the uncertainty which will be felt on many points when it is completed. Mr. Fuller has taken much pains with the present work, and has succeeded in constructing a narrative which reads smoothly and yet is comprehensive. In many families, sabbath schools, and bible-classes, his publication will be acceptable and useful. It includes a few explanatory notes: many readers will wish that they had been more numerous, but in that case they could not have had the book on the same low terms as those at which it is now presented to them.

Scripture Teacher's Assistant, with Explanations and Lessons, designed for Sunday Schools and Families. By HENRY ALTHANS. London. Price One Shilling.

It is surprising that a man of so much experience in the instruction of children, and who enjoys so high a reputation among sabbath school teachers, should have published so very poor a book as this is. We have heard of men of celebrity lending their names to be put on a title-page, and the question has occurred to us whether the good nature of Mr. Althans has not led him to accommodate some friend in that way in this instance. The very first explanation that is given is this: "*Bethlehem, a city of Judea.*" Does not the word "*city*" convey to an English child, not to say a London child—and it is for "*London Sunday schools*" especially that the author has written—an idea totally inapplicable to Bethlehem? Such an explanation is far worse than none. And so are these: "*Kingdom of heaven.*" Christ's kingdom of glory. "Eternal happiness." p. 33. "*Offended in me.*" Displeased with what I teach." p. 38. "*The holy place.*" The holy ground round the city of Jerusalem." p. 64. Others are about equal to none; as, "*Was the Son of God.*" I now believe that Jesus was the Son of God." p. 71.

The Economy of Prayer; in Principle, Practice, and Result; deduced from the Lord's Prayer. By JOSEPH EDE. Pp. 138. London: Houlston and Stoneman.

No part of scripture is more comprehensive in its import—more suggestive of thought—or more interesting from collateral circumstances than that in which our Lord taught his disciples the manner after which they were to pray. Hence in all ages of the church it has been considered a fruitful theme for comment. Expositions of the "*Lord's Prayer*" however, like lectures on the "*Pilgrim's Progress*," have generally failed to impart either profit or interest. Through ignorance of biblical truth or want of sympathy with the exercise of prayer, or general incompetency, writers on this subject have, for the most part, served to illustrate the saying of an old Waldensian, "*This prayer can scarce be expounded completely by*"

all the theologians in the world." We have read this work, however, with interest and profit. Taking up in their order the several parts of the prayer, it shows the principles they recognise—the practice they enjoin—and the natural results they warrant us to expect. Some of the conclusions are rather "far-fetched," and now and then an expression savours of affectation; nevertheless, there is originality and vigour, both of thought and style, which in these days of servile imitation are quite refreshing. The writer is himself a man of prayer.

The Course of Faith, or the Practical Believer delineated. By JOHN ANGELL JAMES. London: Hamilton, Adams, and Co. 16mo. pp. x., 333.

The deservedly popular author of this volume, speaking of his writings generally, says, "To awaken the sinner, guide the inquirer, and aid the believer in the path of life—rather than to lead the student through the intricate labyrinths of controversy or into the depths of profound biblical knowledge—is the highest object which my literary ambition has ever led me to seek, or my own consciousness will ever lead me to hope that I can obtain." The design and execution of the work correspond with this avowal; and we doubt not that, as an experimental treatise, it will be acceptable and useful to thousands. The subjects of its chapters are Faith in General—Faith in Justification—Faith in relation to Sanctification—the Joy of Faith—the Work of Faith—Faith's Victory over the World—Faith in Prayer—Faith in Hearing the Word—Strong Faith, including the Assurance of Faith—Faith in reference to the Blessings of this Life—Faith's exercise in reference to Affliction—Faith in reference to Death—Faith in its relation to Heaven. We are rather surprised that with these chapters there is not one on Faith in the Resurrection of the Dead. We have long been of opinion that this primary article of faith in the primitive church does not hold the same place in modern theology as it holds in the apostolic writings; but we should have looked for a much fuller reference to it from such a man as Mr. James. A single paragraph on the subject, in so large a book as this, would not have seemed enough, we think, to Paul. The last chapter, also, on Faith in its relation to Heaven, is in our view vague and unsatisfactory, not recognizing duly the superiority of the ultimate state of happiness to which the New Testament scriptures teach us to look forward.

Sin Apprehended, Tried, and Condemned; being the reprint of a book entitled, "The Isle of Man," first published in 1627. By RICHARD BERNARD, rector of Batcombe, Somerset. Now edited by the Rev. D. F. Jarman, B.A. Minister of Bedford Episcopal Chapel, St. George's, Bloomsbury. London: Nisbet and Co. 16mo. pp. 113.

This ingenious allegory was first published in 1627 and must then have met with great favour as it reached the sixth edition during the year of its publication. Since then it has frequently been reprinted. The present edition has been

purged of the coarse imagery and language which, in common with many writings of that age, the early editions contained, and has been in several respects altered that it may be better adapted to the present state of society and education. The object of the writer is twofold. To convince of sin by unfolding its character and tracing out its sources, and to promote holiness by pointing out the hindrances and aids to the discovery of sin and also the graces necessary to a holy life. The allegory is divided into two parts. In the first part we have the pursuit and apprehension of Sin. Sin is represented as a thief, pursued by the officers of justice, aided by many enemies to righteousness in his escape, at length taking refuge in the house of Mistress Heart, who keeps a common inn, a receptacle for all villains, profligates, and thieves. In the second part we have the trial. Conscience is the judge, and Old Man, Mistress Heart, Wilful Will, and Covetousness are respectively tried and condemned. The dramatis personæ, of whom we have only mentioned a few, are for the most part well conceived and well sustained; and we have seldom read a book in which the workings, springs, and aids of sin, and the hindrances to conviction, are so clearly and forcibly depicted. The developments of covetousness and its effects in the second part are admirable, and in this haste-to-get-rich age, well deserve the thoughtful perusal of every person.

Letters to a Romanist. No. I. The Doctrine of Popery as taught by the Church of Rome. No. II. The Supremacy of the Pope. No. III. Auricular Confession. No. IV. The Worship of the Virgin Mary. No. V. The Worship of Saints, Images, and Relics. No. VI. The Doctrines of Purgatory and Prayers for the Dead. No. VII. The Doctrine of Transubstantiation and the Mass. By a Quiet Looker-on. Scarborough: A. Russell. 12mo.

If this gentleman had continued to look on quietly, instead of writing these tracts and sending them to the press, it would doubtless have been more pleasant to the Roman Catholic clergy around him than the course he has pursued. Quiet, as the author professes to be, there is nothing in his production adapted to tranquillize those of his readers who are advocates of the system on which he animadverts; for a more unsparing exposure of the maxims and practices of the apostate church we have never seen. Whether it was discreet or not, in illustrating the abominations of Auricular Confession, to translate some of the quotations from Dens and Bailey, and place them within the reach of English readers, young and old, is a question on which there will be difference of opinion; argument may be adduced in favour of the affirmative as well as the negative; and we will not undertake to pronounce judgment; but certainly there are many things in these letters for which it would not have been easy to procure the imprimatur of Cardinal Wiseman. We have not observed, however, any thing unfair or dishonourable. The author, who dates from Scarborough, has cultivated an extensive acquaintance with the writings of Romanists, and he is turning his knowledge thus laboriously acquired to good account.

The Fraternal Memorial, a Memoir of the Rev. William Fernie, late Pastor of the Church assembling in Zion Chapel, Frome, Somerset; by the Rev. JOHN FERNIE, Farnham, Surrey. London: Hamilton, Adams, and Co. 12mo. pp. xii., 227.

The subject of this biographical sketch was born in 1814 at Brewood, Staffordshire, where his respected father has been pastor of the independent church more than forty years. When he was about twenty years of age he was received into Highbury College, and in 1839 he accepted the pastorate of the large independent church meeting in Zion chapel, Frome. Here he laboured acceptably and usefully above ten years. A severe cold taken after preaching to a crowded congregation in a farm house, brought on an illness which terminated in his removal from the midst of attached friends on the 13th of November, 1850. He was a preacher of superior abilities, and the Memoir, which includes many extracts from his letters, evinces on the part of the compiler, a spirit of brotherly kindness and Christian simplicity.

Israel Hartmann, as Youth, Husband, and Orphan Schoolmaster. A Biography, from his Diary and Letters. Translated from the German by Mrs. THOMPSON, (née) (Elizabeth Maria Lloyd) With a Preface by Rev. ROBERT BICKERSTETH, M.A., Rector of St. Giles-in-the-Fields, London. London: Wertheim and Macintosh. 16mo., pp. vii., 201.

Faith sustained this simple-minded German schoolmaster under many afflictions, and gave him habitual serenity throughout the vicissitudes of a life which beginning in the year 1725 did not terminate till 1806.

The Imperial Cyclopædia. Part XI. Leigh-Middlesex. London: Charles Knight, Imperial 8vo.

It affords us pleasure to witness the progress towards completion of this valuable work, and to observe the announcements which accompany it with regard to other divisions of the comprehensive publication to which it belongs. This, the Geographical portion of the British Empire, is to be completed in sixteen half-crown parts; and the two volumes comprising it will be of an inestimable worth to students of politics or of English history. The proprietor has acted wisely in taking time to procure accurate topographical information from special sources where it was not to be obtained readily, though at the expense of some degree of delay; and he now hopes that the entire work will be completed by the periodical issue of two Parts monthly, in about four years.

The Lost Steamer: a History of the Amazon. London: Partridge and Oakley. 16mo. Pp. vi., 248.

The author undertook this work, he tells us, lest it should be attempted by some one who would not acknowledge the hand of God or seek his glory; and he has interspersed throughout remarks of a religious tendency. The first hundred pages are pleasant reading of a mis-

cellaneous character, the titles being the Launch—the Engines—Trial Trips—Power and Speed—Remarkable Era—New Docks—Embarkation—the Channel—Bay of Biscay—Presentiments—Middle Watch. But now comes the catastrophe. The sections are deeply interesting but awful, which are headed, the Fire-Bell—the Life-Boats—Last Hours; and scarcely less so are those which give account of the sufferings and deliverances of the minority who at various times and in different circumstances reached the land.

A Sufficient Maintenance and an Efficient Ministry. A Sermon with Notes by the Rev. THOMAS GUTHRIE, D.D. Published at the request of the Kirk Session of Free St. John's, Edinburgh. Edinburgh: Constable and Co. London: Hamilton and Co. 8vo. Pp. 31.

To all members of churches who are in comfortable circumstances themselves, and especially to all who have the honour to sustain the deacon's office, we earnestly recommend this discourse, which will open to them trains of thought, new to many, and to others deserving of renewed attention. Their own welfare, and the welfare of their children, are more closely connected with the subject than many of them suppose.

The Christian Law of Life. A Sermon preached in Surrey Chapel, before the London Missionary Society, on Wednesday, May 12, 1852. By JOHN STODGTON, of Kensington. London: 16mo., pp. 43. Price 4d.

The preacher treats his text, "For me to live is Christ," as an exposition of the law of our spiritual life, and a grand encouragement to spiritual labour; mentions effects which would follow from our fully embracing and acting out this law; and shows that "the inspiration of the sentiment expressed in the text is the want of the age."

Allegiance to the Faith: a Discourse occasioned by the Death of Robert Kettle, Esq., preached in Hope Street Baptist Chapel, Glasgow, on Sabbath, 4th April, 1852. By JAMES PATTERSON, D.D. Glasgow: 8vo., pp. 30. Price Sixpence.

An appropriate sermon, comprising a biographical notice of an excellent man of whom some account was given in our number for May.

The Interpretation of the Prophecy relating to the Seven Churches, Revelation, Ch. I. II. III. London: Sampson Low. 18mo. Pp. 36.

One small specimen will probably suffice to enable the reader to determine whether to go into the investigation fully under the guidance of this interpreter or not. "The Christians of the present day," he tells us, "form seven great divisions:—The Society of Friends, Independents, Presbyterians, Methodists, Lutherans, Episcopalians, and Unitarians, and these are the seven bodies spoken of in the second or full sense of the prophetic narrative."

Money, and its Influence. A Tale, Translated from the German by a Lady, for the benefit of a Fund for Rebuilding a London Hospital. London: Wertheim and Macintosh. 16mo. Pp. viii., 127.

One of Hoffman's Tales for the Young, the principal design of which is to illustrate the maxim that money hardens the heart, translated by a Lady, in the hope that its profits will aid the fund for rebuilding what is called Queen Charlotte's Hospital.

The Sailor's Prayer Book; a Manual of Devotion for Sailors at Sea, and their Families at Home. London: Snow. 1852. 24mo. pp. xi., 183.

This work opens with an Address to Owners, Agents, and Captains of merchant vessels, on the duty and happiness of maintaining religious services on board their ships; and it proffers aid, by presenting to them ten sermons, prayers for morning and evening for five weeks, and "Special Services for particular occasions." Evangelical principles are recognized pretty generally throughout; but the phraseology employed seems to us to be often deficient in simplicity, and not always expressive of definite conceptions. We do not know of any better book of the kind, but we think that one very much better on the same plan might be made.

The Eastern Lilly Gathered: a Memoir of Bala Shoonore Tagore. With Observations on the Position and Prospects of Hindu Female Society. By the Rev. EDWARD STORROW, Calcutta. With a Preface by the Rev. JAMES KENNEDY, M.A., from Benares, Northern India. London: Snow. 24mo. Pp. ix., 86.

The light which this small publication throws on the condition of the wealthier classes of the Hindoos, especially the ladies, entitles it to general perusal.

My First Grief: or Recollections of a Beloved Sister. A Memoir and Autobiography, by a Provincial Surgeon. Bath: Binns and Goodwin. 12mo. Pp. 134.

An account of an amiable and lovely sister, and penned by one whose warm heart was yet smarting under the stroke occasioned by her death. Setting forth faith in Christ as the only means through which we may have eternal life, and vindicating the doctrine of a particular providence as fulfilling the designs of a gracious God, it is adapted to impart consolation in trial, and to make the spirit resigned to the will of Him who "doeth all things well."

The Justified Believer; his Security, Conflicts, and Triumph. By W. B. MACKENZIE, M.A., Incumbent of St. James' Holloway. London: R. T. S. 12mo. Pp. 147.

A new edition of a scriptural, clear, and forcible exposition of the all-important "doctrine of a standing or falling church," exhibiting its fruits and blessings in the case of every believer. Well adapted to establish and comfort the Christian in the faith of the gospel, it will be useful both in and out of the community to which the respected author belongs.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

An Idea of a Christian. By S. W. PARTRIDGE, Author of "Voices from the Garden," &c. London: Partridge and Oakey. 16mo., pp. 30.

The Desolated Valley: a Narrative of the Flood at Holmfirth, Feb. 4, 1852. By J. G. MIALL. London: Houlston and Stoneman. 32mo., pp. 48.

The Elements of Astronomy: comprised in a Series of Questions and Answers, adapted for the use of families and schools. By Mrs. JOHNSON. New and improved edition. London: Partridge and Oakey. 24mo., pp. 64.

Memoir of Cecilia Sloane. By C. WOOLLACOTT. London: Houlston and Stoneman. 12mo., pp. 16.

The Railway Traveller. By C. WOOLLACOTT. London: Houlston and Stoneman. 12mo., pp. 12.

Little Francis, a Tale for the Young. By C. WOOLLACOTT. London: Houlston and Stoneman. 12mo., pp. 12.

The Christian's Charter: an Exposition of Romans, Chap. viii. Verse 32. Second edition. London: B. L. Green. 12mo., pp. 46.

The Undivided Brothers. The Substance of a Sermon delivered at Park Street Chapel, Llanely, on Sunday, August 17, 1851, occasioned by the melancholy Death of Luther and Frederick Rees sons of the Rev. D. R. Llanely. By J. ROWNS MINSTER. To which is added, a Biographical Sketch. London: Snow. 12mo. pp. 31.

The Lord's Short Work on the Earth. A Sermon preached in Free St. George's, Edinburgh, on Sabbath January 4, 1852. By ROBERT S. CANDLIAN, D.D. Edinburgh: Johnston and Hunter. 8vo. pp. 32.

The Eclectic Review, June, 1852. Contents:—I. Life and Letters of Niebuhr. II. Women of Christianity. III. Memoirs of Sarah Margaret Fuller. IV. Dr. Hooker's Rhododendrons. V. Local History, and Public Libraries. VI. Bancroft's American Revolution. VII. The Visible Heavens. VIII. Deans and Chapters. Review of the Month, &c. London: Ward and Co. 8vo., pp. 126.

The Christian Journal of the United Presbyterian Church. June, 1852. Glasgow: R. Jackson. 8vo., pp. 50.

The Christian Treasury: containing contributions from ministers and members of various Evangelical Denominations. June, 1852. Edinburgh. 8vo., pp. 48. Price 6d.

Two Stories for my Young Friends—the Erichaons. The Clever Boy, or Consider Another. By Miss FRANCES BROWN. Edinburgh: Paton and Ritchie. 24mo., pp. 144.

INTELLIGENCE.

AMERICA.

Among the wonderful changes which are now taking place in human affairs, working out the accomplishment of the divine purposes in the most unexpected ways, perhaps nothing is more remarkable than the facts adverted to in the following paragraphs of the New York Recorder:—

IMMIGRATION FROM CHINA.

When a Chinese junk visited our shores a few years ago, the crew, with their oblique eyes and long tails, were almost as much of a curiosity as the queer looking hulk in which they had come to our shores. The idea of a Chinese emigration to our shores was as far from our thoughts as that of the Grand Lama of Thibet.

But God's ways are not as our ways. The discovery of gold in the West is to be the cause of the first effectual inroad upon the crystallized civilization of the Chinese.

We firmly believe that the emigration now going on from China to California will have the effect to make an entire revolution in the habits of the Chinese living upon the coasts of the empire. By a strange movement of God's providence, we are thronged by the Irish and Germans on the one side of the continent, and the Chinese on the other. The duty of the Christian in view of these facts is obvious. In a few years the countless thousands to whom we send missionaries of the cross will be at our own doors, a part of our body politic, contributing their share to our moral and intellectual life. The following letter from the Presbyterian gives new facts on this subject, in addition to those with which all are familiar.

A recent letter from San Francisco brings the following additional intelligence:—

"The clipper ship Challenge is said to be on the way from China with one thousand passengers. I have before me a letter from Hong Kong, dated 15th of January last, in which the writer states that we may look to China for an emigration of fifty thousand souls to our population within the next five years. An intelligent sea-captain, just arrived from there, informs me that thousands are saving up their earnings in order to collect 35 dollars passage-money to bring them to California. To this is to be added the expense of a little dried fish and rice, and a *cup of tea*, and in about forty or fifty days

they are safely landed on our shores. In the letter from China referred to, the writer says:—'I now know of more than six hundred Chinamen booked for California, for whom shipping cannot now be had, although there are now in our harbour some half a dozen large ships bound for San Francisco, and they will all take from two to three hundred Chinamen each.'"

FRANK AYOWAL.

The Shepherd of the Valley, a Roman Catholic newspaper published at St. Louis, denounces plainly the doctrine of toleration thus:—"Well, then, is this doctrine of toleration a Christian doctrine, or is it not? does it come from heaven or hell; from God, or the devil? do we see anything of it in the bible, in the fathers, in the actions or writings of the saints, in the treatises of the doctors of the church? was it heard of before the birth of Protestantism? has it not been condemned by the Council of Constance, and repeatedly by the supreme pontiffs? is it any thing more than a convenient theory, got up that Catholics living amongst Protestants may meet with less ill-will? are not the French philosophers and their disciples its most zealous advocates? is not Gibbon full of it? has it ever had any thing more than a theoretical existence, except where it has been practically impossible to carry into active operation the principles which it condemns? was St. Thomas right when he said that 'it is a much worse thing to corrupt the faith by which life is given to the soul, than to falsify money which is an assistance to the temporal life?' did he reason correctly from these premises when he argued that temporal princes might justly punish convicted heretics? may we not expect the church and Christian rulers to act again as they have acted? is it not our boast that the church never changes, and is not her history an open book, which all may read, which we cannot close if we would, and of which we are accustomed to say that we have no cause to be ashamed?"

"We will say, however, that we are not in favour of roasting heretics, and that, if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or for which they dare endure—if persecution is to be renewed, we should

rather be its victims than its agents; but we are not, therefore, going to deny the facts of history, or to blame the saints of God and the doctors and pastors of the church for what they have done and sanctioned. We say that the temporal punishment of heresy is a mere question of expediency; that Protestants do not persecute us here, simply because they have not the power; and that *where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that, by doing so, we should injure the cause that we wish to serve.*"

ACADIA COLLEGE, NOVA SCOTIA.

At a meeting of the friends of Acadia College held at Wolfville, March 25, 1852, the following resolutions were passed:—

I. That while education is justly regarded as a great and necessary good, essential to human happiness, and closely interwoven with the welfare of nations, baptists are under special obligations to promote its advancement, since, in addition to other and substantial benefits connected with learning, it tends to foster that spirit of free inquiry and that love of religious freedom by which they have been ever distinguished.

II. That the education of candidates for the Christian ministry assumes growing importance as knowledge diffuses its blessings throughout the community; and that it is the duty of the baptist denomination to make liberal provision for the attainment of this most desirable object, both by founding Educational establishments, harmonizing in their plans and methods of instruction with the improvements of modern times, and by rendering pecuniary aid to young men while pursuing their theological studies.

III. That this meeting cannot but acknowledge, with profound gratitude, the goodness of God toward the Institutions of learning founded by the baptists in these provinces, from which many and great advantages have been derived by numbers of individuals of various ranks and professions, more particularly towards Acadia College, in which, raised as it was in faith and prayer, and therefore associated with hallowed recollections, the future minister and the future missionary have pursued their studies, and prepared for the work of the Lord.

IV. That whereas, in order to secure efficient collegiate instruction a division of labour is absolutely necessary, so that each professor may be limited, as nearly as possible, to one branch of tuition, it is much to be regretted that there are now but two professors at Acadia College, and it is greatly to be desired that the number should be increased at the earliest possible period.

V. That however desirable it may be for

various reasons to obtain support for the college by annual subscriptions, it has been found by experience that the funds derived from that source are precarious and insufficient, and that the uncertainty of collection, and consequent irregularity in the receipts, produce manifold inconveniences which are seriously detrimental to the successful working of the institution; while it is manifest that the enlarged income required for an increased number of professors cannot be reasonably looked for without a change in the pecuniary arrangement.

VI. That in order to place the college on a permanent foundation by procuring an adequate amount of annual support, it is desirable to raise the sum of not less than £10,000 for an endowment to be vested in approved securities; the interest of which, £600 per annum, together with tuition fees, the proceeds of the union societies, applicable to theological education, and any voluntary subscriptions which may continue to be realized will suffice to provide for the appointment of a suitable number of professors.

A closing resolution expresses the conviction of the meeting that the baptists of these provinces are fully able to raise the sum of £10,000 for the specified purposes, and details measures by which it might be accomplished.

ASIA.

BURMAH.

The intelligence which has recently arrived of the capture of Rangoon by the British forces will render some extracts from correspondence which we find in the Magazine published by the American Baptist Missionary Union interesting, though they relate to events preceding the bombardment of the city.

Having mentioned the visit of four officers sent by the British Commodore, and said, "The commodore came to demand redress for outrages committed on Captains Shepard and Lewis, but he now found that hundreds of British subjects had suffered as great, and many of them much greater injuries, and that several had died under torture," Mr. Kincaid writes, Dec. 22nd:—

"After the deputation of four officers had left, which was immediately after reading the commodore's letter, in English and Burmese, the viceroy called me to him. He was deadly pale. His mind was so unbalanced that it overpowered his muscular system. His whole frame shook with emotion and his voice was feeble and tremulous. I almost pitied the man who had no pity even on widows and orphans. He kept me for half an hour, putting all sorts of questions and comprehending nothing. At length he directed me

to carry a message to the commodore. When half way home two horsemen riding at the top of their speed recalled me. I was taken to a large private room and found the governor with some fifty of his great chiefs around him. The commodore's letter in English and Burmese was laid before me, and I was requested to say if the translation was correct. After carefully reading both I assured them it was.

"What does it mean?" said the governor. "I am accused of being a bad man, committing outrages on her Britannic Majesty's subjects, and yet the letter does not specify in what way I have done this. Tell me what I should do."

"I am not competent," I replied, "to advise in these matters."

"Do not tell me so," he said; "you have more books and maps than all the other people in the city, and you know what the English want and what I can do."

"To get rid of his importunity I said, 'You can write to the commodore and ask for an explanation.' This struck him favourably. Then he inquired whether the English had come for peace or war."

"For peace, undoubtedly," I replied. "If they had come for war, instead of three ships they would have had twenty-five or thirty." After many unimportant questions I was allowed to leave, thankful to get away. Although, since the first of May last, he has treated me with uniform kindness, yet every sentiment of justice compels me to regard him with loathing. Since that time I have seen about one hundred British subjects in prison, some of them in irons, not a few in the blocks. Several have been cruelly tortured and two died under the torture, one of them a woman. No person in Rangoon, perhaps, has spoken out so openly and freely as I have, and yet I have often done violence to my better feelings by restraining my indignation when witnessing the enormities of this man. He has been the patron of robbers, and in this as in other things has been upheld at court. Justice has at length overtaken him."

"After a few days the governor recovered in some measure from the panic into which he was thrown, and commenced hostile preparations, buying up all the muskets in the city, collecting guns from all the neighbouring cities and fortifying the heights of *Shway Dagong*, and building stockades at *Kee-men-ding*, four miles above the city. He has collected from the surrounding villages about 10,000 men, and has invited to his aid a celebrated robber chief with all his followers, thus getting together all the desperate characters in the lower provinces. As yet we had felt safe in the old city, as the majority of the inhabitants are foreigners, but on the 4th and 5th of December orders were issued, it was reported, to attack the foreigners,

plunder them, cut their throats, and burn the city. Bodies of armed men and of desperate character were constantly parading the streets. Foreigners were all armed and keeping careful watch in their houses. Com. Lambert very kindly gave me an invitation to place the ladies and children on board of one of his vessels, and the stern cabins of the steamer 'Tenasserim' were prepared for them; but Capt. Barker, of the 'Duchess of Argyle,' a large merchant ship, invited us to take refuge on his vessel, which seemed preferable, as the ships of war were threatened with an attack by fire-rafts. On the evening of the 5th we took Mrs. Kincaid and Mrs. Dawson with the little children to a private wharf, where a boat was ready to take them on board the 'Duchess.' The next day the young ladies went on board. Dr. Dawson and myself remained on shore most of the time."

"A little after dark on the 10th, as I was passing along one of the principal streets, I was suddenly seized by some eight or nine Burmans, who partly carried, partly dragged me into a dark, narrow lane. There I was surrounded by forty or fifty armed men. A long and not very pleasant altercation followed,—they threatening me, and I in turn threatening them; they insisting on taking me to the governor, and I insisting on going to the custom-house. At length I got to the custom-house—I hardly know how. A bundle of clothes from the washerman, which a Burman carried after me, was the excuse for this outrage. The custom-house officers interfered, and after a long dispute these guards went to the governor for an order to take me out. It was nearly two miles to the governor's, and while they were gone the custom-house officers hurried me off on board ship."

"I have learned that two Portuguese, the tools of a Jesuit, have made the governor believe that I am at the bottom of the English expedition. This is the secret of his hostility to me. Within a few days the governor of Dalla has received orders from Ava to place his troops at the disposal of the Viceroy of Rangoon. Accordingly, 1500 men crossed the river early on the morning of the 19th, uttering the most savage yells. Yesterday 1000 men arrived from Prome. After all, the only men the governor can depend on are the robbers. The peasantry, that make up four-fifths of his army, will throw away their muskets and run at the firing of the first gun. The officers threaten the Karen Christians that they will place them 'in the fore front of the battle' if the English come on shore. 300 of the disciples are now on duty at the great pagoda. The churches are sending messengers to us almost daily to inquire how things are and to let us know their situation. Few of them sleep in their houses for fear of robbers. Our hearts bleed for them. We can only say to them,

Look up to Him who took care of Elijah in the desert. The Burman peasantry, heathen as well as Christian, are also sending messengers to us, expressing the hope that the English will put an end to the brutal tyranny under which they have so long suffered. Among our more than 10,000 disciples, besides hundreds who are 'almost Christians,' there is earnest prayer to Him who ruleth over all."

Dr. Dawson writes, Jan. 2nd:—

"Every movement of ours seems to be watched, to see whether we have any connection whatever with the English expedition. At such a time it needs great vigilance in us to avoid suspicion. Our heavenly Father has thus far protected us from all harm, and he will continue to protect us, if we trust in him and 'mind our own business.'"

"The king is reported to be very much incensed with his ministers for keeping him in ignorance of the proceedings of the Rangoon executive. They have been receiving large bribes to cover up his misdeeds. The whole system of government in Burmah is rotten. Each man has to pay a large sum for his appointment, and in order to keep it has to make large annual offerings. This occasions oppression and extortion in every form. Every officer is a slave to all above him and a tyrant to all beneath him. The people are thus ground into the very dust. The masses pray for a change of government. The other morning I met a very decent looking Burman in my walk. He approached me, and with the big tear rolling down his cheek, said, 'he hoped the English would take the country.' A few days before, his house had been pulled down and he was left homeless with a large family. Such cases are frequent."

BRITISH PATRONAGE OF IDOLATRY.

The following petition on the connexion of the government of India with Hinduism and Mahomedanism has been adopted by the Calcutta Missionary Conference. The statements in the petition were prepared very carefully, and it is hoped that the subject will attract the earnest attention of the friends of missions both in Great Britain and in India.

To the Honourable the Commons of Great Britain and Ireland in parliament assembled.

The petition of the undersigned ministers of the gospel resident in Calcutta.

HUMBLY SHewETH:—

That your petitioners, being members of various protestant denominations, and most of them having resided several years in India, are deeply interested in the progress of divine

truth in this country, and strongly participate in the conviction, now generally entertained, that the connexion of the government of India with the Hindu and Mahomedan religions, is both wrong in itself, and an obstacle to that spread of Christianity which your petitioners are aiming to secure.

That your petitioners willingly and thankfully acknowledge that much has been done in recent years to release the government from its active share in the ceremonies of those religions, and to leave their disciples to maintain them in their own way and from their own resources. They admit with pleasure that many of the most prominent evils which once existed have now been abolished; that oaths are no longer administered in the company's courts in the names of Hindu idols; that salutes in honour of those idols have been discontinued; that the pilgrim taxes at Gayá, Allahabad, Puri, and Dharwar, have been abolished; that in the presidencies of Madras and Bombay the revenue collectors are no longer active agents in maintaining idol-worship; that the temple-lands are no longer under their charge; that they have ceased to appoint brahmans to pray for rain in seasons of drought; to summon villagers to draw the idol-cars; to sanction officially with their presence and authority the actual ceremonies of Hinduism; and to present clothes, jewels, and fruit to idols in the name of the honourable East India Company.

That your petitioners believe that much still remains to be done before the government of India shall be finally and fully severed from the religious systems which it has so long sustained. Under the arrangement which was reported to your honourable house in August, 1849, committees of natives, or respectable individuals, have in numerous cases been substituted for the revenue collectors in the management of the shrines which the government supported; but in some respects the former direct connexion between those shrines and the government has only been replaced by an indirect one, calculated to a certain extent to hide the real character of the alliance.

That your petitioners have learned from the return made by the government of India to your honourable house in 1849, that, at the present time and under the arrangement recently adopted, more than sixteen lakhs of rupees, or £160,000, are annually paid by the government of India for the support of temples and mosques, of brahmans and moulvies, of which about seven lakhs are expended in the Bombay presidency and eight lakhs in that of Madras. That, while your petitioners admit that, to some of these grants the temples referred to have a strong claim (such grants being made in commutation for the revenue of lands, still under the charge of government, and which cannot be surrendered because their boundaries are unknown),

they feel convinced that searching inquiry would prove the claims of others to be more than questionable. That the fact is well known that, on several occasions when new territories have been annexed by the government of India, and it has been found that certain voluntary contributions have been customarily made for religious objects by the former authorities, these donations have been continued by the East India Company, under the belief that treaties which guaranteed protection to the rights of the natives of those territories, bound the government also to perpetuate those gifts; although being originally voluntary, they are so still and ought to be withdrawn, on account of their injurious tendency. That in illustration of these remarks your petitioners can point to the celebrated temple of Parboti at Poonah which was a mere private temple of the Mahratta Peishwa, and to the college of brahmans at the same place, which two establishments with other minor temples in that collectorate receive an annual gift from the East India Company of more than £10,000.

That your petitioners have been informed that a custom formerly existed in the Agra presidency by which the government of India presented dresses of honour to Mahommedan Cads on the occasion of the Ecd festival, and that such gifts have been commuted into money payments and are continued to the present day.

That your petitioners have heard on good authority that another custom has prevailed, by which, when the governor-general and other high officers of state in travelling, have approached celebrated native shrines, offerings have been there presented which were paid out of the public purse; and that at Amritsar, Jwálá-mukhi and Tarantáron in the Punjab, such offerings have been presented within a recent period.

That your petitioners have never observed any mention of these offerings in the parliamentary returns upon the subject of idolatry in India, and are aware of other cases which have in like manner been passed over. That for a long period a poojári or brahman priest was employed, at an annual expense of about £200 (or Rs. 2000), in the salt agency at Hidgelee, whose duty it was continually to worship Lakshmi, the Hindu goddess of fortune in the empty salt golahs, in order to secure the company's trade against loss; that at the opium agency in Behar a special gift was made to the brahmans to secure good fortune on the sailing of the first opium boats every season towards Calcutta; that in the money advances at the beginning of the opium season certain payments to brahmans were regularly included; and that a similar practice existed in the salt agency at Hidgelee. That your petitioners believe that these practices continued for a long period unknown to the heads of the respective departments; that

they were never specified in the parliamentary returns, being reckoned in the salt and opium agencies as regular current expenses; that these practices were recently brought to light and then suppressed; and that your petitioners mention them now, because they believe that searching inquiry would probably bring to light other practices of a similar kind.

That while solemn affirmations have been substituted for the oaths formerly taken by Hindus and Mussulmans in the company's courts, the law which permits this variation from former custom has not yet been extended to the courts established by her majesty's charters in India: and that oaths on the Koran and oaths in the names of Hindu deities continue to be administered in those courts as in former days.

That your petitioners have heard with regret that, notwithstanding the positive orders of the court of directors, the residents at Baroda and Nagpore have, within recent periods, recognized and attended in their official capacity idolatrous festivals celebrated by the Hindu rajahs of those territories; and that in the latter case such attendance was doubly painful from the fact that, in 1847, the acting-resident at Nagpore, Capt. Ramsay, compelled the missionaries to give up to the raja a young convert who had applied to them for baptism, on the ground that, under the Nagpore treaty with the East India Company, he could not protect the raja's "discontented subjects," and your petitioners remind your honourable house that this view of the obligations of the government of this country was formerly sanctioned by the government of India.

That your petitioners believe that in the Madrissa college in Calcutta, and in various Sanskrit colleges endowed by government, the authoritative precepts, doctrines, and ceremonies of the Hindu and Mahommedan religions are taught at the expense of the government; that the explanations and reasons that have been offered respecting such an anomalous proceeding are insufficient to defend it; and that, in the case of these colleges, one of the most offensive and direct forms of the government connexion with false religions exists, notwithstanding the expressed wishes of the court of directors and of your honourable house, intact to the present time. Your petitioners are aware of the value of these colleges as philological institutions, promoting the cultivation of the ancient and modern languages of India, and it is not therefore to this use of them that the objections above made have referred.

That your petitioners have reason to believe that, by a despatch to the governor-general in 1847, the court of directors prohibited their public servants from taking part in missionary undertakings, and thereby conveyed to many minds the impression that

they would view with disfavour all who should not see it to be their duty to be entirely neutral in the great contest of Christianity in this country; and that your petitioners consider such a prohibition, in contrast to the court's own alliance with false religions, with feelings of surprise and sorrow.

Further that, in respect to one of the great obstacles to that full and complete disconnection of the government of India from the Hindu and Mahommedan religions for which they pray, your petitioners would draw the special attention of your honourable house to the regulations of the Indian government respecting endowments for the support of those religions. That by regulation XIX. of 1810 in Bengal, and regulation VII. of 1817, in the presidency of Madras, such endowments are recognized as "pious and beneficial;" the care of them is vested in the boards of revenue as "an important duty of government;" and questions connected with them have hitherto been placed, not under the jurisdiction of the ordinary civil courts, but under the officers of those boards. That your petitioners consider that several weighty reasons may be urged against those regulations; inasmuch as they constitute the government the trustee of such endowments, and treat them as if they were matters of great benefit to society and of pecuniary interest to the revenue authorities; inasmuch also, as to enforce them fully would bring the government into more intimate connexion with those religions than they have ever yet held; and chiefly, because they now stand in the way of those very arrangements which the government of India has recently been making for disconnecting itself altogether from those endowments. In the Madras presidency, for instance, the collectors have been forbidden to interfere in the management of mosques and temples; yet the regulation which commands them to interfere still continues on the statute-book. While, at the same time, should breaches of trust in their management occur, the civil courts refuse to take them into consideration because that regulation is un repealed. That this anomalous state of things was brought to the notice of the supreme government of India by the government of Madras, several years ago, and that they have provided no new regulations to meet the difficulty.

That your petitioners feel the need of a searching inquiry into all these subjects. They fear that while public attention has been specially directed to the temple of Juggernath and to the donation which it annually receives, other matters not less important have continued almost unnoticed, although they have the authority of one of the members of the supreme council in India (Sir H. Muddock in his published minute of 1844) for saying, that "the temple of Juggernath is only one of innumerable Hindu temples, receiving

endowments from the government of India."

That your petitioners hailed with lively gratitude the draft of an act which the supreme council of India published in the Calcutta Gazette upwards of a year ago, for the final severance of government from the temple of Juggernath; and that your petitioners hoped that a measure so wise and just, demanded alike by sound policy, public justice, and Christian principle, would speedily be passed into a law; but that now they fear that the views and intentions of the government of India have changed; and that the passing of this act is extremely uncertain.

Your petitioners, therefore, without dwelling on the very solemn subject of the evils of this connexion between a Christian government and the shrines of false religions, respectfully pray your honourable house to take into consideration such further measures as may be required for completing the entire severance of the government of India from the Hindu and Mahommedan religions; to institute a searching investigation into the allegations of this petition; and to have laid upon the table of your honourable house a copy of the despatch of 1847 above referred to, with a statement of its origin and intended aim. Your petitioners especially pray that your honourable house will be pleased to call for a *complete, distinct, and detailed* statement of every grant now directly or indirectly paid to the above religions, in every district and province of the continent of India under English rule; to institute a rigid scrutiny into the ground and title upon which each one of these grants is claimed, whether it be to mosques or temples, to brahmans or moulvies, to idolatrous ceremonies, or the education of the young in the authoritative shastras of those religions; and to cause every revenue official in India to report minutely on every fact that brings the government into any connexion whatsoever with Mahommedanism or Hinduism in the district under his charge. They pray also that your honourable house will direct the government of India to repeal the two regulations which your petitioners have referred to, and to enact in their stead a regulation applicable to all the presidencies of India by which the endowments of the Hindu and Mahommedan religions shall, like all other trusts, be placed under the jurisdiction of the civil courts.

And lastly, your petitioners will ever pray that the spirit of wisdom and of justice may be abundantly granted to your honourable house by that great and gracious God, who has said that "righteousness exalteth a nation, but sin is a reproach to any people."

EUROPE.

PERSECUTION IN GREECE.

The Rev. Dr. King, an American mi-

sionary, has been imprisoned, tried, and condemned to exile for preaching Protestant doctrine at Athens. The New York Recorder contains a letter from a gentleman in the Piræus to a friend in Brooklyn, who says,—“If you have been a reader of the Missionary Herald you are apprised of the contest between Dr. King and the ecclesiastical government of Greece, that has been going on for some years past. This has at length reached a crisis. Yesterday the final decision of the court was given him, which sentences him to banishment from the country. He has fourteen days to get ready for his departure. He will go to Constantinople. Thus, this venerable missionary and Philhellene, who came to Greece with the first store-ship for the relief of famishing Greeks, the almoner of American charities, &c., &c., is compelled to go at the dictation of Russian, Austrian, and French influence at the court of Otho. But this is a judicial sentence; and there must needs be a show of justice in the case, and Dr. King must be found guilty of a penal offence. At this his enemies have been aiming for many years, but with poor success. At last he has been tried under the law in the penal code which prohibits the use of abusive, scurrilous, offensive language against the established religion, and witnesses depose that they have heard Dr. King teach contrary to the ‘perpetual virginity of the mother of God,’ and to the doctrine of ‘the real presence in the sacrament of the Lord’s supper.’ The sentence is based upon nothing save this deposition; and thus the court have found him guilty of a breach of the law in question. The court find no evidence that he has reviled the established religion. The publication of the charge alongside the sentence would be the best possible proof of a judicial persecution in face of law and evidence. Dr. King has never once broken that law, for all that appears in the trial. His counsel ably managed the case before the Areopagus (the highest court of appeal), and showed, clear as sunlight, that he is *not* an offender, according to the verdict itself of the lower tribunal. Nevertheless, the king’s attorney charged that ‘the judges have *conscientiously* decided otherwise;’ that is to say, in their opinion, heterodox teaching is a breach of that 14th article!—is to abuse and revile the established religion!

“Everybody knows—it is, in fact, a thing perfectly well understood in the community; that the whole matter, from first to last, has been ruled by government to please the all-absorbing influence of Russian, Austrian, and French powers represented at Athens.”

PRUSSIA.

The present requirements of the law respecting religious worship have been pre-

sented to a baptist minister in answer to his inquiries, by the Government of East Prussia, in the following terms:—

“In reply to the application of April 17, we, in compliance with the order of March 11, 1850, give for your instruction the following extract from the code of laws then instituted, page 277—If you wish to hold religious meetings, our permission is not necessary, but only that you should, at least twenty-four hours before the commencement of the meeting, give notice of the time and place at which the same should be held to the police court of the place, who will then give you immediately a certificate to advertise the meeting.

“If you hold meetings of this kind regularly, so that time and place is fixed, once for all, then the notice need only be given once at the police court, namely, *twenty-four hours before the first meeting*, and a repetition of this for the following meetings is not required.

“It is necessary here to remark that the meeting must commence at the latest within an hour of the time fixed, and if they are interrupted for an hour and recommenced a fresh notice will be required to prevent the incurrance of a penalty. It is also required that under all circumstances, your leaders should, within three days of the formation of your Society lay before the Police-court a certificate of the Statutes, and confession of faith of the same, with a list of the members, and to give any other information which may be required respecting it.

Königsberg, May 28, 1851.
Government Office, Home Department.”

FLORENCE.

Intelligence has been received of the trial of Signor Madivi and his wife for reading the bible. After having suffered several months’ imprisonment, Madivi is sentenced to the galleys, with hard labour, for four years and a half, and his wife is to be confined in gaol for three years and a half. Afterwards they are to be for three years longer under the strict surveillance of the police.

FRANCE.

Journalism, however conducted, is a power which it is difficult to render compatible with the ecclesiastical authority of Romish prelates. The high church virulence of the French journal called the *Univers* is well known; yet the French correspondent of the Christian Times quotes a charge from the bishop of Orleans, in which he says, “Since the journal the *Univers*, and other journals, attack by name, and in a direct manner, the instructions given by us to the superior,

directors, and professors of our smaller seminaries, have committed a manifest act of aggression and usurpation against our authority; since to tolerate such an aggression and usurpation would be, in what concerns us, to admit in the church a sort of government independent of the Holy See and the episcopate, a lay or presbyterian government, which would overturn the most certain principles and the most uncontested rules of the hierarchy. . . we decree as follows: 1. We protest as much as lieth in us against the temerities, aggressions, and usurpations of certain religious journals, principally the journal the *Univers*, in what touches religious things, church affairs, and the authority of the bishops. 2. We forbid all superiors, directors, and professors of our diocesan seminaries to subscribe to the journal the *Univers*, and we enjoin upon them to cease from this day the continuation of previous subscriptions."

HOME.

GORSLEY, NEAR ROSS, HEREFORDSHIRE.

In this obscure and formerly barren spot a church consisting of 158 members has been gathered, by the instrumentality of Mr. John Hall, who went there in 1831 as master of one of the many useful charity schools supported in accordance with the will of Edward Goff, Esq., formerly of London. The congregation attending worship on Lord's days has been of late seldom less than three hundred persons, besides 170 sabbath school children who for four years past have been dismissed to accommodate the adult hearers. A new freehold chapel, vested in trustees, having been erected, was opened for worship on Tuesday, May 11th, 1852, when prayers were offered by the Rev. Jas. Spigg of Westbury Leigh, the Rev. J. Chapman and the Rev. J. Eland of Newent, the Rev. J. Penny of Coleford, and the Rev. T. Mellish of Hereford, and sermons were delivered by the Rev. T. Winter, of Bristol, the Rev. J. Branch of London, and the Rev. J. Hyatt of Gloucester. The building is sixty feet long and forty wide, and has behind it vestries 18 feet by 34. It is neat and substantial, calculated to accommodate 450 persons, and the total cost has been nearly £650. Contributions have been obtained towards this sum by Mr. Hall from many churches in the neighbourhood, and he is encouraged to hope that some at a greater distance will follow their example. The collections made at the opening services and on the following Lord's day amounted to £80, leaving a debt of about two hundred.)

HAIL WESTON, HUNTINGDONSHIRE.

On Wednesday, May 12th, interesting services were held in the ancient baptist chapel in this place in connexion with the ordination of the Rev. William Hawkins. In the afternoon, after singing a hymn, the Rev. William Abbott of Wetherden, Suffolk, read and prayed. The Rev. Thomas Gate of Keysoe stated the nature of a Christian church, and asked the usual questions of the church and the minister. The ordination prayer was offered by the Rev. Samuel Wells of Thurleigh. The Rev. Hugh Killen of Bedford then gave a charge to the minister, founding it on the words of Paul to the Ephesians, "The work of the ministry." An adjournment then took place till the evening, when the service was resumed by the Rev. Peter Turner of St. Neots, who read and prayed. The Rev. W. E. Archer of Spaldwick preached a sermon to the people from the words of Paul to the Corinthians, "And this also we wish, your perfection." The attendance both of ministers and other friends was numerous, and hearty sympathy was expressed with the church and their newly chosen pastor.

RAMSEY, HUNTINGDONSHIRE.

May 13th, the Rev. Philip Henry Cornford (late baptist missionary in Jamaica) was publicly recognised as pastor of the church and congregation assembling at the Great Whyte chapel in this town. In the afternoon the Rev. J. H. Millard, A.B., of Huntingdon, delivered an excellent discourse on the constitution of a Christian church. The Rev. J. Simmons, A.M. of Bluntisham, proposed the usual questions and offered the recognition prayer. To the inquiries proposed, Mr. Saunders Newton, one of the deacons replied, on behalf of the church, and the newly chosen pastor gave an interesting narrative of his religious life. The Rev. J. Simmons then delivered the charge to the minister. The evening service was opened by the Rev. J. H. Millard, and the Rev. J. Simmons preached to an interesting and attentive audience on the duties of the church to its pastor. Notwithstanding the unavoidable absence of other ministers who desired to be present, the day was a very happy one, and fervent are the hopes entertained that the union thus recognized on earth may be consummated in heaven.

HAWORTH, YORKSHIRE.

Upwards of twelve months since, [Mr. H. J. Keats accepted a unanimous invitation from the first baptist church in this village, meeting in West Lane chapel, to become their pastor; and having statedly laboured amongst them for six months, with faithful-

ness, affection, and success, he was publicly set apart to the ministerial work on Tuesday, May 18, 1852, on which occasion the resident friends were gratified by the presence of a large and respectable audience, including most of the neighbouring baptist ministers. The Rev. H. S. Brown of Liverpool described the nature and constitution of a Christian church, the Rev. T. Dawson of Liverpool delivered a kind and solemn charge, from 2 Tim. ii. 15, and the Rev. H. Dowson of Bradford preached to the church and congregation from Phil. iv. 8.

CARLETON RODE, NORFOLK.

The ordination of Mr. P. B. Woodgate as pastor over the baptist church at Carleton Rode took place on Tuesday, May 18th. In the morning brother Crag from Ellingham commenced the services by reading 1 Tim. third chapter and engaged in prayer, brother Gowing from Norwich stated the nature and constitution of a gospel church, founding his remarks on a part of the 18th verse in the 16th chapter of Matthew, "Upon this rock I will build my church." Brother Wright from Beccles asked the usual questions and concluded by prayer. The services were again resumed at two o'clock in the afternoon, when brother Wright offered the ordination prayer, and delivered a charge from 1 Peter 5 chapter the first four verses, which was solemn, weighty, and important. In the evening brother Howell from Kenninghall preached an arousing sermon to the church and congregation, taking for his text the 15th verse in 2 chap. of Philippians. About thirty ministers and friends sat down to dinner which was provided in the vestry and chapel, and about 140 at tea. The meeting house was well filled during the day with an attentive audience.

EAST PARLEY, HANTS.

On Tuesday, May 18th, Mr. Pulman, late of Ufculm, Devon, was recognised as pastor of this church. In the afternoon, Mr. Gill of Milford opened the service by reading the scriptures and prayer, the venerable Mr. Bulgin of Poole delivered an appropriate and powerful sermon from 1 Pet. i. 1—5, and Mr. Fletcher (independent) of Throop concluded, after which upwards of 160 friends took tea together in the chapel. In the evening after reading and prayer by Mr. Sharp of Ashley, short and animated addresses were delivered by Mr. Fletcher to the young, Mr. Sharp to backsliders, Mr. Gill to inquirers, and Mr. Brown of Poulner to careless sinners, Mr. Bulgin concluded the interesting services by prayer. The chapel was filled to overflowing, and the deepest attention paid to the things spoken. The church at Parley

has for some time past been under sore trial; may the Lord now send prosperity.

BURTON-ON-TRENT.

The Rev. John Young Aitchison of Glasgow has accepted the unanimous invitation of the baptist church of Burton-on-Trent. He entered on his labours on the 27th of last month, with every prospect of success.

WISBECH, CAMBRIDGESHIRE.

Mr. J. Haycroft, B.A. of Stepney College, having received a cordial invitation from the baptist church, Ely Place, Wisbech, to become their pastor, entered upon his labours on Lord's day, May 30th.

SOUTH ISLINGTON.

The Rev. William Symonds having tendered his resignation of the pastoral office in connexion with the above church, expressing his unfeigned regret that a sense of justice to the church and of duty to himself, left him no alternative: at a meeting of the church held June 2nd, the following resolution was unanimously adopted:—"That as our esteemed pastor, after having been with us twelve months, feels it to be his duty to resign his office, it is with deep regret we feel compelled to accept it; and in doing so beg to express our sympathy with him under the circumstances which have led to so painful an issue, and our earnest desire that he may be directed to another sphere of labour where his happiness and usefulness may be greatly increased."

STANNINGLEY.

The Rev. J. Hillyard requests us to announce that he has resigned the pastorate of this church, and is open to invitations.

CANNON STREET, BIRMINGHAM.

On Tuesday evening, June the 8th, a numerous and respectable company of persons, usually worshipping in the baptist meeting-house, Cannon Street, with gentlemen from other churches and denominations in the town, assembled there and took tea together; after which a valuable testimonial, consisting of a handsome purse containing one hundred and five sovereigns, and an elegant easy chair, was presented by the Rev. Thomas Swan, on behalf of the church and congregation and other friends, to Mr. J. W. Showell, one of the deacons of the church, as an acknowledgment of his highly important services as secretary for upwards of twenty years.

BROMPTON, MIDDLESEX.

A new church was formed on Thursday evening, June 10th, at Thurloe chapel, Alexander Square, Brompton. The Rev. J. Bigwood, who had officiated there as minister about three months, occupied the chair, and read from it a list of forty persons who had expressed their wish to enter into recognized fellowship under his superintendence. Some of these had belonged to the congregation before his first visit: others had obtained their dismissal from the church meeting at Paradise chapel, Chelsea, and some were from other churches. The following resolutions having been moved and seconded were passed unanimously:—

"1. That believing it to be the will of our Lord Jesus Christ that his disciples should associate together for the advancement of each other's spiritual interests and the promotion of his glory, we, whose names have now been read, do hereby form ourselves into a Christian church, intending, in dependence on God's help, to perform towards each other such duties as the connexion implies, making the New Testament scriptures the sole rule of faith and practice.

"2. That having been encouraged to form this union by the willingness of our esteemed brother, the Rev. John Bigwood, to undertake the pastoral office among us, we affectionately and unanimously request him to take the oversight of this church, engaging to do our utmost to sustain and cheer him in the performance of those services which belong to an under shepherd."

Mr. Bigwood has subsequently removed from Camberwell, where he had been residing, to 46, Drayton Terrace, Brompton.

WESTBOURNE GROVE, BAYSWATER.

The church and congregation now worshipping at Silver Street chapel, Kensington, under the pastoral care of the Rev. W. G. Lewis, have accepted the invitation of Mr. Peter Broad, to co-operate with him in the erection of a place of worship in this rapidly increasing neighbourhood, and to become its occupants. They have long desired to remove from their present chapel, the locality of which has become very disadvantageous, and the spot in which the new building will stand is in the midst of dwelling houses of a respectable character, in one of the most favourite suburbs of the metropolis. There is no place of worship sufficiently near to supply the wants of the large district, intersected by Westbourne Grove, except a Roman Catholic Cathedral in the course of erection, and already obtaining the tributary aid of schools. To counteract as far as possible the evil influence of such instructions, it is hoped that the worship of the sabbath, in its scriptural simplicity and

unsectarian character, will prove a blessing to all protestant Christians, while a vigorous system of daily instruction will be maintained, to rescue the young of the neighbourhood from the threatening contamination of false teachers.

Westbourne Grove chapel will be built of Kentish rag stone, faced with Bath stone. It will have a commanding aspect at the junction of four roads, and will be visible from a considerable distance. The extent of accommodation it is intended to provide in the first instance will be for 700 persons, with nearly 200 entirely free sittings; but arrangements will be made for side galleries, securing, if needful, space for a congregation of more than 1000. The basement will be occupied by spacious school-rooms, capable of containing 600 children, and constructed with an especial regard to ventilation, and the advantages of detached rooms for infant and senior classes. The building is rapidly progressing, and, when completed, will be put in trust for the purposes of divine worship and daily scriptural education, in connexion with the baptist denomination.

RECENT DEATHS.

REV. J. RICKETTS.

The design of this short statement of the late Mr. John Ricketts of Bath is not to eulogize the dead, but to magnify the grace of God, in the formation of his Christian character, and in enabling him to sustain that character through the temptations and conflicts of life and in death.

It was not the privilege of Mr. Ricketts to be favoured with a religious education, for notwithstanding his parents were outwardly moral, and in general attentive to the external ceremonies of religion in connection with the state-church, it is feared they were destitute of that grace which renews the heart and which sanctifies the affections.

When Mr. Ricketts was about the age of sixteen, during a long and dangerous affliction, he was terrified with the fear of death; he was now convinced that he was a great sinner, and in deep anguish of heart he cried for the mercy of God through Christ Jesus; but alas! when he was restored to health, those serious and powerful impressions gradually wore away; and indulging the sinful propensities of the flesh he pursued the pleasures of sin with avidity, with the intention of stifling his former conviction.

In the arrangements of an all-wise Providence he was removed to Bristol, and by the earnest persuasions of a kind friend he was prevailed on to attend the ministry of the late Mr. Roberts, then the pastor of the church at the Pithay, whose ministry was, through the power of the Holy Spirit, the

means of convincing him of the exceeding sinfulness of sin. He felt the power of an enlightened conscience and feared the wrath of God. The violation of the solemn resolutions he made when he thought himself near death, together with the sense he had of the magnitude and multitude of his transgressions against God, filled him with apprehension that God would never grant him his pardoning mercy. When sinking into despair he heard a sermon from these words, "Behold, now is the accepted time; behold, now is the day of salvation," that enabled him to hope, though his sins were as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. At this time a visit to his minister, to whom he related the dealings of God with his soul, was much blessed to him. After a time he was induced to avow his discipleship to Christ, by being baptized into his name in 1815, and he united himself to the fellowship of the saints with the church under the pastorate of Mr. Roberts. For a season he walked consistently as a church member, and he was happy in the Lord.

About twelve months after he made a profession of his faith in Christ, he removed to Birmingham; in this town he was a stranger, and unhappily he neglected to seek Christian intercourse. Those with whom he was associated in business were unconverted, and some of them professed infidels; in every possible way, they sought to dissuade him from religion; becoming less prayerful and watchful, he was at length prevailed upon to profane the Lord's day; after this act of disobedience, retiring to rest about midnight with a wounded conscience, he was terrified with a striking dream, in which it appeared to him the heavens opened, and Jesus Christ revealed himself in his majesty and glory taking vengeance on his enemies, and it especially seemed to him as though Christ was invested with authority to consign him to everlasting perdition. His dream was blessed to produce terror working repentance to salvation not to be repented of. Soon after this a sermon greatly relieved his mind from the text, "The blood of Jesus Christ his Son cleanseth us from all sin."

He removed from Birmingham to Bath in the year 1831, in which city he commenced business as an upholsterer, which he continued to pursue until the time of his death. He united himself to the baptized church of Christ meeting in Somerset Street. In union with several brethren of the church, he preached the unspeakable riches of Christ in several of the villages in the vicinity of Bath, one of these villages was Dunkerton, five miles from Bath. Great opposition was manifested against the preaching of dissenters, but the Lord gave testimony to the word of *his* grace. Sinners were converted to the *faith of Christ*, and after a time several were

induced to follow the Saviour in his holy ordinances. They were immersed in the name of the Father, of the Son, and of the Holy Ghost, and twelve united together in church fellowship at the table of the Lord, in remembrance of His death who said, "Do this in remembrance of me."

The newly formed church unanimously invited our departed brother to be their pastor, which he cordially accepted, and for nearly twenty years conscientiously and faithfully discharged his office, renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending himself to every man's conscience as in the sight of God. As the people were for the most part poor, he took the oversight of them in the Lord, and travelled from Bath each subsequent sabbath to minister unto them without any remuneration, enduring hardships as a good soldier of Jesus Christ.

The ministry of our friend was much blessed, for, notwithstanding the population of the village was small, about eighty persons were baptized on a profession of their faith in Christ, some of whom have died happily in the Lord, and others are in this state of conflict seeking to promote his glory in the earth.

The place where they met to worship God being too confined and inconvenient, Mr. Ricketts exerted himself to build a commodious chapel that will hold from three to four hundred persons; which, through the benevolence of Christian friends and his own liberality, is now free from debt.

It was very affecting to the mind of our friend to see the children of this neighbourhood growing up in ignorance and in sin. With a view to their religious instruction a sabbath school was commenced; this led to the building of a substantial schoolroom in which two hundred children can be taught; this was erected at his own expense, at a cost of three hundred pounds, and he has given it in grant for future generations. A day school has been established for some time past, and there are many children of both sexes in daily attendance. He has left a small endowment to assist in paying the teachers. It should be also added, to encourage others to go and do likewise, that what he gave to the chapel and the cost of the school room must have amounted at least to £500.

The affliction that terminated the conflicts of Mr. Ricketts was long and painful. For more than twelve months he was unable to pursue his delightful work of preaching the gospel of Christ to the people of his charge, except two or three times; he was, nevertheless, much interested in their spiritual welfare, and he diligently sought to procure for them a pastor, that should feed them with

edge and spiritual understanding. He truly thankful to the Lord that in this his efforts were crowned with success. Though during his affliction he could not meet in the assemblies of the saints, he was submissive to the divine will, and he laboured with much holy enjoyment in retirement. The truths and doctrines he taught others in health afforded him strong consolation in his sickness. Through the intercession of the Holy Spirit his mind was peaceful and happy. In this tabernacle he remained, earnestly desiring to be clothed with his house which is from heaven. He regarded that mortality might be swallowed up in life, consequently, at the approach of death, he felt no disquietude, but anticipated death as the coming of his rest, free from the cares, the pains, the sorrows of this mortal life, and to introduce glory, and honour, and immortality, in life. A short time before his death he requested that his dear people be addressed from that passage, "It is my will saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." In taking his affectionate farewell of his weeping friends, whose kind attentions he had enjoyed so many years; and who had so long soothed and comforted him whilst his outward man was perishing, he calmly committed his spirit into the hands of his Father, on the morning of the sabbath, April 1852. The last utterances that were from his quivering lips were, "Glory, glory."

His departed brother no doubt had his expectations; and no one was more conscious of these than himself; and he was humbled before God because of iniquity; now, however, we believe he is at rest in Him who is the head over all to the church. Let the aim of every Christian be to show the same diligence to the assurance of hope unto the end; that ye be slothful, but followers of them who have faith and patience inherit the life.

MRS. MARY LEVET.

Levet was the daughter of the late Andrew Fuller, by his first wife. Two letters addressed to her by her father when he died at Northampton, and published in the memoir by Dr. Kyland in 1816, refer to her religious impressions, and her sublimity of desire to give herself openly to God. At that time forth (some time in the year) her life was devoted to his service. When she married Mr. John Levet of Warwick, by whom she had eight children, of whom three died in infancy. Her later life was one of deep and protracted affliction.

XV.—FOURTH SERIES.

The loss of her husband in 1831 left her the widowed mother of a young and numerous family. Yet amidst the many and severe trials of such a condition, she was enabled to exercise an unwavering confidence in the "father of the fatherless and the friend of the widow," and saw her most earnest prayers answered and her highest expectations realized in the devotion of all her children in succession to the God of their father. Nor could all the severe trials of succeeding years repress the feeling of grateful ecstasy with which she was accustomed to refer to so great a blessing. Her residence for several years at Coventry placed her in the midst of a circle of pious and sympathizing friends where the devoted piety and active usefulness of some of her children, two of whom have since gone to their rest, will long be remembered by many with feelings of no ordinary interest. The loss of one of these in 1844 at the age of nineteen was felt as a severe stroke. Her public devotion of herself to God at the early age of ten years gave promise of a life of self-consecration which only her premature death intercepted. The death of Miriam at a more advanced age, upwards of six years after, was a still more severe visitation. The devoted and active piety of this valuable young woman is recorded in many "living epistles."

The mind of Mrs. Levet gave way under the pressure of accumulated trials and evinced a feebleness which to her friends was painful, yet in the midst of all she preserved a steady and unwavering confidence in God. During these deep afflictions the sympathy of friends at Coventry was largely manifested, and to the unwearied kindness of two friends at Leamington may be ascribed under God a great alleviation of her sorrows. At the close of 1851 she removed to Wallingford to experience the tender nurture of her eldest daughter which, enfeebled as she was by successive attacks of paralysis, was peculiarly grateful and soothing.

As she approached her end she referred by name to her children and brothers; said she should love to see them, but wished them to be told that Christ was her all in all, that she wanted no other Saviour; leaning on him she was not afraid to die, for *all was well*. To her absent children she sent messages by name that they would soon meet, never more to part; and commending her beloved daughter to God, she sank into a state of repose, and in a few hours slept in Jesus, March 25, 1852, in the 67th year of her age.

A. G. F.

MRS. WILLIAMS.

Died at Glasgow on the 26th of April, after an illness of only a few hours, Elizabeth, the beloved wife of the Rev. John Williams,

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baptist minister in that city. She was born at Pembroke Dock, South Wales, Feb. 14th, 1820. She was the child of parents who were both members of a Christian church; and who trained up their children in the due respect of religious ordinances and attachment to the house of God. From early childhood she was quiet, dutiful, and seriously inclined; not however till she was nineteen years of age did she become the subject of true religion. Her conduct after her baptism was in entire consistency with her profession. She loved the house of God, and was regular in her attendance. She took much interest in the Sunday school, and was one of its most efficient teachers. On the 29th of Dec. 1840, she was united in marriage to him who now mourns her loss; and in the following February left England with him for Jamaica, and entered upon the responsibilities of a missionary's wife. During their short stay in that island her uniform kindness and the interest she took in the religious improvement of the black and coloured population greatly endeared her to the people of her husband's charge. She returned to this country in consequence of Mr. Williams's ill health in February 1843, and since then continued up to the time of her death to labour with him in the gospel. By her mild and kindly behaviour she commended herself to the esteem of all who knew her. The writer of this notice had the happiness of knowing her from early life, and can testify that those who were most familiar with her loved her most. The suddenness and severity of her last illness prevented her from giving any dying testimony to the power of divine grace and the consolations of the gospel; but if a holy life be the best evidence of an interest in the love of Christ and the possession of a heart renewed by the Holy Spirit, that evidence her friends have seen. She was interred in the Southern Necropolis, Glasgow. The Rev. J. Paterson, minister of Hope Street chapel, conducted a service in the house prior to the departure of the funeral procession, which was unusually large.

MRS. SPRIGG.

June 14th, aged forty, Eliza, the beloved wife of the Rev. J. Sprigg, M.A., Westbury Leigh, Wilts, was removed from this world. Her end was peace; her confidence in the blood and righteousness of our Lord Jesus Christ being full and unwavering.

MAY MEETINGS.

We regret that last month our exhausted space prevented the appearance of the following paragraphs, which were then in type:—

On Monday evening, May 3rd, the fourth

Annual Meeting of the VOLUNTARY SCHOOL ASSOCIATION was held at the London Tavern, G. W. Alexander, Esq., the Treasurer, in the chair. It was stated that Mr. Douglas Allport had been engaged as the permanent Secretary; that the house in Kent Road for the male normal school had been exchanged for more commodious premises at Walworth; that there were nine pupils in the establishment, whose progress had been very satisfactory; that there were four pupils in the female training school, and that the Committee were desirous to increase the number of both; that during the past year the Committee had granted £121 1s. 9d., to eighteen schools in various parts of England conducted on the Voluntary principle; and that the amount in hand for General Purposes was reduced to £259 12s. 4d. At the close of the meeting, the chairman announced that S. M. Peto, Esq., M.P., had promised a donation of £250 for the present year; Joseph Sturge, Esq., £100 in addition to his annual subscription of £100, and several other persons £100 each.

In the morning of Tuesday the 4th the CHURCH MISSIONARY SOCIETY met in Exeter Hall. The total income of the year had been £118,674 10s. 2d., leaving a surplus over the expenditure and liabilities of £11,455. The missions now consist of 90 English clergymen, 51 Foreign clergymen, and 21 Native clergymen.

In the evening, the annual meeting of the CHRISTIAN INSTRUCTION SOCIETY was held in the Weigh House Chapel. It was reported that ninety-nine Christian congregations were associated in fellowship with the society, that nearly two thousand of their members were engaged in domiciliary visitation; that 49,670 families had been visited, and that they had seventy stations for preaching and prayer. The receipts of the society during the past year amounted to £617 1s. 7d., and the payments to £617 1s. only seven pence remaining in hand for future operations.

On Wednesday morning, May 5th, the annual meeting of the BARRISTERS AND FENCIBLE ESTATE SOCIETY, under the presidency of the Earl of Shaftesbury was held at Exeter Hall. The entire receipts of the year had amounted to £166,149, and the expenditure to £163,930. The issues of the scriptures had amounted during the year to 1,154,642 copies, being 895,181 from the depôts at home, and 319,461 from the depôts abroad.

The Public Annual Meeting of the ANTI-STATE CHURCH ASSOCIATION was held on Wednesday evening, Lawrence Heyworth, Esq., M. P., in the chair. The receipts for the year had been £1693 17s. 11d.; a balance remained in hand of £99 11s. 6d.; and there was due from the publishers account, the sum of £209 14s. 3d. The treasurer stated that the actual cost of the

books issued was about £1,700;—£960 had been received; there were £400 of books left; the first edition of several volumes nearly exhausted; the second would of course be more profitable; and the issues are now bi-monthly.

On Thursday morning, May 6th, the annual meeting of the LONDON CITY MISSION was held at Exeter Hall, Sir E. N. Buxton, Bart., M.P., in the chair. The number of missionaries now employed by the Society was stated to be 270, there having been an increase of 25 during the year. The districts chiefly occupied included some of the worst portions of the metropolis. The receipts for the present year were £23,216 17s. 4d., being an increase on last year of £102 18s. Above 1,000 visits had been paid to the sick and dying; above 21,000 meetings had been held in the abodes of the poor for prayer and exhortation of the scriptures; 1,750,000 tracts had been distributed, and above 16,000 books and tracts had been lent.

In the evening, in the same place, was held a meeting of the SUNDAY SCHOOL UNION. It was stated that the Right Hon. Earl Den had retired from the presidency of the Union, and that W. B. Gurney, Esq. its president and first Secretary, had accepted that office. The vacant Treasurership had been filled by Mr. Alderman Challis. The net profit on sales of publications, &c. for the year had amounted to £1,020 10s. 11d., which is applicable to the benevolent purposes of the Union. The number of schools met with the London Auxiliaries was 53; the number of teachers, 7,259; the number of scholars 75,657; the average attendance of scholars 52,259.

The Annual Meeting of the RELIGIOUS TRACT SOCIETY was held on Friday evening, May 7th. The issues of the society had been 546,747, being an increase of 1,659,683. The total benevolent income had been £975 7s. 8d., exclusive of the Jubilee fund, being an increase on the preceding year of £973. The grants of money, paper, and publications had amounted to £9,525, being £2,036 beyond the benevolent receipts of the year. The society's labours had indeed France, Sweden, Denmark, Holland, Belgium, Germany, Switzerland, Italy, Russia, China, the South Pacific, Australia, America, and North and South America, as well as Britain.

The eighth annual meeting of the RAGGED SCHOOL UNION took place at Exeter Hall on Monday the 10th, the Earl of Shaftesbury presiding. The Report stated that fourteen ragged schools had been opened; the number of scholars was now 110; the number of voluntary teachers 1650; the number of paid teachers 200; the number of children 13,700. Numerous useful publications had been distributed; 8,000 bibles had been sold at the reduced price of sixpence, and children had

paid for bibles themselves to the extent of £200. The balance sheet showed an amount of receipts of £3510, leaving per contra a balance in favour of the society of £376.

The fifty-eighth annual meeting of the LONDON MISSIONARY SOCIETY was held on Thursday the 13th, in Exeter Hall, under the presidency of the Lord Mayor of London. The net income of the society for ordinary purposes had amounted to £65,316 15s. 8d.; the net expenditure to £65,822 18s. 2d.

CORRESPONDENCE.

QUERY.

"Is any thing attempted or likely to be attempted on behalf of the multitudes of Irish Roman Catholics who are flocking into this metropolis? Surely advantage should be taken of the opportunity to bring before them the gospel of salvation. If we send missionaries to Ireland, consistency as well as benevolence requires that when its natives place themselves within our reach, we should with the utmost promptitude provide for them suitable instruction."

ANSWER.

The inquirer will read with pleasure the following extract from the Annual Report of the London City Mission:—"A careful survey of the districts occupied by the Mission was made in the summer, from which the fact was established, that about one-seventh of the population visited by the missionaries professed the Romish faith—an immense proportion beyond what could have been supposed, except by careful inquiry. The most successful mode of working among a class so very numerous and so constantly increasing, through emigration from Ireland, must necessarily be a very important inquiry at any time. Much attention has been given to it by the committee. Great success having attended recent efforts to diffuse the gospel among the Roman Catholics in Ireland, the missionaries have been collected on two occasions during the year, that they might receive an account of the mode there so successfully adopted by the Rev. M. Enraght, the late minister of Kilburn chapel, and by the Rev. A. R. C. Dallas, the rector of Wonston, both of whom delivered to the missionaries most valuable lectures and instructions. The missionaries have also all been furnished during the year with a copy of Mr. Stanford's valuable 'Handbook to the Romish Controversy,' for their own use, presented to them by the committee of the Irish Church Missions. They have also been furnished by the committee with a supply of tracts from the British Reformation Society, for distribution in their districts among papists, granted by the committee of that society at half price. A considerable number of Irish-speaking missionaries have also been engaged

by the committee during the year, who have had long experience among this class of population, and who can address them in their own language. In the magazines for November and for the present month will be found lengthened illustrations of the working of the mission among papists. Some of the friends of the society have considered that it has been too controversial with them, and others that it has not been controversial enough. The committee will give no opinion on these differing judgments; but they desire especially to direct the attention of their friends to the important fact, that by God's grace they have practically succeeded in obtaining a very general, in fact, an almost universal admission to Roman Catholic families—a result which other agency has ordinarily found most difficult. Even the Italian missionaries (whose work is far more difficult than that of the Irish missionaries) report: 'We can safely say, with thanks to God, that nine times out of ten the word of God has been received with good-will, and very often with lively interest.' With remarkably few exceptions, the missionaries on Roman Catholic districts are able without objection to visit this large class of the poor, to bring the gospel before them, to read the scriptures with them, and, in a large number of instances, converse with them on their peculiar errors. The committee feel it to be a matter of praise to God that they have so far succeeded beyond what has ordinarily been done. An open door is an important step gained. Nor has it been by any means simply this. The cases are very numerous during the year in which popery has been renounced, through the instrumentality of the missionaries, and (which is far more) in which the pure religion of the Lord Jesus Christ has been in its stead embraced with the heart and soul. An especial blessing appears indeed to have rested on the efforts of the mission among this class of the population, and great hopes as to the future may reasonably be entertained. Never, probably has there been on the part of the Irish population in London, so general a readiness as at the present moment to receive favourably the religious instruction imparted, especially in their own tongue." We hope that the committee of the City Mission will be encouraged to persevere in this important work. If they can find truly pious and efficient missionaries speaking the Irish language, the results to be expected from their visits are incalculable.

EDITORIAL POSTSCRIPT.

It was not correct, we find, to state in our number for May that the coloured baptist minister from Massachusetts, Mr. Kelly, had purchased himself; it seems that he had

made an offer to his "owners," but before the transaction was completed their insolvency had thrown him into the hands of persons who refused a proposal he transmitted to them, candidly alleging that he would be sure to return to Columbia, as his family were there, and that they intended then to put him up to auction. He now needs, we believe, about £200 to repay the benevolent persons who lent him the money with which he purchased the freedom of his wife and children, but to render him personally secure from the operation of the Fugitive Slave Law in the United States, would require about £160 more. He has collected in this country about sixty pounds clear of expenses, but he is so modest and retiring a man, that we fear he will not get on half so well by personal application as one would who had less moral excellence but more effrontery.

The numerous friends of Dr. Jabes Burns, a well-known General Baptist minister, will rejoice to learn that he has been honourably acquitted in the Central Criminal Court of the charge of perjury which had been brought against him, in relation to transactions connected with the bequest of property to the church of which he is pastor. The prosecutor was subsequently induced to retract the accusation, by legal proceedings taken against him, and the Recorder congratulated Dr. Burns on the result in highly complimentary terms.

The Court of Queen's Bench has been occupied four successive days in trying a case in which Dr. Achilli, whose imprisonment in the Inquisition at Rome excited so much interest two years ago, was plaintiff, and Dr. Newman, formerly of Oxford, now a priest in high office in the Romish church, defendant. In a published lecture, Dr. Newman had charged Dr. Achilli with a series of immoralities of the grossest character both before and after his secession from the Romish church. In order to justify the libel several female witnesses were brought from Italy, and examined in court, as well as some worthless young women, natives of England. The result is the failure of Dr. Newman to establish any one of the charges of immorality; the only allegation which the jury regarded as true being that Dr. Achilli had been deposed by a decree of the Inquisition!

The Rev. G. W. Fishbourne of Bow having changed his residence, we beg to say that his present address is "Shirley's Buildings, Stratford, near London."

In the Chronological Arrangement of the Psalms contained in our last there are two misprints. The 18th in Chronological order should be Psalm LXXXVIII, and the 104th in Chronological order, Psalm LXXVIII.

IRISH CHRONICLE.

JULY, 1852.

POSITION AND PROSPECTS.

The Baptist Irish Society having recently commenced a new year of its existence, and being in circumstances differing from those in which it has commenced any former year, differing also from those of our other denominational societies, it is desirable that all its friends, especially those who bear office in the churches, should have a distinct idea of its present position and prospects. The Annual Report, with its usual accompaniments will be ready for distribution in a very few days,—perhaps before these observations emerge from the printing office—and, in presenting it to our supporters, we wish to call their attention to two or three important facts.

First. The debt of the Society, though greatly reduced, is not extinguished. With pleasure and gratitude we think of the £1378 which have been paid; but we must not lose sight of the £449 which are still owing. It would seem a very formidable thing to begin the year with arrears to that amount, were it not that our imagination has been familiarized to something worse. We must not forget however that there is still a debt—a debt to be provided for—a debt which so long as it continues will clog our operations. Many of our friends will probably look down the list of contributions with admiration of the zeal and liberality which have been displayed, and be almost startled, at the same time, in perceiving that in such an effort they took no part. They will see with regret that their own names do not occur among the generous assistants in an enterprise so necessary and so onerous. “If we had thought

that it would be so general and so successful,” some will be ready to say, “we would have brought in our share.” Will these allow us to remind them that it is not yet too late? In addition to the current expenditure for the year, we have to provide four hundred and forty-nine pounds. This sum claims the special attention of the few who in the year which has just ended did not make any extra donation for the debt. The importance of getting off the remains of that mischievous nuisance must be obvious. Being within sight of port, it is the more distressing to be becalmed, unable to enter.

Another fact which pastors and deacons of churches should bear in mind is this, that the Baptist Irish Society has at present no machinery in operation for the collection of money. With the exception of the Collector of London Annual Subscriptions, there is now no individual whose duty it is to raise funds. The Secretary's official duties refer exclusively to the desk. When he was invited to take office, it was expressly stated to him in writing that his work was not to include travelling, or preaching, or making speeches. It was intended then that another officer should be appointed immediately, who should spend part of his time in Ireland, and the remainder in visiting our own cities and provinces to solicit pecuniary aid. The individual had been selected. The arrangement had been made. Circumstances occurred, however, which prevented the execution of this plan, and it is at present in abeyance. Congregational collections were made last year so readily, so effectively, and so

economically, by the pastors, that it is only for them to continue to do as they have been doing, and the expense of such an officer may be saved. But this should be distinctly understood by all: the conductors of the Baptist Irish Society have thrown themselves completely upon the spontaneous zeal of their supporters. The arrangements for this summer must be made and carried out by the steadfast friends of Ireland throughout the country, for there is no travelling agent whose business it is to stir them up. Whether this system will be permanently adequate remains to be seen: but we are sure that it will be wise in our friends to make it effective, and that they can do so if they please. Peculiar circumstances may call for exceptional treatment. It is possible that occasionally some resident in Ireland may visit some towns in England, but this is not to be looked for; it does not constitute any part of our plan; and if the friends of Ireland in the provinces will co-operate with the conductors of the Society in London in dispensing with all that is called "deputation work," an immense saving of expenditure will be effected.

A third fact connected with last year's experience it may be advantageous to mention. The burden devolving on the officers and committee would have been much lessened, if the remittances of their friends had arrived earlier. We have not forgotten the grateful emotions with which we received contributions to the very day on which the accounts were finally made up; they were indeed welcome, and we would rather renew our acknowledgments than make any deduction from those which we have already offered; but it should be known that remittances to the same amount, had they been received earlier, would have been yet more serviceable. In arranging for congregational collections, and in making those donations which

with some of our supporters have become customary, it will be well to remember that the demands made on our exchequer are pretty regular; that they begin as soon as the annual meeting is over; and that at the close of June, and then again at the close of September, large remittances are always needed for Ireland. It would be exceedingly painful to allow the agents there to be disappointed and embarrassed by the delay of payments already due to them; but if they are paid punctually, on the present system, it can only be, as it has been hitherto, by advances made by the treasurer.

We scarcely know whether we may venture a sentence or two on the proportion of contributions for missionary purposes which it is proper that Englishmen should at this time assign to Ireland. The claims of that unhappy but yet important country are by a large portion of the religious public exceedingly underrated. It may be thought by some persons that emigration has so emptied her cities and towns that Ireland can scarcely now be a suitable field for missionary labour. "Send to the places whither the people are gone," it may be said, "but remember the immense reduction that has taken place in the population of Ireland, and withdraw your efforts from its forsaken soil." Yes, truly, the population is now but little more than six millions; but is it remembered what six millions actually are? Million is a word easily pronounced, but its meaning is not easily realized. How much do we contribute for the salvation of each of these millions? How much for each of the units having a soul to be saved or to perish? Last year's income was larger than that of any preceding year, with one exception; did the contributions last year, then, amount to one shilling per head for the Irish objects of our solicitude? Did they amount to

one penny per head? Did they amount to one farthing per head? Divide the £3804, the gross receipts of the Society for the year just ended, among the six millions, and you will find that there is no coin of the realm so small as to describe the amount assignable to each.

PUBLIC MEETING IN LONDON.

After the proceedings reported in our last number, the following resolution was moved by the Rev. B. C. YOUNG of Cork :—

That this meeting, having heard with pleasure the list of officers and committee appointed yesterday at the private meeting of subscribers, cherishes a lively hope that the gentlemen who have undertaken the management of the society's affairs for the ensuing year will be sustained by the confidence of their constituents at large, and that they will be supplied speedily with funds sufficiently ample to enable them to discharge the remainder of the debt, and enlarge their operations in a manner in some degree corresponding with the importance of Ireland as a field for missionary labour.

Mr. YOUNG said that he felt some trepidation in appearing before a London audience, and the more so as his topic was Ireland. Politicians, philanthropists, and Christians, had been puzzled with Ireland. Members of committees and even residents in the place had diligently prosecuted their inquiries, in order that they might understand that country, and yet had often failed in accomplishing their object. The resolution he had to propose expressed satisfaction that certain gentlemen had been appointed as officers of the society, and asked the meeting to pledge themselves to greater effort in the cause of Ireland. To be convinced that Ireland was an important field of labour, and to pledge themselves to increased exertion in that field, were quite different matters. He was glad, however, to find that an increased interest was being felt in this cause. While seeking subscriptions in some of the large towns of England, he had endeavoured to ascertain the state of feeling in reference to the society, and he was glad to find that there was generally a rising interest in its favour. Some few, however, to whom he had applied, shrugged their shoulders when they heard Ireland pleaded for, and pretty clearly intimated, if not in so many words, that that country had disappointed their hopes. As he had come from Ireland, and as a practical resolution had been put into his

hands in consequence of that fact, it would perhaps be expected that he should say something as to the state of things in that country. Many people had expressed their surprise at the smallness of some of the Irish congregations, and had come to the conclusion that the labours of the society had not been much blessed; and some had gone so far as to think that we should give up Ireland as a field of labour altogether, seeing that it did not yield such apparent and gratifying results as some other fields. Now if he were to go back to the early Churches in England some two centuries ago, many of them would be found to be very small; and yet large and important churches had arisen out of them. The Irish congregations, however, had been very considerably thinned by emigration—a circumstance which he considered a sufficient reply to any discouraging observations which might be made. But he thought it was a false conclusion to which many persons came, that because a thing did not show any great present result, therefore it was a failure. Who did not know that there was a great work going on now that was not apparent? When Jerome, and Huss, and some of the early reformers lived, they were greatly opposed; and soon after they were put to death, it was publicly announced that all opposition had ceased. A few years afterwards Luther arose, and planted his celebrated "Thesis" on the church doors, going forth in his giant might, and bringing thousands to listen to and receive his doctrines. But did any one suppose that he rose up and acted independently of all those who had gone before him—that he went forth single-handed to the work? Had the labours of Wickliffe, and Jerome, and Huss, nothing to do with the glorious results which were brought about by means of Luther. The seed had been lying beneath the surface of the ground, and when Luther arose it germinated and bore fruit. The Reformation presented truths to those minds that had been agitated about them before. He was glad to think there were other labourers for Christ in Ireland besides those connected with the Baptist society. When he saw others successful, he looked upon their success as his own for it all belonged to Jesus. He was anxious that the number of the saved should be increased; but he could not conceal from himself the fact that while some systems in Ireland were successful in bringing men out of the apostacy, there yet lurked in some of those systems evils which might again bring darkness upon the minds of those who were brought out of that darkness. He rejoiced, then, to think that there was a society which exhibited the

simple gospel truth to the people who now possessed it not. It ought not to be forgotten that the agents of the society were labouring in a country where they were surrounded by influences which were not brought to bear upon people's minds in this country. The people were living under a fearful spiritual tyranny. The priesthood was most despotic, and kept the people in fetters of ignorance and superstition. They were almost worshipped by the inhabitants, and they were believed to be endowed with some supernatural power in consequence of their supposed apostolical succession. Now, speaking of apostolical succession, he thought the doctrine of the Tartars was the best kind of succession after all. Among them, when a priest died he was burnt; his ashes were carefully preserved, and the man who succeeded him had to mix a certain quantity of them in water, which he had to drink. Thus he went on in his work day after day, until he had drunk his predecessor right up. He was glad to find, however, that the priests were losing their influence in Ireland; and in that circumstance he saw great hope for the country. He would rather the priests should lose their influence than see many converts to Protestantism; for when their influence was lost it would be an easy matter to gather the people into the Protestant congregations, and, by the grace of God, into their churches. When these people left their priests, their minds were a perfect vacuum; and that was a fine state in which to find the mind of a Roman Catholic. He became disgusted with popery, shut all such nonsense out of his head, and was ready to receive the instruction that might be afforded him. The condition of the "godless colleges," as they were called, was another proof of the diminished influence possessed by the Roman

Catholic hierarchy over the people. The priests had said to many parents that they must not send their children to such places to mix with children of different creeds; but they did not heed their warnings, and sent their children notwithstanding; and he had been told, in regard to one of these colleges, that the numbers in attendance were steadily increasing. It was only natural to expect that the efforts of this and similar societies would be looked upon with much dislike by the priests. A Ragged School had lately been established in Cork, and it had been denounced by the priests, who told the parents that in sending their children to the school they sent them to the devil. Still however, the children came. There was a little diminution in the number attending for a time, but they very speedily increased. The priests on several occasions stood at the door of the school intimidating the children. He once saw a man taking away three of them, and one of these children, looking round at him (Mr. Young) said, "I will soon be back again, never fear;" and he was as good as his word. The influence that the agents of this society were exerting in Ireland was of the most salutary kind. But something more must yet be done for that country than had hitherto been effected. Would they allow their agents to be placed in the midst of men determined to crush them and using every kind of influence to put them down, to stand single-handed in the battle? or would they send others over to help them? Whatever they did they must do it well and thoroughly.

The Rev. N. HAYCROFT, M.A. of Bristol, seconded the motion, and thanks were voted to the chairman on the motion of E. B. UNDERHILL, Esq.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£ s. d.		£ s. d.
Bradford, by T. Aked, Esq.—		Woolwich, subscriptions for 1851—	
From Beloved Departed Ones	5 5 0	Champion, Mr.	0 6 0
Great Brickhill	1 0 0	Davis, Mr. R.	0 4 4
Hackney—		Fisher, Mr.	0 4 4
Moore, Mrs.	1 0 0	Sherwin, Mr.	0 4 4
Malden—		Stone, Mr.	0 4 4
Waghorne, Mr. C.	1 0 0	Wates, Mr. B.	0 4 4
Leicester, by James Bedells, Esq.—		Wates, Mr. J.	0 4 4
Subscriptions from Belvoir St. Chapel	16 0 0	Wates, Mr. S.	0 4 4
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Milton, by Miss C. Dent—			2 6 8
Molety of collections and subscriptions	1 10 0		
Tottenham—			
Fletcher, Joseph, Esq. Donation	10 0 0		

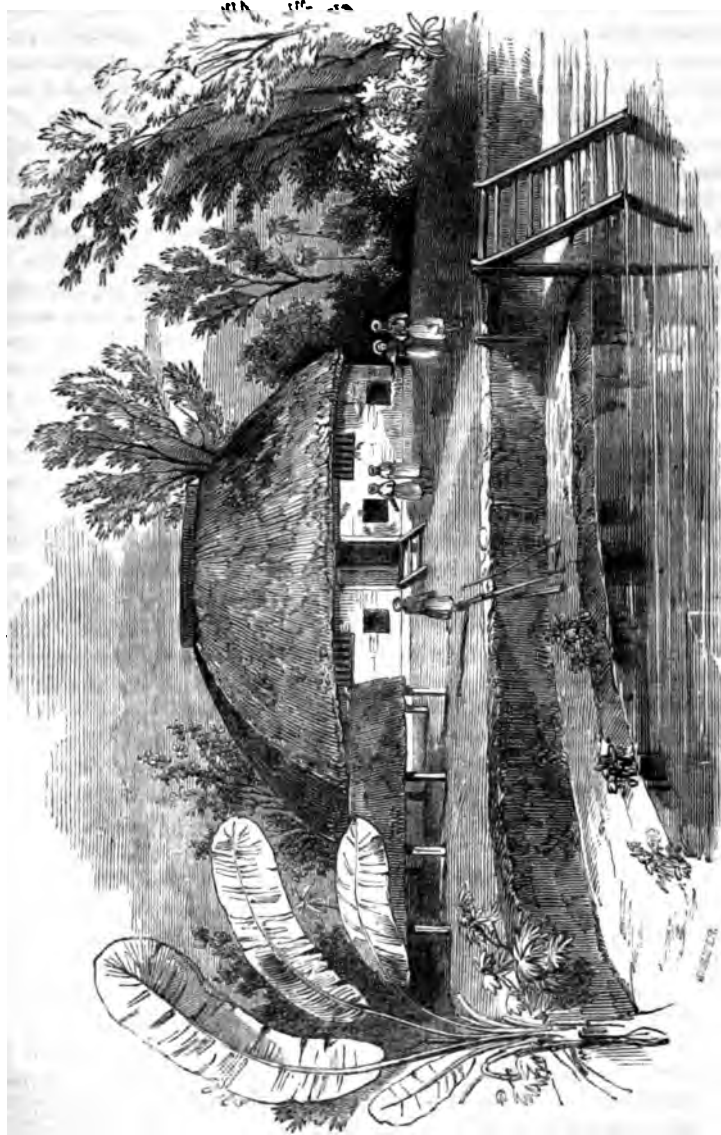
IRELAND.

Conlig, by Rev. J. Brown, M.A.—
Baptist Church

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLACOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



DHANDOBA, BARISAL.

THE MISSION FIELD.

From various parts of the mission field we continue to receive encouraging reports of the progress of divine truth. India presents many features of encouragement, among which may be specified with joy, additions by baptism to the church of Christ.

In the district of Backergunge the brethren report several conversions, and a pleasing state of advancement in the piety and social well-being of the native churches. The villages of this district are wholly occupied in agriculture. The frequent inundations often expose them to hunger and want; yet among them are found many affecting examples of the power of divine grace, to strengthen character, to support in affliction, to comfort in distress, and to educe generous and benevolent feeling.

Five more persons have been baptized at the interesting station at Kalikapur, by our brother JOHANNES. The persecution to which the converts have been exposed has constrained him to obtain by purchase, a plot of ground on which to erect cottages for them, as well as to supply them with the means of self-support. The remarkable circumstances attending this work of God, give increased interest to every communication concerning the people, while we rejoice at the steadfastness they have displayed in the hour of trial. The effort of putting up huts, clearing the jungle, and giving the poor outcasts a fresh start in life, has not cost more than fifteen pounds. Other hopeful cases of conversion have also occurred, and we may hope that as the poor people have now a resting place, they will prosper, and that it will prove that God has a great work to do there.

Among the general subjects of interest connected with missionary labour in India, is the connexion of the govern-

ment with idolatry. The inquiries, now in progress before the House of Commons into the affairs of the East India Company, previous to the consideration of the renewal of their charter, have induced the missionaries of various bodies in Calcutta to prepare a memorial to Parliament on the matter. "It is now," says the "Friend of India," "nearly forty years since one of the best representatives of the good old times of India informed Dr. Carey, that for his own part he intended to smooth his way to heaven by constructing a road for Juggernaut. The race of brahminized Englishmen has nearly died out." Yet the connection of the government with the temples and the priesthood of Hindoo deities, has not wholly ceased. For a long time the directions of the authorities at home, who, after many years of contrary policy, at last yielded to the repeated representations of Christian philanthropists, have been evaded, until, during the past year, orders were issued in India, breaking up the bonds which bound the Indian government to the care of the idol Juggernaut. But in various parts of India the connection still subsists. Much has indeed been done reversing the policy of former years: but some £160,000 sterling a year continue to be expended in the support of Hindoo temples, Mussalman mosques, brahmins and nurseeds. Only £10,000 of this is spent in Bengal. Other charges, however, in the local revenue are paid, which do not appear to be rendered to the government, in dues to Brahmins, gifts to local shrines, and propitiatory offerings, commenced perhaps, fifty years ago. Temple lands remain under the management of the Revenue Board, and oaths continue to be taken on the Koran, or by the Hindoo deities, in the Queen's courts.

which has long ceased to be the case in the courts of the Company. The missionaries desire to call attention to these facts at the present time, that in the new charter there may be inserted a clause forbidding, on the part of the Company, any further connection with these heathen deities and practices, which disgraces a government calling itself Christian, and, at the same time, leads the natives to think their rulers either unbelievers or hypocrites, or at the least, wholly indifferent to the gospel they profess to have received.

Late years have seen a large increase in the vernacular literature of Bengal; not only do missionary presses pour forth floods of knowledge, both religious and secular, among the people; there are not fewer than forty native presses in Calcutta, established for the purpose of publishing Bengalee books, which send out 30,000 volumes annually. There is indeed among them a mixture of the bad with the useful; but it is a fact, not a little illustrative of the progress of things in Bengal, that while every work but one of ancient Bengali origin, and full of idolatry and obscenity, has ceased to be printed, nearly four hundred works have been printed in Bengali, since the Serampore missionaries printed and published the first work in that language fifty-one years ago. Al-

though English education is eagerly sought after, and much encouraged by the government and some missionary bodies, the native language has become, and is daily becoming, more extensively the medium of intellectual and religious influence and enjoyment in the native community. The importance of this cannot be over-estimated; since, while thousands may learn the English, the Bengali must ever remain the language of the millions.

Our readers will peruse, with deep interest, the letter of Mr. SAKER. If difficulties occur in the work of evangelization, yet these give way before the untiring zeal, fidelity, and diligence, of the true servant of Christ. As will be seen yet further, results of no slight value follow the missionary's toil; and civilization, industry, and commerce, are found to accompany, in loving companionship, the beneficent influence of Christianity.

Nor less encouraging is the communication of our brother EAST, from Calabar, giving cheering prospects of the institution he has undertaken to guide. To train a native ministry for Jamaica is an object of the first moment; every day adds to its urgency; and we may well strengthen our excellent tutor's hands by our generous sympathies and our prayers.

INDIA.

BACKERGUNGE.

The visits paid by our esteemed missionary brother, the Rev. J. C. PAGE, to the various stations in the Barisal district, are full of encouragement. He writes of them as follows :—

March 4th, 1852.—I have just returned from a visit to some of our stations; and think you will be pleased to learn some particulars about them.

DHAMSHAR.

The first place I visited was *Dhamshar*. Here I spent four days (Jan. 22nd—26th.) You may remember that it was here, just twelve months ago, two brothers with their wives renounced caste, and joined our little Christian community. Unmindful of the indignation, abuse, and outstretched broom of their own mother,—and braving the threatened opposition of the zamindar, they declared for Christianity, and were all but

carried off by the zamindár's piadá, when our people rescued them. Their offence was not soon forgiven. More than one petition have they been obliged to present for protection. Their houses have been left alone, their mother has joined them, but their zamindár, a wealthy and influential man in these parts, has not ceased to annoy them. They have been waited for at markets, and watched in all their out-goings and in-comings, as though they had been thieves and robbers with the police after them. Every now and then promises of condign punishment have been renewed,—and then bribes held out to them, if they would but return,—but all in vain. They have remained stedfast; and, on the evening of sabbath day, Jan. 25th, I baptized the elder brother, named Paban.

SUFFERING FOR THE GOSPEL.

On the Friday previous, the good man, with his eldest son, an interesting little fellow, took some vegetables for sale to the neighbouring bazar. There he was met by his old friends the piadá, and marched off, prisoner-fashion, to the chaudhuri's kacheri. "We have caught you at last," cried they. "So you have become a Christian, have you?" "I am a Christian," said Paban. Then followed sundry upbraidings, and railings, and threatenings; all which, however, failed to move the good man. Calmly he bore it all; telling his enemies that he was now in their power, it was true; they might do what they liked with him,—but they could kill only his body. "My soul," and twice he repeated it, "will go to my Father in heaven. That you cannot touch." "You are fined 25 Rs." cried out one of the great men: this elicited only a smile. "Pull his ears," cried out another; but this was but gently done, and never disconcerted or angered Paban. "Take him off," was the next order; that is, being interpreted, Take him to the inquisition-like place where ryots are punished, and occasionally tortured. "Take me," said Paban; "but it is late in the day, so let my boy go home, for he must be hungry." No; father and son must go together. They were removed; but in five minutes a message came, to let the Christian go: and home he came at night, telling me that the devil had been after him trying to injure him. A significant question is now asked in the bazar: How was it a Christian was carried off to the kacheri,—and then dismissed unfined and unbeaten? We can answer this question. Would that the heathen could! I hope Paban's example will be soon followed by his wife and brother too. They all seem getting into the right way.

Our adult and children's schools at Dhámshar are well attended. A few men, women, and boys have learned to read. One of

those lately come amongst us, has given us a fine bit of ground for a chapel: and a chapel we must have. The last day I was in the village, I had a large congregation of Muhammadans, who kept me speaking nearly two hours.

AMGAON.

Amgdon was the next place visited. This is only an out-station, with seven families. Before seeing the people, I inquired of the heathen about them. "One thing we know," was the reply, "the Christians do not work on the sabbath, but meet together to worship God. We cannot say we have seen any evil in them." I spent a day with the Christians, and had many Hindus and Muhammadans around me all the time.

KALIGAON.

Next I went on to Kaligdon. Here the people had long been very unsteady. Months ago, the native preacher was taken very ill, and was nigh unto death. He was forced to come away, and there was no one to supply his place. Then three or four families kept away from worship, talked of Mahantism as better than Christianity—that is, sin better than obedience to the precepts of Christ. Soon the majority wanted neither Sabbath nor Scripture; neither Sáhíb nor sarkár. So they dreamed that he would give them up, and let them do what they liked. I do not think, therefore, they were at first over-pleased at seeing my boats approaching their village. No one came out to meet me; but I pushed on, and spent four days with the offenders, reproving, expostulating, and teaching. Finally, they all promised to do better in future; to be regular at worship, observe the sabbath, obey their teachers, and so forth. So I placed a school teacher from Digaliyá among them, prayed with them, and came away, indulging a hope that this station would now revive a little. But I fear I hoped too soon. The last accounts from the place were not favourable.

On the sabbath afternoon, I had a large number of heathen, together with the Christian congregation. To them I spoke at length of the glory and greatness of Christ—how that He is Lord over all gods; and that the gods of the heathen are vanity. There was great attention; and after the service I ascertained that what was said was understood by all, perhaps felt by some.

GHAGAR.

February 10th. Left home again for Ghágar. On the way we stopped at a market place, and had a goodly number of hearers, to whom John and I spoke for an hour. The sun was so hot, and there was not a tree even to shade us, that I was obliged to finish sooner than I wished. The

number of men able to read was rather surprising. They seemed all poor villagers, but yet managed to read our tracts, and were glad to get them.

CRUEL PERSECUTION.

Late at night two of our people from *Mádrá* came on board, with a letter, stating that some ryots of Bábu Rám Ratan Ráy had seized our native preacher Adam, and beaten him most unmercifully. The following day we reached Ghágar, when I sent for Adam. In the afternoon he came, attended by all the Christian men in the village, by way of escort! He had been beaten very severely, had marks of sticks all down his back, and had managed to walk so far with great difficulty. It seems that the previous Tuesday morning, while Adam was going into the village (*Mádrá*) to collect the children and others who attend school, six men, ryots of the Bábu's, stopped him and told him to call on the Rájá (Bábu Rám Ratan) to save him! This, of course, he would not do. So they seized him by the hair, knocked him down, beat him to their hearts' content with *lathis*; and then dragged him to a ditch, where they left him senseless and hopeless. For all this treatment I could discover no reason whatever. The Bábu's *gomáshás* could assign none; for three of them came to me, asking me to make up matters, promising to send the offenders to me that I might punish them,—and asserting that the assault had been made without their orders or knowledge. However, as I could not believe that ryots unencouraged by their superiors are so bold and lawless, I would not listen to them; but sent Adam that night to Barisál to petition the magistrate. How far we shall get justice remains to be seen. But if the offenders escape, matters shall not end. The fact is, this is the *third* time Ratan Bábu's people have seized our native preachers, and ill-treated them; and we must not put up with such things.

DIGALIYÁ.

On Thursday morning, the 12th, our people from *Digaliyá* came for me, and dragged me and my goods in several little dingies through mud and water, a distance of three good miles. The heat, the stench of the mud, and the disagreeable motion of the dingi made me feel quite ill. I was glad, about 11 o'clock, to get into the chapel. Here all was neat, clean, and tidy. The first thing that struck me, was a pretty little round golá which the people had just finished. Poor as they are, they left their fields, and gave about 12 Rs. of labour towards this object, and that most cheerfully. The paddy deposited here (now nearly 300 maunds) is for the relief of the sick and helpless by gifts, and the people generally

by loans, in times of want. We have similar, though smaller, golás in nearly all the stations. The Circular Road Church and the Native Christian Social Advancement Society have generously and considerably helped us in this matter: and to them I would renew our thanks.

At *Digaliyá* I spent five pleasant days, having worship with the people twice a day, examining candidates, attending to the schools, &c. On sabbath the 15th, I had a congregation of 147 adults crammed within the chapel, with nearly 50 little ones outside. After each service the people were questioned about the sermons, and were able to give a tolerable account of them. In the evening I had some Hindu hearers.

BAPTISMS.

On Monday, after a long examination, we received *fifteen* persons for baptism, seven men and eight women. They had all been candidates for twelve months, some for eighteen months. Their answers to the numerous questions put were very satisfactory. The testimony given by the native preacher and members generally, concerning their changed characters and consistent lives, was most decided and pleasing. It was with both joy and fear that I agreed to baptize them. Yet, after what I had heard and seen, I could not help asking, "Can any man forbid water that these should not be baptized?" &c. At sun-set I immersed them in an adjoining tank. At night we had the Lord's supper together, and I do not remember to have been engaged in a more solemn service. One of those baptized is a very old blind man. He seemed nevertheless the happiest of all. "I have no other wish," said he, when told that he was accepted by the church, "but to obtain a *little* refuge at the feet of Jesus Christ:—to lie at his feet is all my desire." When baptized, I asked him how he felt? "Full of joy in Jesus Christ," he answered. Ten of the rest, six women and four men, are from our adult classes, and are able to read the New Testament; so that we see, with no little gratitude and pleasure, the fruits of our efforts to get *all* our people, old and young, to read God's own book. And more fruit God will give us; and more humble praise will we pay to Him!

There are now twenty-eight women, ten men, and nineteen boys attending school in this village. Of these, thirty-one have learned to read with more or less fluency.

BROTHERLY KINDNESS.

It often happens that sickness, or the want of bullocks or seed, prevents a poor man from cultivating his field, and thus leads to misery all the year through. Well, to prevent the occurrence of such distress,

our Digaliyá people have, untold by me, formed themselves into various bands, agreeing to bear the burden of the weak, sick, and helpless, and prepare and sow their land for them. This shows no little union and love among them. Indeed, several little things of this kind I might mention, all which tend to show that the station is blessed of the Lord.

PAKHAR.

On Tuesday the 17th, I had engaged to go to *Pákhár*, an out-station of Digaliyá, but said I could not sit in a dinky and be dragged through the mud,—it made me so sick. So the men from *Pákhár*, after spending Monday evening with us, set to, after midnight, and worked hard till morning, filling up all the broken parts between the ridges of the fields, so that I might be able to walk to their village, a distance of three miles. Then they came for me, took what things I required, led the way, and now and then carried me over places which, with all their trouble, were too wet and muddy to get over dry-shod. After twelve o'clock I attended to those who were learning to read, saw how far each had got on, how much all knew of the First Catechism, and so forth. Though there are only twelve families here, there are thirteen women and eight men learning. Next we had worship together; and then proceeded to speak to the heathen, who had mustered full 200 strong to see the *Sáhib*, and hear what he had to say. With them we were engaged till evening. At night again the Christians came, and the heathen came, and the day's work was renewed. I wished much to stay a day or two longer in this village, but other places were wanting me; so, on Wednesday morning, I returned to Digaliyá, and found the people from *Mádrá* had come for me.

MADRA.

Thursday 19th, went to *Mádrá*. Here I

stayed but two days, but was obliged to sit up till much after midnight to make up for the shortness of the visit. This station is improving, though it is not yet what we would like it to be. There are twenty-two women who come to school three mornings in the week; but no men. The names of a few candidates for baptism were mentioned, but I thought it better for them to wait a little longer. The congregation was very good both times each day.

SUAGAON.

Saturday 20th, proceeded to *Suágdon*. It was night before I got to the village, hungry and worn-out. On sabbath-day we had more than the chapel could hold. There was much attention to the preached word. On Monday we received five women who had long been anxiously desirous of baptism. One of them has learned to read, and has grown considerably in knowledge. On Tuesday evening I baptized them in a tank far from the chapel; the heathen from the neighbourhood and several brethren from other stations, quite surrounding us. Oh, may all those thus confessing Christ be kept by his mighty power, through faith, unto salvation. *Suágdon* is now in a much healthier condition than it ever was. I hope things will daily improve. Five women, ten men, and three boys can read. Others are learning.

Thus ended my two visits to the stations. Will not the reader join me in thanking the Lord for the tokens of his favour so evident among some of our people? Will he not join in prayer, too, for each one of these little churches, that it may be kept pure, and be greatly increased: and for the heathen and Muhammadan, too, that they may turn to Christ? Pray, reader, pray, that Christ's kingdom may come, and his will be done on earth as it is done in heaven!

AFRICA.

FERNANDO PO.

In a letter to one of the Treasurers, Mr. SAKER presents a most interesting picture of his manifold labours. It is dated Clarence, January, 1852.

I now enclose for you a rough sketch of the material, &c., which we shall need for our chapel roof, which has been contemplated so long. I feel certain that you will be interested with the circumstances which have caused the delay; so, although it will occupy your

time to read, I will pen a few lines, but will be as brief as possible.

The time left me to prepare for my voyage, after the Committee had sanctioned the building of the chapel, in October, 1850, was too short (only eighteen hours) for me to send to you any particulars of the material wanted. As soon as our voyage began, I had much time at command, and all my plans were reviewed; and in the end I sketched the outline and details of all that was necessary, intending to forward it to you immediately.

ly on landing. To do this I had no opportunity for many weeks. In the meantime, the rapid decay of our buildings here induced me to attempt to make bricks, so that, in time, we might have buildings less destructible than those we now occupy. With this came the thought that, if I succeed with bricks, how much better to make the chapel of that material. This induced me to delay the building a little space. As soon as I could command a day, I began with the clay we have here. After a few difficulties were overcome, we succeeded in making 500. In attempting to burn them, we succeeded so far as to convince me that, by a mixture of clay and a suitable kiln, we should succeed to our utmost wish. In the meantime it became necessary for me to spend my time chiefly at Cameroons. Our next attempt was with the clay found there, which proved to be much better suited for our purpose, and we were full of hope. We made a few, and dried them in the sun; they answered well for all dry places. We then erected sheds, made tables and moulds, and at length built a kiln, with two fires, with which we can eventually burn 4000 at one time.

The next stage after the buildings were all ready was to obtain labourers, and in this matter we have an evidence of the success with which God has honoured us in Cameroons. In settling myself there seven years since I resolved to make brick, if for no other purpose, yet for a good cottage for myself, and for months I tried, but in the end gave it up in despair. No persuasion or offer of payment would induce the men to labour. Labour, they said, was only for slaves. We set the example by continuous labour, and they laughed at us and regarded us as slaves or fools. In these few years there has come a change. We could not get bricks; yet we built a chapel of wood, and the people filled it. They heard, and, in time, felt the importance of preparing for the solemnities of another world. The love of God, as seen in the person and work of Christ, arrested their attention, and some few sought unto us to be instructed. The truth made impressions on their hearts, and they were changed. Right

principles began to have place, and when they went to trade in the country they could no longer succeed by fraud and lies. As soon as this was seen, persecution came; and with the loss of all property, and with personal suffering they barely returned to tell their companions. And so it has happened that, as soon as a man decides for God, his own townsmen drive him from the markets, lest he should spoil the trade. This is a trial that comes on all the men who are determined to obey God rather than men. In their sufferings they come to me to know what they are to do. I have replied, "Cultivate more ground, raise and sell provisions, plant cotton, and open a new source of trade;" and latterly I have said, "*Make bricks, and I will pay you.*" Now see their answer—"We will do anything, if you will teach us!" I have taught them, and my brick-yard maintains five families, and in return I get 2000 bricks every week. This, my dear sir, is a triumph—a triumph which we owe to God and the influence of his holy word. *Without the gospel, I could get no work done; with it, I can build a bridge across our wide river, or convert the wilderness into a fruitful garden; and had I a sufficient sum of money to maintain a few families through two years of labour, I could open a new source of profit and dependence for our people—even without money, I hope eventually to succeed in planting a few acres of cotton, even as we have with sugar cane.*

It only remains to say, that we have made a specimen of paving tile, and shall try plain tiles for covering soon.

We now need lime or cement, and in my travels I am searching high and low to obtain a material for lime. I hope to succeed.

My brick-making is no longer a subject of hope, so I make no further delay in sending you the particulars of the roof.

We have since learned that our persevering brother has secured lime sufficient for his purpose by the collection of oyster shells from the neighbouring beach.

WEST INDIES.

HAITI.

JACMET.

Our young brother, Mr. D. WEBLEY, has now fully entered on his work in this important island, and has visited *some of the scenes of his futuro labour.*

He thus writes of them, under date March 29th. Mr. Judd is a missionary sustained at Port au Prince by our American Baptist brethren.

Since we last wrote to you, we have together visited three of our stations—Mont Plaisir, Cayes, and Marigo.

Mont Plaisir, as I believe you are already aware, is only a plantation about fifteen miles from Jacmel, of which Eliacine's father is the proprietor, and on which there are few other residents besides his family. As it was a busy time with them, we were able to collect but very few together. We spent the greater part of the day with them, and in the evening held a service in their house, when my brother expounded the scriptures, and prayed with them. Eliacine's sister Alcida, who has been mentioned to you in previous letters, still continues anxious to be baptized. She has sought instruction from her mother-in-law, already a member with us, and occasionally from the Mission family, and we have great hopes that she is truly converted. Civiile also, who applied some time ago for baptism, and who has had so much difficulty on account of his living formerly according to the usual custom of this country with two women—remains, I trust, still determined to pursue the path of duty, and is, I believe, at present building a house with the intention of marrying and living in it.

We went to Marigo, purposing to stay a few days, but on arriving there, could not obtain grass for our horses, and were compelled to return on the following morning. In the evening we held a service in the Court-house of the village—the Commandant, an old man upwards of ninety years of age, who treated us with great respect and friendly feeling—having kindly offered and prepared it for our use. The service having been previously announced through the village, we had an excellent congregation—better than on any former visit—the room being well filled, and (as is usually the case) numbers standing outside. The people appeared pleased to receive us—paid great attention while my brother expounded the scriptures, and prayed with them, and willingly received the tracts which we distributed among them at the close. There are many encouraging aspects in this, and in most other such small country villages. Their inhabitants are less under the influence of the priests—being seldom visited by these men—who rarely visit them more than once in twelve months) and are therefore less prejudiced against us than many others. They appear very hospitable—friendly disposed, and willing to hear the gospel; and though their ready and numerous attendance is no doubt, in great part, to be attributed to the novelty of the thing to them, yet it is very encouraging as giving us more ready access to them. I was much pleased with our visit here; my heart yearned over them, in so evident a state of the grossest ignorance and darkness on everything relative to their spiritual interests, and I felt it no small pain that I could

not find ready utterance for my feelings to them. Cayes is a village on the sea coast, lying between Jacmel and Marigo. We passed through it in going to the latter, and gave notice that on our return we should stay to preach. When we returned we found the ground underneath a large spreading tree by the road-side swept and prepared for us. The Commandant had sent into the mountains and neighbourhood around, to give notice of our coming—but, as we returned sooner than we had caused them to expect—the people of the village alone collected. These brought out their chairs and benches, and sat round my brother, while he read and expounded to them the first part of the 13th of Matthew, and prayed with them. They listened very attentively, and afterwards willingly received our tracts. We were near the sea—so near, that every now and then my brother's voice was almost deafened by its roar. The scene had so many points of resemblance to that when the gracious words of Him, "who spake as never man spake," were first addressed to the multitudes who stood around Him on the shore—that, as we read and explained them, we seemed almost to realize it anew. These visits have greatly endeared my chosen work to me, and encouraged me to pursue it, and I trust soon, when more advanced in the knowledge of French, to enter with more effect upon it. I am advancing slowly—but find it a much greater difficulty to surmount than I could have imagined. I hope, however, gradually to overcome it by patient and persevering labour. We have also, since our last to you, held our annual missionary meetings. These have been this year more than ever satisfactory and pleasing, and we trust will prove productive of much good in various ways to the interests of our Mission. We had with us our brethren Mr. Judd and Mr. Lillavois from Port-au-Prince, besides Dorval and Des Chapelles. Mr. L— is a young man formerly of the Wesleyan connexion—but having been a baptist, has joined Mr. Judd's church—is of very promising character and abilities, and has had considerable experience in preaching. We were all very pleased with him. With good talents, he appeared so open, simple, sincere, and so thoroughly imbued with the spirit of the gospel. Mr. Judd is about to ordain him, and leave him in care of the Church at Port-au-Prince, during his absence for a few months to the States. He has promised to give us his address on the occasion, which was highly interesting and impressive, so that I hope we may enclose it in our next communication to you. Those also of Dorval and Des Chapelles gave us all great pleasure. My brother has translated and enclosed them to you, and I am sure that on reading them you will share our joy and satisfaction. Our congregations were good—especially at our principal meeting, of which I have just

spoken, when our room was well-filled, and great numbers standing outside. We hope that very favourable impressions were then produced, which will yet appear. I ought also to mention to you that Madame Fergus' daughter has, we trust, experienced real conversion of heart, and is very anxious to be

baptized—but at present her father most resolutely forbids it. The limits of my paper oblige me hastily to close. Let me afresh entreat a large interest in your most earnest prayers, for I most deeply feel the need I have of them.

JAMAICA.

CALABAR.

In the following letter, our brother, Mr. East, gives us the interesting details referred to above. It is dated April 6th, 1852.

More than a month ago you had tidings of our safety, and now I am thankful to be able to inform you that, through the mercy of our heavenly Father, we are all well. To me, indeed, the climate is not only endurable, but delightful. One sometimes keenly feels the separation from the endeared associations of home; but in my work, and in the sweet consciousness of believing that I am where God would have me to be, and doing what he would have me to do, I find my solace and my joy. As to my work, I was never more happily employed with my dear young brethren around me, eager for instruction, and ever receiving it in a spirit which makes it a real pleasure to impart it. *I feel at home*, and for the time being lose the realization of the fact, sometimes saddening to the spirit, that I am 5000 miles away from so many whom I tenderly love.

It is now nearly two months since I commenced my regular duties.

On Sunday, the 21st ult., our esteemed friends, Mrs. and Miss Tinson, set sail from Falmouth; so that, all being well, soon after the receipt of this it will be your pleasure to welcome them to the land of their fathers. Their continuance here for a few weeks after our arrival, was of great service to us; indeed, I hardly know what we should have done without the information and advice we obtained from them.

A few days before their departure, we had here one of the most interesting meetings I ever remember to have attended. Thinking it might be gratifying to our friends, and answer some good purpose to the Institution, I invited the native pastors who had been educated at Calabar to spend a day or two with us, and take their final leave of the widow and child of their late beloved and lamented tutor. They accordingly assembled, some on the evening of the ninth, and others on the morning of the tenth of the above-mentioned month. At family worship, on the morning of the latter day, brother Johnson

led our devotions in a strain of simple piety with which our hearts were deeply affected. An hour or two before dinner we all met; Messrs. Johnson, of Clarksonville; Smith, of Dry Harbour; Palmer, of Staceyville; McLaggan, of Moneague, Gordon, of Mount Nebo and Fray, of Refuge, with Mrs. and Miss Tinson, and Mrs. East, for mutual conference. Our first topic of conversation was one which lay very near to every heart; it was not the departure of our dear friends, but the Institution, for the interests of which they had long lived and laboured. In this conversation I gleaned some few facts, in relation to the results of its operations, with which you will be highly gratified.

It appears that, from the commencement of the Institution, up to the time of our beloved brother Tinson's death, seventeen students had left its walls. Now it will be remembered that, in the beginning, it was an entirely new and untried experiment; that it had to be made under many circumstances of great disadvantage, and with such materials as could be obtained, most of the candidates admitted being married men, and many of them being almost destitute of the first elements of education. And yet, notwithstanding all these disadvantages, I ascertained that out of the seventeen who had received the educational benefits of the establishment, six are, at this moment, occupying respectable positions, some of them of extensive usefulness, as pastors of churches; that four are engaged in the combined work of schoolmasters and assistant preachers; that two others are occupied as schoolmasters; and one as the pastor of a small native church, although not fully recognized; while two have died, and other two have returned to secular callings. Thus it will be seen that, except in the case of the two removed by death, only two have been lost out of the whole number received, although the highest objects of the Institution have not been realized in all. In the close of this conversation, I received a distinct pledge from each native brother present of an annual collection for the College, most of them specifying the month in which they would make it, so that I might know when to look for it. 4.

These matters having been disposed of, our brethren severally gave expression to the deep feeling of their hearts on the occasion which had convened them; and their addresses, evidently the spontaneous and unpremeditated utterances of their real sentiments, were of the most gratifying description. I only wish all the friends of a native ministry in this island could have listened to them. They were sometimes, indeed, interrupted and broken, but it was by the sobs and tears of gratitude and affection, in reviewing the benefits they had received from him who now rests from his labours, and of whom they spoke as a father, as well as in acknowledging the uniform kindness they had experienced under the domestic superintendence of those of whom they were taking a last farewell. I may add, that of all which has transpired since I reached this land, nothing has afforded me more encouragement than the affectionate words of welcome and united assurances of sympathising and prayerful co-operation on the part of these dear native brethren, to myself and family on this occasion. I feel persuaded they will prove to be amongst the most zealous friends and supporters of the Institution.

The students joined us at the dinner-table,

and spent the rest of the day with us. At six o'clock in the evening, pastors, students Mrs. and Miss Tinson, and every member of our own family, met again in the library, where we spent an hour in unitedly commending our friends about to leave us, to the kind care and protection of our heavenly Father. Most fervent and affectionate were the petitions put up on their behalf, and we trust that, in answer to them, they will very shortly after you are in receipt of this be welcomed by the warm and Christian greetings of those who love the Saviour in their native land, and who know how to honour those who have long borne the burden and heat of the day. The evening was closed by a general conversation on the religious and educational interests of the island, when I did my best in preaching to them from words which, although not sacred, are nevertheless, I hope, pregnant with cheering truth in relation to this lovely land:—

“Wait a little longer,
There’s a good time coming, boys,
Wait a little longer.”

Before our brethren separated, they gave our friends a practical proof of their love, in a present of seven pounds sterling.

TRINIDAD.

SAVANNA GRANDE.

The prospects of our Mission in this island seem brightening; and our brother, Mr. COWEN, is cheered by the tokens of the Divine blessing on his labours. He says, under date of April 5, 1852:—

I have great pleasure to inform you of the prosperous state of our work since the commencement of the dry season. Several highly interesting meetings have been held at each of our stations, when, I trust, good has been done and progress made. On last sabbath we held one of these extra meetings, which commenced the previous evening. At each station we have been holding these monthly gatherings, when our friends came from all the surrounding places, and spent two days together, having six preaching services when the weather permits. On the past Saturday evening we had our little chapel crowded, and so on the following sabbath all the day. At the close of our second service I had the pleasure of immersing two interesting believers, who, drawn by the Saviour’s love, came to us, treading in his way and in the footsteps of the flock. The water being scarce at this season of the year, we had to

go to a considerable distance in search of it. The whole congregation turned out; and after clambering up hill and down dale for nearly two miles, we at length found ourselves buried in the deep-shaded woods, on the banks of a branch of the Ortoire River. A large number of people ranged themselves on the banks, and listened most attentively to an exposition of baptist sentiments, as formed by the word of God. The woods resounded with the shout of praise we raised to our Prophet, Priest, and King, as we sang the beautiful hymn—

“Through floods and flames, if Jesus leads,

I’ll follow where he goes;

Hinder me not, shall be my cry,

Though earth and hell oppose.

To Him we will give glory;

To Him we will give glory;

To Him we will give glory;

His law we will obey.”

When again returned to the little chapel, we received the newly-baptized into church fellowship; and about thirty of us, of various colours, and from widely distant countries, surrounded the table of our Lord, rejoicing alone in Him and his finished work. Brother Innis closed the day’s proceedings, which, I trust, will not be without much good to the

inhabitants of that distant neighbourhood. On the coming sabbath I hope to be at Couva, where brother Proctor lives, when several candidates for baptism will be immersed, and a church be formed. Oh that our God may indeed bless and prosper our entrance into that important district. These

are tokens for good in the future. In a land like this, it is cheering to see any made willing to follow their Lord; and, I trust, the time will soon arrive when our Zion will extend her borders and multiply her converts.

FRANCE. MORLAIX.

Our readers will peruse with interest the account given by Mr. JENKINS, of his labours in the cause of Christ, and the prospect before him of a continuance. It is dated May 14, 1852.

Just a fortnight ago I visited the country for the purpose of preaching. Saturday, evening, 25th ult., I preached in a large farm-house, to a good number of persons, and on that occasion proclaimed the saving mercy of Christ from these words, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice." There was a good attentive hearing. It was the first time for me to preach in this farm-house, but the family expressed a warm desire that I would visit them often for the purpose of explaining the gospel to them. At the close of the meeting many questions were put to me, especially by the son of the house, and another young man, respecting the confession, mass, baptism, &c., all evincing a spirit of inquiry and a conviction of error to a certain extent, but with a feeling which is suitable, friendly, and promising.

The sabbath I preached at Omnes's house to a good congregation. There was an interesting farmer present, who had walked from eight to ten miles to come to the meeting. Between three and four years ago he bought a Breton Testament, though unable to read. For some time he asked his neighbours to read it to him. But, though a man from 45 to 50 years of age, he has learned to read his Testament, by the aid of a few lessons which he received of a young man in the neighbourhood, and I was surprised to perceive how much he had read of the Divine volume, and how far he had laid hold of the meaning of the gospel. Our Breton colporteur, calling, a short time ago, at this man's house, found him reading his New Testament to a neighbour.

We have not yet met with any difficulties as to our meetings in the country, but we cannot flatter ourselves that we are safe, for the old law, in its worst and most extensive form, against religious meetings, has been put in

force by a decree. My intention is to go on as usual, regarding our meetings in the country just as our meetings in the town, as being established previous to this new law. In case our liberty will be attacked, we shall defend it as well as we can. I was grieved to learn, by reading the *Christian Times* you kindly sent me, that the meetings of the baptists in the department of the Aisne have been put a stop to by the civil authority. It is difficult to know what times are before us, but our trust is in the Lord.

I am glad to tell you that our itinerary school goes on very well—far better than we expected. It was truly gratifying to my feelings to meet our Breton teacher the other day by a little farm-house, giving a lesson to read to the farmer's daughter, and her progress was such that she could read pretty fair in our Breton Sunday School book. The teacher has now forty-four learners, which are thus:—five married persons, from the age of twenty-five to forty-nine years, six young persons, nineteen children from the age of ten to sixteen, and fourteen children from five to ten. Some more express a desire to be taught. I was told that a little boy, whose parents were not willing for him to learn reading, is so desirous of having lessons, that he goes to the house of a neighbour to meet the teacher, and that he makes rapid progress. The priest has ceased his open opposition. I was informed he even told a woman to continue to learn reading, and that he would give her books to read. In fact, the rather formidable opposition, coming from ecclesiastical and lay influence has apparently given way. The people in this district have acquired a certain independence of mind which is on the increase, and I am told that some of them are bold enough to ask reasons and argue with the priests. And certainly late events in France and Italy, the tenor of which is widely known, have not at all contributed to the veneration of the people for their spiritual rulers. We have reason to bless the Lord for what good we are enabled to do in these difficult times. The field of our labour is under culture to receive the good seed of the word of God. Let us take courage; we shall reap in due time, if we faint not.

FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS.....	Saker, A.....	January 9 and 24.
	CLARENCE	Saker, A.....	January 3 and 9.
		Wheeler, J. A....	Nov. 27, Dec. 11, Jan. 22 March 13.
AMERICA		Wilson, J.....	November 28.
	ACADIA COLLEGE	Cramp, J. M. ...	April 13.
	BOSTON	Webley, W. H. ...	May 31.
	NEW YORK	Colgate, W.....	April 16.
	QUEBEC.....	Marsh, D.....	March 5.
ASIA.....	AGRA.....	Parry, J.	February 11.
	BARISAL	Sale, J.....	February 28.
	BENARES	Heinig, H.....	Jan. 7, Feb. 3 & 28, April 3 and 29.
	BISHOPORE	Supper, F.....	December 31, April 6.
	CALCUTTA	Lewis, C. B.....	January 7, Feb. 7, May 3.
		Seymour, J. F ...	March 5.
		Thomas, J.,	Jan. 6, Feb. 7, March 8 (2 letters), April 7 and 30.
		Wenger, J.	Feb. 7 & 21, April 8.
	CAWNPORE	Williams, J.....	February 21.
	CHITOURA.....	Smith, J.	January 9.
	COLOMBO.....	Allen, J.	Jan. 14, Feb. 11, March 12, May 10.
		Davis, J.	January 14, February 13.
		Ferguson, A. M..	November 13.
	DACCA	Bion, R.....	March 29.
		Robinson, W. ...	Dec. 23, Jan. 14.
	DINAGEPORE.....	Smylie, H.....	January 14.
	HOWRAH	Morgan, T.	January 6, April 5.
	INTALLY	Pearce, G.....	February 6, April 8.
	JESSORE.....	Parry, J.	Jan. 5 & 30, April 6.
	JOSADAPOOR.....	Johannes, J.	December 15.
MADRAS		Page, T. C.....	January 13.
	MONGHIR.....	Lawrence, J.	December 31, April 22.
		Parsons, J.....	Dec. 5, March 30.
	MUTTRA	Phillips, T.....	January 9, April 9.
	SERAMPORE.....	Denham, W. H....	January 3, March 5.
		Marshman, J.....	April 22.
	SEWRY	Williamson, J.....	March 29.
	ZILLA BAKERGUNGE.....	Page, J. C., & Sale, J...	January 22.
BAHAMAS.....	GRAND CAY.....	Littlewood, W. ...	January 13.
		Rycroft, W. K. ...	February 29.
	INAGUA	Rycroft, W. K. ...	February 5.
	NASSAU	Capern, H.	Jan. 2, 12 & 16, Feb. 12, March 13, April 9.
BRITTANY	MORLAIX	Jenkins, J.....	March 4 & 22, May 16.
HAITI	JACMEL.....	Webley, W. H....	January 27, March 23.
		Webley, D.....	March 29, May 3.
JAMAICA	PUERTO PLATA	Rycroft, W. K....	April 9.
		Dendy, W., & Millard, B..	March 10.
	ANNOTTA BAY	Jones, S.	April 21.
	BROWN'S TOWN.....	Hodges, S.	Feb. 24, March 11 and 26, April 8 & 26, May 10.
	CALABAR	East, D. J.....	Jan. — and 31, March 6, April 6, May 13.
CARRIBBEAN SEA		Henderson, J. E.	March 17.

DRY HARBOUR	Smith, T.....	March 16.
FALMOUTH	Gay, R.	March 8 & 22, April 8, May 9.
FOUR PATHS	Gould, T.....	March 9, May 12.
GURNEY'S MOUNT	Armstrong, C....	Jan. 20, Feb. 23.
KETTERING	Claydon, W.....	April 8.
	Milbourne, T. ...	February 20, May 25.
KINGSTON	Gould, T.....	March 12.
	Oughton, S.....	March 2 and 31.
LUCEA	Armstrong, C....	March 25.
	May, J.....	February 2.
MORTEGO BAY	Reid, J.....	January 22, May 10.
MOUNT CAREY	Hewett, E.	March 24.
MOUNT ANGUS	Teall, W.....	January 20.
PORT MARIA	Day, D.....	March 26, May 14.
	Teall, W.....	February 10.
REFUGE.....	Merrick, E.	March 12, May 14.
ST. ANN'S BAY	Millard, B.	Feb. 9 & 10, March 10 & 26, May 11 and 25.
SALTER'S HILL.....	Dendy, W.....	Jan. 21, March 24, April 24 & 29, May 4.
SAVANNA LA MAR	Hutchins, M. ...	February 3.
SPANISH TOWN	Phillippo, J. M.	February 28.
STEWART TOWN	Dexter, B. B. ...	Feb. 19, March 8, 22 & 30.
TRINIDAD	PORT OF SPAIN.....	Law, J.....
	SAVANNA GRANDE	Cowen, G.....

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Blandford Street, for a parcel of working cotton and needles, for *Mrs. Sale, Barisal*;
 Friends at Bristol, for a case of clothing, &c., for *Rev. C. B. Lewis, Calcutta*;
 Sunday School, James Street, Camberwell, for a case of clothing, valued at £7 7s., for *Rev. A. Saker, Africa*;
 Ladies of Birch Meadow Chapel, Broseley, for a case of clothing, &c., valued at £7 12s.;
 George Stevenson, Esq., for a parcel of magazines;
 Ladies at Mrs. A. M. Jones's, Montserrat, Stroud, for a box of clothing, &c., for *Rev. J. A. Wheeler, Western Africa*;
 Mr. J. Leach, for a parcel of magazines;
 Miss Jacobson, for do.;
 Mrs. M'All, for do.;
 Mr. Spracklin, for do.;
 A Friend, for do.;
 Mr. John Hobson, Haddenham, for do.;
 Mrs. W. W. Nash, for do.;
 Mr. John Rogers, Eynsford, for do.;
 Mrs. Highton, for do.;
 Mrs. Butlin, Luton, for do.;
 Rev. F. Tucker and Friends, Manchester, for do.;
 Mr. Joseph Smith, Norwich, for a parcel of clothing and magazines, for *Africa*;
 Friends at Plymouth, by Miss Square, for a case of clothing, for *Africa*;
 Mrs. and Miss Pearsall, for a case of clothing, for *Africa*;
 The British and Foreign School Society, for a case of school materials, value £6 12s., for *Rev. W. Littlewood, Bahamas*;
 Mrs. Rooets, for a parcel of books and magazines;
 The London Missionary Society, for 1000 copies of the Rev. John Stoughton's Sermon, "*The Christian Law of Life.*"

The Rev. C. Armstrong, of Gurney's Mount, Jamaica, begs us thankfully to acknowledge the receipt of a parcel of tracts from the Religious Tract Society; and of the "Bristol Temperance Herald" and "Nonconformist" newspaper, from friends unknown.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of April, 1852.

£ s. d.	£ s. d.	£ s. d.
ANNUAL COLLECTIONS.		
Annual Meeting at Exeter Hall.....	81 7 9	
Annual Sermon at Surrey Chapel.....	20 1 9	
Do., at Bloomsbury Chapel.....	25 13 11	
Annual Subscriptions.		
Denham, Mrs.....	1 0 0	
Gough, Mr. E.....	1 1 0	
Haynes, John, Esq.....	3 0 0	
Smith, Margaret.....	0 6 0	
Taylor, Mrs., Whetstone.....	1 0 0	
Williams, Mrs.....	3 0 0	
Donations.		
Friend.....	1 0 0	
Geldart, Thomas, Esq.....	5 0 0	
Legacies.		
Dyer, Mrs. Mary, late of Sydenham.....	90 0 0	
Linnett, Mrs. H., late of Halstead.....	150 0 0	
Protheroe, Mr. Charles, late of Bristol.....	91 4 2	
LONDON AND MIDDLESEX AUXILIARIES.		
Alie Street, Little—Collection.....	6 4 2	
Anstlin Street, Shoreditch—Collection.....	6 0 0	
Bloomsbury Chapel—Collections.....	71 9 11	
Contributions.....	23 4 2	
Bow—Collections.....	7 7 0	
Camberwell Drawing Room Society and Crawford St. Sunday School, for Italy.....	3 12 0	
Devonshire Square—Collections.....	17 1 4	
Drayton, West—Collections.....	2 9 5	
Contributions.....	2 8 10	
Do., Sunday Schools.....	0 7 0	
Eagle Street—Collections.....	9 13 6	
Hendon—Collection.....	0 17 0	
Highgate—Contributions.....	1 0 0	
Islington Green—Collections.....	9 13 0	
Islington, South—Collections.....	1 17 3	
Contributions, for Trilgama Schools, Ceylon.....	5 0 0	
Keppel Street—Collections.....	5 4 2	
Maze Pond—Contribution, additional.....	0 10 0	
Do., Sunday School.....	10 0 0	
New Park Street—Contributions.....	10 0 0	
Poplar, Cotton Street—Collections.....	7 0 0	
Prescot Street, Little—Collections.....	8 18 2	
Salterns' Hall—Collections.....	7 12 6	
Spencer Place—Collections.....	6 3 0	
Tottenham—Collections.....	12 11 4	
Unicorn Yard—Collections.....	2 13 9	
BEDFORDSHIRE.		
Bedford—Rose, Mr. Thomas.....	0 10 6	
Bunyan Meeting—Contributions.....	33 11 11	
BUCKINGHAMSHIRE.		
Wycombe, High Collections.....	7 14 7	
Contributions.....	7 15 6	
Do., Sunday School.....	0 11 1	
	16 1 2	
Acknowledged before and expenses.....	12 2 0	
	3 19 2	
CAMBRIDGESHIRE.		
Cambridge—Foster, Mr. R. S.....	0 10 6	
CORNWALL.		
Redruth—Anon.....	1 12 0	
DERBYSHIRE.		
Derby—Contribution.....	0 10 0	
Do., for Native Preachers.....	0 15 0	
DEVONSHIRE.		
Bideford—Contributions.....	8 0 0	
ESSEX.		
Earls' Colne—Collection.....	2 9 6	
Contributions.....	2 0 0	
	4 9 6	
Less expenses.....	0 6 6	
	4 3 0	
Halstead—Collection.....	2 14 5	
Contributions.....	1 11 2	
	4 5 10	
Less expenses.....	0 4 0	
	4 1 10	
Harlow—Collection.....	5 8 0	
Potter Street—Collection.....	1 2 0	
Contributions.....	1 13 0	
White Colne—Collection.....	1 11 6	
Contributions, Juvenile.....	0 13 0	
GLOUCESTERSHIRE.		
Kingstanley—Contributions, for Native Preachers.....	0 5 6	
Woodside—Contributions, for Haiti Chapel.....	3 0 0	
HERTFORDSHIRE.		
Tring—Olney, D., Esq.....	5 0 0	
KENT.		
Crayford—Collection.....	3 14 11	
Contributions.....	2 12 10	
Lee—Collections.....	8 0 0	
Lewisham Road—Juvenile Society, for Colombo.....	10 0 0	
Do., for Chitoura.....	10 0 0	
Malling, Town—Collections.....	11 2 10	
Contributions.....	4 13 3	
Do., Sunday School.....	1 17 7	
Do., for Native Preachers.....	1 13 11	
	19 7 7	
Less expenses.....	1 5 0	
	18 2 7	
LANCASHIRE.		
Rochdale—Kelsall, H., Esq., for Chapel at Clarnes.....	10 0 0	

FOR JUNE, 1852.

463

OXFORDSHIRE.	£ s. d.	SURREY.	£ s. d.	Neath, Mount Zion, English—	£ s. d.
Woodstock—		Dorman's Land—		Sunday School	0 6 8
Contributions, for		Collections.....	4 2 1	Swansea, Bethesda—	
Native Preachers ...	0 12 6	Contributions	2 4 6	Collection	4 2 2
	1	Norwood, Upper—		Contributions	6 1 0
SOMERSETSHIRE.		Collections.....	5 1 7		
Bath—				Less expenses	10 3 2
Collections.....	8 9 0	WILTSHIRE.			0 3 2
Do., Limpley Stoke ..	5 13 7				10 0 0
Do., Twerton	5 17 9	Corton	1 15 0	PEMBROKESHIRE—	
Contributions	30 5 2	Laverton	2 13 6	Fishguard, Harmon—	
Do., Juvenile, York		Penknapp	7 2 1	Collection	1 3 6
Street	10 18 0	Warminster	16 7 2	Contribution	0 2 6
	61 4 3				
Less expenses ...	0 17 0	Westbury Leigh—		SCOTLAND.	
	60 7 3	Collections.....	5 8 3	Aberdeen, George Street—	
Bristol, on account...	166 15 7	Contributions	2 2 8	Contributions	2 4 0
Contributions, for		Do., Sunday School	2 11 3	Cupar—	
Haiti Chapel	77 0 0			Contributions, addi-	
Frome, on account ...	57 10 0			tional	1 0 0
Horsington—		SOUTH WALES.		Helensburgh—	
Contributions, for		CARMARTHENSHIRE—		Contributions	0 12 0
Native Preachers	0 18 1	Felinfoel, additional...	0 2 6		
Do., Sunday School,					
for do.....	0 1 11				
		GLANMORGANSHIRE—		FOREIGN.	
STAFFORDSHIRE.		Dinas, Noddfa.....	0 0 8	AMERICA—	
Stafford—		Merthyr Tydvil, Tabernacle—		Montreal—	
Corfield, Mrs.	0 10 0	Collection	2 10 6	Wenham, Mr. Jos. ...	3 0 0
		Contribution	1 0 0		

Received during the month of May, 1852.

	£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscription.</i>		Hammersmith, on account.....	15 0 4	BUCKINGHAMSHIRE.	
Stevenson, Mrs. L., Blackheath	1 1 0	Hampstead, Hollybush Hill— Collection	3 8 8	Brickhill, Great— Contributions, for <i>India</i>	1 13 0
<i>Donations.</i>		Contributions	0 15 1	Do., Sunday School, for do.	2 0 0
A Baptist, by the Editor of the "Church"	5 0 0	Hatcham— Collections.....	4 0 6	CUMBERLAND.	
Barrett, Mr., Southwark Byl, Mr. Leendert, New Orleans	0 5 0 0 12 0	Contribution	0 5 6	Cockermouth— Contributions, for <i>Native Preachers</i> ...	0 7 0
Educational Committee of the Society of Friends, for <i>Haiti</i> <i>Schools</i>	20 0 0	Highgate— Collections.....	6 17 3	DURHAM.	
M. E.	1 0 0	Kennington, Charles Street— Collections.....	3 17 6	Monkwearmouth Shore, Barclay Street— Collection	2 9 9
LONDON AND MIDDLESEX AUXILIARIES.		Mazepond— Collections.....	14 3 5	Sunderland, Sans Street— Collections, &c.	6 15 3
Blandford Street— Contributions, for <i>Barisal</i>	5 0 0	New Park Street— Collections.....	15 0 0	ESSEX.	
Buttlesland Street, Hoxton— Collections.....	3 8 0	Regent Street, Lambeth— Collections.....	12 15 6	Waltham Abbey— Juvenile Association ..	4 0 0
Camberwell— Collections.....	41 14 6	South Street, Sunday School, for <i>African</i> <i>School</i>	1 0 0	GLOUCESTERSHIRE.	
Crawford Street Sun- day School, for <i>In-</i> <i>tally</i>	4 0 0	Stepney College— Collections.....	2 8 0	Coleford— Sunday School, for <i>Native Preachers</i> ...	0 18 0
Chelsea, Paradise Chapel— Collections.....	4 5 1	Sunday School	0 10 0	HERTFORDSHIRE.	
Church Street— Collections.....	9 10 0	Vernon Chapel— Collections.....	4 8 6	Totteridge and Whet- stone Missionary As- sociation	3 4 6
Deptford, Lower Road— Collections.....	3 8 2	Contribution	1 5 0	Tring— Contributions	3 13 0
Sunday School	0 10 0	Walworth, Lion Street— Collection	15 15 9		
Eldon Street— Collections.....	1 15 10	Female Association, on account.....	13 17 0		
Contributions	11 18 7	Waterloo Road— Collections.....	3 1 2		
<i>Fox and Knot Court</i> ...	3 0 0	Contributions, for <i>Native Preachers</i> ...	0 15 3		
		BEDFORDSHIRE.			
		A. S.	10 0 0	KENT.	
		Bedford, Second Church— Collection	5 0 0	Lewisham Road— Collection	10 0 0

The Rev. C. Armstrong, of Gurney's Mount, Jamaica, begs us thankfully to acknowledge the receipt of a parcel of tracts from the Religious Tract Society; and of the "Bristol Temperance Herald" and "Nonconformist" newspaper, from friends unknown.

CONTRIBUTIONS.

Received on account of the Baptist Missionary Society, during the month of April, 1852.

£ s. d.	£ s. d.	£ s. d.
ANNUAL COLLECTIONS.		
Annual Meeting at Exeter Hall	81 7 9	
Annual Sermon at Surrey Chapel	20 1 9	
Do., at Bloomsbury Chapel	25 13 11	
Annual Subscriptions.		
Deubam, Mrs.	1 0 0	
Gough, Mr. E.	1 1 0	
Haynes, John, Esq.	3 0 0	
Smith, Margaret	0 6 0	
Taylor, Mrs., Whetstone	1 0 0	
Williams, Mrs.	3 0 0	
Donations.		
Friend	1 0 0	
Gisdart, Thomas, Esq.	5 0 0	
Legacies.		
Dyer, Mrs. Mary, late of Sydenham	99 0 0	
Linnett, Mrs. H., late of Halstead	133 0 0	
Protheroe, Mr. Charles, late of Bristol	91 4 2	
LONDON AND MIDDLESEX AUXILIARIES.		
Alle Street, Little—Collection	6 4 2	
Austin Street, Shoreditch—Collection	6 0 0	
Bloomsbury Chapel—Collections	71 9 11	
Contributions	23 4 2	
Bow—Collections	7 7 0	
Camberwell—Drawing Room Society and Crawford St. Sunday School, for <i>Italy</i>	3 12 0	
Devonshire Square—Collections	17 1 4	
Drayton, West—Collections	2 0 5	
Contributions	2 8 10	
Do., Sunday Schools	0 7 0	
Eagle Street—Collections	5 12 6	
Hendon	2 12 0	
Maze Pond—		
Contribution, additional	0 10 0	
Do., Sunday School	10 0 0	
New Park Street—Contributions	10 0 0	
Poplar, Cotton Street—Collections	7 0 0	
Prescot Street, Little—Collections	8 18 2	
Salterns' Hall—Collections	7 12 0	
Spencer Place—Collections	6 3 0	
Tottenham—Collections	12 11 4	
Unicorn Yard—Collections	2 13 9	
BEDFORDSHIRE.		
Bedford—Rosa, Mr. Thomas	0 10 6	
Banyan Meeting—Contributions	33 11 11	
BUCKINGHAMSHIRE.		
Wrecombe, High—Collections	7 14 7	
Contributions	7 15 6	
Do., Sunday School	0 11 1	
Acknowledged before and expence	16 1 2	
	12 2 0	
	3 19 2	
CAMBRIDGESHIRE.		
Cambridge—Foster, Mr. R. S.	0 10 6	
CORNWALL.		
Redruth—Anoa	1 12 0	
DERBYSHIRE.		
Derby—Contribution	0 10 0	
Do., for <i>Natives Preachers</i>	0 15 0	
DEVONSHIRE.		
Bideford—Contributions	8 0 0	
ESSEX.		
Waltham Colne—Collection	2 9 6	
Contributions	2 0 0	
	4 9 6	
	0 6 6	
	5 6 0	
HALESTED—		
Collection	2 14 5	
Contributions	1 11 2	
	4 5 10	
Less expences	0 4 0	
	4 1 10	
HARLOW—		
Collection	5 8 0	
POTTER STREET—		
Collection	1 2 0	
Contributions	1 13 0	
WHITE COLNE—		
Collection	1 11 6	
Contributions, <i>Juvenile</i>	0 13 2	
GLOUCESTERSHIRE.		
Kingstansley—Contributions, for <i>Notice Preachers</i>	0 5 6	
WOODSIDE—		
Contributions, for <i>Haiti Chapel</i>	3 0 0	
HERTFORDSHIRE.		
Tring—Olney, D., Esq.	5 0 0	
KENT.		
Crayford—Collection	3 14 11	
Contributions	2 12 19	
LEE—		
Collections	8 0 0	
LEWISHAM ROAD—		
Juvenile Society, for <i>Colombo</i>	10 0 0	
Do., for <i>Chitoura</i>	10 0 0	
MALLING, TOWN—		
Collections	11 2 10	
Contributions	4 13 3	
Do., Sunday School	1 17 7	
Do., for <i>Native Preachers</i>	1 13 11	
	19 7 7	
Less expences	1 5 0	
	18 2 7	
LANCASHIRE.		
Rochdale—Kendall, H., Esq., for <i>Chapel at Carncliffe</i>	10 0 0	

FOR JUNE, 1852.

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OXFORDSHIRE.		£ s. d.	SURREY.		£ s. d.	Neath, Mount Zion, English—		£ s. d.
Woodstock—			Dorman's Land—			Sunday School		0 6 8
Contributions, for			Collections	4 2 1		Swansea, Bethesda—		
Native Preachers ...	0 12 6		Contributions	2 4 6		Collection	4 2 2	
SOMERSETSHIRE.			Norwood, Upper—			Contributions	6 1 0	
Bath—			Collections	5 1 7			10 3 2	
Collections	8 9 9		WILTSHIRE.			Less expenses	0 3 2	
Do., Limpley Stoke	5 13 7						10 0 0	
Do., Twerton	5 17 9		Corton	1 15 0		Pembrokeshire—		
Contributions	30 5 2		Laverton	2 13 6		Fishguard, Hermon—		
Do., Juvenile, York			Penknapp	7 2 1		Collection	1 3 6	
Street	10 18 0		Warminster	16 7 2		Contribution	0 2 6	
	61 4 3					SCOTLAND.		
Less expenses ..	0 17 0		Westbury Leigh—			Aberdeen, George Street—		
	60 7 3		Collections	5 8 3		Contributions	2 4 0	
Bristol, on account	166 15 7		Contributions	2 2 8		Cupar—		
Contributions, for			Do., Sunday School	2 11 3		Contributions, addi-		
Haiti Chapel	77 0 0		SOUTH WALES.			tional	1 0 0	
Frome, on account	57 10 0					Helensburgh—		
Horwington—			CARMARTHENSHIRE—			Contributions	0 12 0	
Contributions, for			Felinfoel, additional...	0 2 6		FOREIGN.		
Native Preachers	0 18 1					AMERICA—		
Do., Sunday School,			GLAMORGANSHIRE—			Montreal—		
for do.	0 1 11		Dinas, Noddfa	0 9 8		Wenham, Mr. Jos. ...	3 0 0	
STAFFORDSHIRE.			Merthyr Tydvil, Tabernacle—					
Stafford—			Collection	2 10 6				
Corfield, Mrs.	0 10 0		Contribution	1 0 0				

Received during the month of May, 1852.

Annual Subscription.		£ s. d.	Hammersmith, on ac-		£ s. d.	BUCKINGHAMSHIRE.		£ s. d.
Stevenson, Mrs. L.,			count	15 0 4		Brickhill, Great—		
Blackheath	1 1 0		Hampstead, Hollybush Hill—			Contributions, for		
Donations.			Collection	3 8 8		India	1 13 0	
A Baptist, by the Editor			Contributions	0 15 1		Do., Sunday School,		
of the "Church"	5 0 0		Hatcham—			for do.	2 0 0	
Barrett, Mr., Southwark	0 5 0		Collections	4 0 6		CUMBERLAND.		
Bjrl, Mr. Leendert, New			Contribution	0 5 6		Cockermouth—		
Orleans	0 12 0		Highgate—			Contributions, for		
Educational Committee			Collections	6 17 3		Native Preachers ...	0 7 0	
of the Society of			Kennington, Charles Street—			DURHAM.		
Friends, for Haiti			Collections	3 17 0		Monkwearmouth Shore,		
Schools	20 0 0		Mazepond—			Barclay Street—		
M. E.	1 0 0		Collections	14 3 5		Collection	2 9 9	
LONDON AND MIDDLESEX			New Park Street—			Sunderland, Sans Street—		
AUXILIARIES.			Collections	15 0 0		Collections, &c.	6 15 3	
Blandford Street—			Regent Street, Lambeth—			ESSEX.		
Contributions, for			Collections	12 15 6		Waltham Abbey—		
Barisal	5 0 0		South Street, Sunday			Juvenile Association	4 0 0	
Batesland Street, Hoxton—			School, for African			GLOUCESTERSHIRE.		
Collections	3 8 0		School	1 0 0		Coleford—		
Camberwell—			Stepney College—			Sunday School, for		
Collections	41 14 6		Collections	2 8 0		Native Preachers ...	0 18 0	
Crawford Street Sun-			Sunday School	0 10 0		HERTFORDSHIRE.		
day School, for In-			Vernon Chapel—			Totteridge and Whet-		
tellect	4 0 0		Collections	4 8 6		stone Missionary As-		
Chelsea, Paradise Chapel—			Contribution	1 5 0		sociation	3 4 0	
Collections	4 5 1		Walworth, Lion Street—			Tring—		
Church Street—			Collection	15 15 9		Contributions	3 13 0	
Collections	9 10 0		Female Association,			KENT.		
Deptford, Lower Road—			on account	13 17 0		Lewisham Road—		
Collections	3 6 2		Waterloo Road—			Collection	10 0 0	
Sunday School	0 10 0		Collections	3 1 2				
Eldon Street—			Contributions, for					
Collections	1 15 10		Native Preachers ...	0 15 3				
Contributions	11 18 7		BEDFORDSHIRE.					
For and Knot Court ...	3 0 0		A. S.	10 0 0				
			Bedford, Second Church—					
			Collection	5 0 0				

£ s. d.	£ s. d.	£ s. d.
Contributions, for Rev. H. Heinig's School 10 0 0	Weston Super Mare— Collection 1 10 0	YORKSHIRE.
LANCASHIRE.	SUSSEX.	Bradford— "From beloved de- parted ones," by Thos. Aked, Esq. ... 5 5 0
Accrington— Contributions, Juve- nile 1 15 0	Brighton, Bond Street— Contributions 2 5 0	SOUTH WALES.
NORTHAMPTONSHIRE.	WILTSHIRE.	CARDIGANSHIRE—
Clipstone 13 0 0	Crockerton— Collection 1 10 6	Penypark— Collection 1 10 0
SOMERSETSHIRE.	NORTH WILTS AND EAST SOMERSET AUXILIARY—	Verwick— Collection 1 5 6
Bristol— Contributions, addi- tional, for <i>Haiti</i> Chapel 2 0 0	Beckington— Collection, &c. 5 18 0	SCOTLAND.
Cross, Rev. W. J. ... 1 1 0	Bradford— Collection 2 8 0	Glasgow— Smith, Messrs. Geo. and Sons 3 3 0
King Street— Bible Class, by Miss Gray, for <i>Haiti</i> ... 7 14 0	Contributions 16 6 0	Less expenses 0 0 6
Frome—	Do., Sun. School 0 6 6	IRELAND.
Collections—	Calne—	Carrickfergus—
Sheppards' Barton 6 6 0	Collection 2 6 10	Contributions 2 8 6
Badcox Lane 5 6 6	Contributions 2 0 0	Less expenses 0 0 6
Public Meeting ... 7 0 9	Do., Sun. School 1 9 6	FOREIGN.
Contributions 41 8 6	Devizes—	JAMAICA—
	Contributions 11 14 8	Annotta Bay—
	Do., Juvenile 7 0 2	Contributions, for <i>Africa</i> 5 0 0
60 1 9	Less expenses 49 9 8	
Acknowledged before and expenses 58 7 6		
1 14 3		

Contributions on account of the Jamaica Special Fund.

£ s. d.	£ s. d.	£ s. d.
Brown, John, Esq. 5 0 0	Islington, by Mr. Barker 0 12 0	Sheffield—
Heriot, Mr. J. J. 2 2 0	London—	Mr. E. Smith 1 1 0
Jacobson, Miss 1 1 0	Shouldham Street ... 2 0 0	Slack Lane 0 10 0
Berkhamstead—	Luton, Union Chapel ... 5 2 0	Spark Bridge—
Mr. Joseph Baldwin 1 0 0	Lyngton—	John Fell, Esq. 4 9 8
Bloxham 0 13 6	Mr. Mursell 1 0 0	Upottery 0 19 0
Bradford, Yorkshire—	Maldstone—	Weston 2 11 1
"From beloved de- parted ones," by Thos. Aked, Esq. ... 3 10 0	Mr. C. Waghorn 1 0 0	Worcester—
Brickhill, Great 1 0 0	Middleton Cheney 2 10 6	Trotman, Miss 0 10 6
Grampound 2 0 0	Newtown 5 0 0	
Haslingden 2 0 0	Norwich, St. Mary's, additional 5 10 0	<i>For West India Cholera Fund.</i>
Hooknorton 2 12 6	Oxford 3 10 6	Cardiff, Bethany 6 9 3
Do., by Rev. J. K. Henderson 2 1 6	Padstow—	Hammersmith—
	A Friend 0 5 0	Mr. Tonge 0 10 0
	Royston—	
	Mrs. Carter 1 0 0	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE BAPTIST MAGAZINE.

AUGUST, 1852.

MEMOIR OF THE LATE REV. JAMES ALEXANDER HALDANE.

BEFORE the late pastor of the baptist church which assembled in the Tabernacle, Edinburgh, was renewed by divine grace, he was an intelligent, high-minded, energetic naval officer. The work recently published by his son, entitled "Memoirs of the Lives of Robert Haldane of Aithrey, and of his brother, James Alexander Haldane," furnishes many interesting illustrations of his character and habits in early life, when far from God, and of the unusual nature of his preparation for the Christian ministry.

One of these occurred when Mr. Haldane was third officer of an East Indiaman. "The ship was crowded with passengers; amongst these there was a cavalry officer, who was returning home,—a notorious shot, a successful duellist, and much of a bully. It afterwards appeared that he had been forced to leave the King's service, in consequence of his quarrelsome temper and aptitude for such brawls. In the course of the voyage he made himself very

disagreeable, and was rather an object of dread. On one occasion some high words occurred between him and Mr. James Haldane, arising out of a proposal to make the latter a party to a paltry trick, designed to provoke an irritable invalid as he lay in his cot with his door open, and was, in fact, actually dying. Mr. J. Haldane's indignant refusal issued in this captain's taking an opportunity deliberately and publicly to insult him at the mess-table, when, in return for a somewhat contemptuous retort, the aggressor threw a glass of wine in Mr. Haldane's face. He little knew the spirit which he evoked. To rise from his seat and dash at the head of the assailant a heavy ship's tumbler was the work of an instant. Providentially the missile was pitched too high, pulverized against the beam of the cabin, and descended in a liquid shower upon the offending dragoon. A challenge ensued, and Mr. J. Haldane consulted with a friend as to the propriety of accepting it. That the chal-

£ s. d.		£ s. d.		£ s. d.	
Contributions, for Rev. H. Heinig's School		Weston Super Mare— Collection		Yorkshire. Bradford— "From beloved de- parted ones," by Thos. Aked, Esq. ...	
10 0 0		1 10 0		5 5 0	
LANCASHIRE.		SUSSEX.		SOUTH WALES.	
Ascrington— Contributions, Juve- nile		Brighton, Bond Street— Contributions		CARDIGANSHIRE— Penypark— Collection	
1 15 0		2 5 0		1 10 0	
NORTHAMPTONSHIRE.		WILTSHIRE.		Verwick— Collection	
Clipstone		Crockerton— Collection		1 5 0	
13 0 0		1 10 6		SCOTLAND.	
SOMERSETSHIRE.		NORTH WILTS AND EAST SOMERSET AUXILIARY—		Glasgow— Smith, Messrs. Geo. and Sons	
Bristol— Contributions, addi- tional, for <i>Haiti</i> <i>Chapel</i>		Beckington— Collection, &c.		3 3 0	
2 0 0		5 18 0		Less expenses	
Cross, Rev. W. J. ...		Bradford— Collection		0 0 6	
1 1 0		2 8 0		3 2 6	
King Street— Bible Class, by Miss Gray, for <i>Haiti</i> ...		Contributions		IRELAND.	
7 14 0		16 6 0		Carrickfergus— Contributions	
Frome— Collections— Sheppards' Barton		Do., Sun. School 0 6 6		2 8 6	
6 6 0		Caine— Collection		Less expenses	
Badcox Lane		2 6 10		0 0 6	
5 6 6		Contributions		2 8 0	
Public Meeting ...		2 0 0		FOREIGN.	
7 0 0		Do., Sun. School 1 9 6		JAMAICA— Annotts Bay— Contributions, for <i>Africa</i>	
Contributions		Devises— Contributions		5 0 0	
41 8 6		11 14 8			
60 1 9		Do., Juvenile			
Acknowledged before and expenses		7 0 2			
58 7 6		Less expenses			
1 14 3		49 0 8			
		5 5 7			
		14 4 1			

Contributions on account of the Jamaica Special Fund.

£ s. d.		£ s. d.		£ s. d.	
Brown, John, Esq.		Islington, by Mr. Barker		Sheffield—	
5 0 0		0 12 0		Mr. E. Smith	
Heriot, Mr. J. J.		London—		1 1 0	
2 2 0		Shouldham Street ...		0 10 0	
Jacobson, Miss		2 0 0		Spark Bridge—	
1 1 0		Luton, Union Chapel ...		John Fell, Esq.	
Berkhamstead—		5 2 0		4 9 8	
Mr. Joseph Baldwin		Lymington—		Upottery	
1 0 0		Mr. Mursell		0 10 0	
Bloxham		1 0 0		Weston	
0 13 6		Maidstone—		2 11 1	
Bradford, Yorkshire—		Mr. C. Wagborn		Worcester—	
"From beloved de- parted ones," by Thos. Aked, Esq. ...		1 0 0		Trotman, Miss	
3 10 0		Middleton Cheney		0 10 6	
Brickhill, Great		2 10 6		For West India Cholera Fund.	
1 0 0		Newtown		Cardiff, Bethany	
Grampound		5 0 0		6 9 2	
2 0 0		Norwich, St. Mary's, additional		Hammersmith—	
Haslingden		3 10 6		Mr. Tonge	
Hooknorton		Padstow—		0 10 0	
2 12 6		A Friend			
Do., by Rev. J. E. Henderson		0 5 0			
2 1 6		Roxton—			
		Mrs. Carter			
		1 0 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE

BAPTIST MAGAZINE.

AUGUST, 1852.

MEMOIR OF THE LATE REV. JAMES ALEXANDER HALDANE.

BEFORE the late pastor of the baptist church which assembled in the Tabernacle, Edinburgh, was renewed by divine grace, he was an intelligent, high-minded, energetic naval officer. The work recently published by his son, entitled "Memoirs of the Lives of Robert Haldane of Aithrey, and of his brother, James Alexander Haldane," furnishes many interesting illustrations of his character and habits in early life, when far from God, and of the unusual nature of his preparation for the Christian ministry.

One of these occurred when Mr. Haldane was third officer of an East Indiaman. "The ship was crowded with passengers; amongst these there was a cavalry officer, who was returning home,—a notorious shot, a successful duellist, and much of a bully. It afterwards appeared that he had been forced to leave the King's service, in consequence of his quarrelsome temper and aptitude for such brawls. In the course of the voyage he made himself very

disagreeable, and was rather an object of dread. On one occasion some high words occurred between him and Mr. James Haldane, arising out of a proposal to make the latter a party to a paltry trick, designed to provoke an irritable invalid as he lay in his cot with his door open, and was, in fact, actually dying. Mr. J. Haldane's indignant refusal issued in this captain's taking an opportunity deliberately and publicly to insult him at the mess-table, when, in return for a somewhat contemptuous retort, the aggressor threw a glass of wine in Mr. Haldane's face. He little knew the spirit which he evoked. To rise from his seat and dash at the head of the assailant a heavy ship's tumbler was the work of an instant. Providentially the missile was pitched too high, pulverized against the beam of the cabin, and descended in a liquid shower upon the offending dragoon. A challenge ensued, and Mr. J. Haldane consulted with a friend as to the propriety of accepting it. That the chal-

lenger was under a cloud with his own regiment was certain, although the particulars were unknown, and it was decided that it was optional to accept or decline the cartel. But, as the matter was then doubtful, it was ruled that, in obedience to the code of honour, it was safer to give the captain the benefit of the doubt; and he was himself the more clear on the point, as the reputation of the challenger as a shot might probably be regarded as having influenced a refusal.

"The preliminaries being arranged, it was agreed that they should meet at the Cape of Good Hope; but the captain of the ship suspecting mischief, refused leave to land. The meeting was accordingly postponed till they arrived at St. Helena, when they all went ashore, unobserved, very early in the morning. The night before, James Haldane made his will, wrote a letter of farewell to his brother, in the event of his death, and then went to bed, and slept so soundly that he did not awake till he was called. It happened that, owing to the apprehension of being observed and detained, the duellists had only one case of pistols, which belonged to Mr. Haldane's second, a naval officer of some distinction, afterwards better known, during the war, as Admiral Donald Campbell, who commanded the Portuguese fleet, and also enjoyed a pension for services rendered to Lord St. Vincent and Lord Nelson. The two antagonists were placed at twelve paces distant, and were to fire together and by signal. Before the pistol was given into Mr. J. Haldane's hand, his second, in a low tone, repeated what he had before told him, that this was a case in which he must have no scruple about shooting his challenger; that it was not a common duel, but a case of self-preservation, and that one or the other must fall. The signal was given, and, as Mr. J. Haldane raised his pistol, with strange

inconsistency he breathed the secret prayer—'Father, into thy hands I commend my spirit;' thus verifying the observation of Tertullian, that in moments of imminent danger men involuntarily call upon God, acknowledging his presence and his providence, even when they seem practically to forget his existence and trample on his laws. With this prayer in his heart, and, as Admiral Campbell testified, with his eye fixed on his antagonist, without a symptom of trepidation, he calmly drew the trigger, when his pistol burst, the contents flying upwards, and a fragment of the barrel inflicting a wound in his face. The other pistol missed fire, and the challenger immediately intimated, through his second, that he was so well satisfied with the honourable conduct of Mr. Haldane, that he was willing that the affair should terminate. This message was accepted as sufficient. Bowing to each other, they parted with civility, but, as might be anticipated, without reconciliation. To such matters he scarcely ever alluded, but the facts were known to his brother and by him repeated not long before his death.

"As a contrast to the spirit manifested in this affair, it may be mentioned that, about ten years after this duel, Mr. James Haldane happened to be at Buxton, in the public room of one of the great hotels. There was a window open near the place where Mrs. J. Haldane was seated, and fearing, on her account, the effects of the draught, he shut it. A swaggering young man, more intent to display his self-consequence than his gallantry, with great rudeness immediately re-opened it. Mr. J. Haldane said, 'There was a time, sir, when I should have resented this impertinence, but I have since learned to forgive injuries and to overlook insults.'

"At the period of which we write 'affairs of honour,' as they are mis-called, were of frequent occurrence, and

those who chose to live under the tyranny of the world felt it frequently impossible to escape. Indeed, from his ardent temperament and almost prodigal courage, it is perhaps matter of surprise, considering the spirit of the times, that such a young man was not oftener thus involved. It has been said by his contemporaries, that this was partly owing to the fact that his known determination usually shielded him from provocation, and partly that his natural disposition being amiable, the spirit which would not brook an insult was equally averse to offer provocation. In themselves, duelling and personal quarrels were abhorrent to his nature, and, more than once, when his co-operation as a second was requested, he was the means of effecting reconciliation without bloodshed. In one of these cases, both of the intended belligerents had requested to be allowed to place their honour in his hands, and refusing to act against either as an antagonist, he was enabled to arrange the matter to their mutual satisfaction.

"There was, indeed, one occasion, some years afterwards, which attracted much attention at the time, when he was the means of preventing a duel between a friend of his and a very notorious colonel, who, not many years ago, wrote his own memoirs, under the title of a baronetcy, which he had assumed without legal authority, on the ground of collateral descent. This colonel had fought more duels than most men, and was equally expert at his pistol or his rapier. He had frequently wounded, and, at least, in one affair, killed his antagonist. Sitting in a large party at a dinner-table, after the ladies had withdrawn, at the house of his brother-in-law, in the neighbourhood of Stirling, the belligerent colonel engaged in a trifling dispute with an elderly and much respected gentleman, at whose head he finally levelled a decanter.

This act of violence had been preceded by a torrent of abuse which moved the indignation of the whole company, although every one, including their host himself, seemed paralyzed. Scarcely had the decanter sped its way, when, at the same moment, the colonel's own collar was seized by the muscular arm of a young man sitting by his side, and he himself and his chair were suddenly projected into the middle of the room. Rising from the ground, his paroxysm of rage now sought another object of attack, but he was so calmly confronted by the steady eye and determined bearing of James Haldane, whose character was well known to him, that he involuntarily and obviously cooled. He contented himself by hastily demanding the meaning of this uncalled-for interference in a quarrel that was not his, and being briefly but emphatically told that it was to prevent violence in his company, the irate duellist once more turned his reproaches on the original object of his ungovernable fury, and with great skill adopting the words of the unwelcome pacificator as a satisfactory explanation, walked out of the room, exclaiming, 'As for my friend, Captain Haldane, his object was only to prevent violence.' The gentleman who had been so rudely insulted was himself an old colonel, and at first considered that he was obliged 'to demand satisfaction,' but the two brothers went to his house the next day and succeeded in convincing him that he was absolved by the subsequent reconre from any such obligation. So far as the aggressor was himself concerned, it seemed as if a spell had been broken; the terror which was connected with his name was dissipated. He shortly afterwards went abroad, and never again returned to reside in Scotland."

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These matters having been disposed of, our brethren severally gave expression to the deep feeling of their hearts on the occasion which had convened them; and their addresses, evidently the spontaneous and unpremeditated utterances of their real sentiments, were of the most gratifying description. I only wish all the friends of a native ministry in this island could have listened to them. They were sometimes, indeed, interrupted and broken, but it was by the sobs and tears of gratitude and affection, in reviewing the benefits they had received from him who now rests from his labours, and of whom they spoke as a father, as well as in acknowledging the uniform kindness they had experienced under the domestic superintendence of those of whom they were taking a last farewell. I may add, that of all which has transpired since I reached this land, nothing has afforded me more encouragement than the affectionate words of welcome and united assurances of sympathising and prayerful co-operation on the part of these dear native brethren, to myself and family on this occasion. I feel persuaded they will prove to be amongst the most zealous friends and supporters of the Institution.

The students joined us at the dinner-table,

and spent the rest of the day with us. A six o'clock in the evening, pastors, students Mrs. and Miss Tinson, and every member of our own family, met again in the library, where we spent an hour in unitedly commending our friends about to leave us, to the kind care and protection of our heavenly Father. Most fervent and affectionate were the petitions put up on their behalf, and we trust that, in answer to them, they will very shortly after you are in receipt of this be welcomed by the warm and Christian greetings of those who love the Saviour in their native land, and who know how to honour those who have long borne the burden and heat of the day. The evening was closed by a general conversation on the religious and educational interests of the island, when I did my best in preaching to them from words which, although not sacred, are nevertheless, I hope, pregnant with cheering truth in relation to this lovely land:—

“Wait a little longer,

There's a good time coming, boys,

Wait a little longer.”

Before our brethren separated, they gave our friends a practical proof of their love, in a present of seven pounds sterling.

TRINIDAD.

SAVANNA GRANDE.

The prospects of our Mission in this island seem brightening; and our brother, Mr. COWEN, is cheered by the tokens of the Divine blessing on his labours. He says, under date of April 5, 1852:—

I have great pleasure to inform you of the prosperous state of our work since the commencement of the dry season. Several highly interesting meetings have been held at each of our stations, when, I trust, good has been done and progress made. On last sabbath we held one of these extra meetings, which commenced the previous evening. At each station we have been holding these monthly gatherings, when our friends came from all the surrounding places, and spent two days together, having six preaching services when the weather permits. On the past Saturday evening we had our little chapel crowded, and so on the following sabbath all the day. At the close of our second service I had the pleasure of immersing two interesting believers, who, drawn by the Saviour's love, came to us, treading in his way and in the footsteps of the flock. The water being scarce at this season, of the year, we had to

go to a considerable distance in search of it. The whole congregation turned out; and after clambering up hill and down dale for nearly two miles, we at length found ourselves buried in the deep-shaded woods, on the banks of a branch of the Ortoire River. A large number of people ranged themselves on the banks, and listened most attentively to an exposition of baptist sentiments, as formed by the word of God. The woods resounded with the shout of praise we raised to our Prophet, Priest, and King, as we sang the beautiful hymn—

“Through floods and flames, if Jesus leads,

I'll follow where he goes;

Hinder me not, shall be my cry,

Though earth and hell oppose.

To Him we will give glory;

To Him we will give glory;

To Him we will give glory;

His law we will obey.”

When again returned to the little chapel, we received the newly-baptized into church fellowship; and about thirty of us, of various colours, and from widely distant countries, surrounded the table of our Lord, rejoicing alone in Him and his finished work. Brother Inniss closed the day's proceedings, which, I trust, will not be without much good to the

inhabitants of that distant neighbourhood. On the coming sabbath I hope to be at Couva, where brother Proctor lives, when several candidates for baptism will be immersed, and a church be formed. Oh that our God may indeed bless and prosper our entrance into that important district. These

are tokens for good in the future. In a land like this, it is cheering to see any made willing to follow their Lord; and, I trust, the time will soon arrive when our Zion will extend her borders and multiply her converts.

FRANCE.

MORLAIX.

Our readers will peruse with interest the account given by Mr. JENKINS, of his labours in the cause of Christ, and the prospect before him of a continuance. It is dated May 14, 1852.

Just a fortnight ago I visited the country for the purpose of preaching. Saturday, evening, 25th ult., I preached in a large farm-house, to a good number of persons, and on that occasion proclaimed the saving mercy of Christ from these words, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice." There was a good attentive hearing. It was the first time for me to preach in this farm-house, but the family expressed a warm desire that I would visit them often for the purpose of explaining the gospel to them. At the close of the meeting many questions were put to me, especially by the son of the house, and another young man, respecting the confession, mass, baptism, &c., all evincing a spirit of inquiry and a conviction of error to a certain extent, but with a feeling which is suitable, friendly, and promising.

The sabbath I preached at Omnes's house to a good congregation. There was an interesting farmer present, who had walked from eight to ten miles to come to the meeting. Between three and four years ago he bought a Breton Testament, though unable to read. For some time he asked his neighbours to read it to him. But, though a man from 45 to 50 years of age, he has learned to read his Testament, by the aid of a few lessons which he received of a young man in the neighbourhood, and I was surprised to perceive how much he had read of the Divine volume, and how far he had laid hold of the meaning of the gospel. Our Breton colporteur, calling, a short time ago, at this man's house, found him reading his New Testament to a neighbour.

We have not yet met with any difficulties as to our meetings in the country, but we cannot flatter ourselves that we are safe, for the old law, in its worst and most extensive form, against religious meetings, has been put in

force by a decree. My intention is to go on as usual, regarding our meetings in the country just as our meetings in the town, as being established previous to this new law. In case our liberty will be attacked, we shall defend it as well as we can. I was grieved to learn, by reading the *Christian Times* you kindly sent me, that the meetings of the baptists in the department of the Aisne have been put a stop to by the civil authority. It is difficult to know what times are before us, but our trust is in the Lord.

I am glad to tell you that our itinerary school goes on very well—far better than we expected. It was truly gratifying to my feelings to meet our Breton teacher the other day by a little farm-house, giving a lesson to read to the farmer's daughter, and her progress was such that she could read pretty fair in our Breton Sunday School book. The teacher has now forty-four learners, which are thus:—five married persons, from the age of twenty-five to forty-nine years, six young persons, nineteen children from the age of ten to sixteen, and fourteen children from five to ten. Some more express a desire to be taught. I was told that a little boy, whose parents were not willing for him to learn reading, is so desirous of having lessons, that he goes to the house of a neighbour to meet the teacher, and that he makes rapid progress. The priest has ceased his open opposition. I was informed he even told a woman to continue to learn reading, and that he would give her books to read. In fact, the rather formidable opposition, coming from ecclesiastical and lay influence has apparently given way. The people in this district have acquired a certain independence of mind which is on the increase, and I am told that some of them are bold enough to ask reasons and argue with the priests. And certainly late events in France and Italy, the tenor of which is widely known, have not at all contributed to the veneration of the people for their spiritual rulers. We have reason to bless the Lord for what good we are enabled to do in these difficult times. The field of our labour is under culture to receive the good seed of the word of God. Let us take courage; we shall reap in due time, if we faint not.

FOREIGN LETTERS RECEIVED.

AFRICA	CAMEROONS.....	Saker, A.....	January 9 and 24.
	CLARENCE	Saker, A.....	January 3 and 9.
		Wheeler, J. A.....	Nov. 27, Dec. 11, Jan. 22 March 18.
AMERICA		Wilson, J.....	November 28.
	ACADIA COLLEGE	Cramp, J. M.	April 13.
	BOSTON	Webley, W. H.	May 31.
	NEW YORK	Colgate, W.....	April 16.
	QUEBEC.....	Marsh, D.....	March 5.
ASIA.....	AGRA.....	Parry, J.	February 11.
	BARISAL	Sale, J.....	February 28.
	BENARES	Heinig, H.....	Jan. 7, Feb. 3 & 28, April 3 and 29.
	BISHTOPORE	Supper, F.....	December 31, April 6.
	CALCUTTA	Lewis, C. B.....	January 7, Feb. 7, May 3.
		Seymour, J. F.....	March 5.
		Thomas, J.....	Jan. 6, Feb. 7, March 8 (2 letters), April 7 and 30.
		Wenger, J.	Feb. 7 & 21, April 8.
	CAWNPORE	Williams, J.....	February 21.
	CHITOURA.....	Smith, J.	January 9.
	COLOMBO.....	Allen, J.	Jan. 14, Feb. 11, March 12, May 10.
		Davis, J.	January 14, February 13.
		Ferguson, A. M.....	November 13.
	DACCA	Bion, R.....	March 29.
		Robinson, W.	Dec. 23, Jan. 14.
	DINAGEPORE.....	Smylie, H.....	January 14.
	HOWRAH	Morgan, T.	January 6, April 5.
	INTALLY	Pearce, G.....	February 6, April 8.
	JESSORE.....	Parry, J.	Jan. 5 & 30, April 6.
	JOSADAPOOR.....	Johannes, J.	December 15.
MADRAS		Page, T. C.....	January 13.
	MONGHIR.....	Lawrence, J.	December 31, April 22.
		Parsons, J.....	Dec. 5, March 30.
	MUTTRA	Phillips, T.....	January 9, April 9.
	SERAMPORE.....	Denham, W. H.....	January 3, March 5.
		Marshman, J.....	April 22.
	SEWRY	Williamson, J.....	March 29.
	ZILLA BAKERGUNGE.....	Page, J. C., & Sale, J.....	January 22.
BAHAMAS.....	GRAND CAY.....	Littlewood, W.	January 13.
		Rycroft, W. K.	February 29.
	INAGUA	Rycroft, W. K.	February 5.
	NASSAU	Capern, H.	Jan. 2, 12 & 16, Feb. 12, March 13, April 9.
BRITTANY	MORLAIX	Jenkins, J.....	March 4 & 22, May 16.
HAITI	JACMEL.....	Webley, W. H.....	January 27, March 22.
		Webley, D.....	March 29, May 3.
	PUERTO PLATA	Rycroft, W. K.....	April 9.
JAMAICA		Dendy, W., & Millard, B.....	March 10.
	ANNOTTA BAY	Jones, S.	April 21.
	BROWN'S TOWN.....	Hodges, S.	Feb. 24, March 11 and 26, April 8 & 26, May 10.
	CALABAR	East, D. J.	Jan. — and 31, March 6, April 6, May 13.
	CARRIBBEAN SEA	Henderson, J. R.....	March 17.

DRY HARBOUR	Smith, T.....	March 16.
FALMOUTH	Gay, R.	March 8 & 22, April 8, May 9.
FOUR PATHS	Gould, T.....	March 9, May 12.
GURNEY'S MOUNT	Armstrong, C....	Jan. 20, Feb. 23.
KETTERING	Claydon, W.....	April 8.
	Milbourne, T. ...	February 20, May 25.
KINGSTON	Gould, T.....	March 12.
	Oughton, S.....	March 2 and 31.
LUCEA	Armstrong, C....	March 25.
	May, J.....	February 2.
MONTIGO BAY	Reid, J.....	January 22, May 10.
MOUNT CAREY	Hewett, E.	March 24.
MOUNT ANGUS	Teall, W.....	January 20.
PORT MARIA	Day, D.....	March 28, May 14.
	Teall, W.....	February 10.
REFUGE.....	Merrick, E.	March 12, May 14.
ST. ANN'S BAY	Millard, B.	Feb. 9 & 10, March 10 & 26, May 11 and 25.
SALTER'S HILL.....	Dendy, W.....	Jan. 21, March 24, April 24 & 29, May 4.
SAVANNA LA MAR	Hutchins, M. ...	February 3.
SPANISH TOWN	Phillippo, J. M.	February 28.
STEWART TOWN	Dexter, B. B. ...	Feb. 19, March 8, 22 & 30.
TRINIDAD	PORT OF SPAIN.....	Law, J.....
	SAVANNA GRANDE	Cowen, G.....

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Blandford Street, for a parcel of working cotton and needles, for *Mrs. Sale, Barisal*;
 Friends at Bristol, for a case of clothing, &c., for *Rev. C. B. Lewis, Calcutta*;
 Sunday School, James Street, Camberwell, for a case of clothing, valued at £7 7s., for *Rev. A. Saker, Africa*;
 Ladies of Birch Meadow Chapel, Broseley, for a case of clothing, &c., valued at £7 12s.;
 George Stevenson, Esq., for a parcel of magazines;
 Ladies at Mrs. A. M. Jones's, Montserrat, Stroud, for a box of clothing, &c., for *Rev. J. A. Wheeler, Western Africa*;
 Mr. J. Leach, for a parcel of magazines;
 Miss Jacobson, for do.;
 Mrs. M'All, for do.;
 Mr. Spracklin, for do.;
 A Friend, for do.;
 Mr. John Hobson, Haddenham, for do.;
 Mrs. W. W. Nash, for do.;
 Mr. John Rogers, Eynsford, for do.;
 Mrs. Haighton, for do.;
 Mrs. Butlin, Luton, for do.;
 Rev. F. Tucker and Friends, Manchester, for do.;
 Mr. Joseph Smith, Norwich, for a parcel of clothing and magazines, for *Africa*;
 Friends at Plymouth, by Miss Square, for a case of clothing, for *Africa*;
 Mrs. and Miss Pearsall, for a case of clothing, for *Africa*;
 The British and Foreign School Society, for a case of school materials, value £6 12s., for *Rev. W. Littlewood, Bahamas*;
 Mrs. Rogets, for a parcel of books and magazines;
 The London Missionary Society, for 1000 copies of the Rev. John Stoughton's Sermon, "*The Christian Law of Life.*"

The Rev. C. Armstrong, of Gurney's Mount, Jamaica, begs us thankfully to acknowledge the receipt of a parcel of tracts from the Religious Tract Society; and of the "Bristol Temperance Herald" and "Nonconformist" newspaper, from friends unknown.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of April, 1852.

£ s. d.	£ s. d.	£ s. d.
ANNUAL COLLECTIONS.		
Annual Meeting at Exeter Hall	81 7 9	
Annual Sermon at Surrey Chapel	20 1 9	
Do., at Bloomsbury Chapel	25 13 11	
Annual Subscriptions.		
Denham, Mrs.	1 0 0	
Gough, Mr. E.	1 1 0	
Haynes, John, Esq.	3 0 0	
Smith, Margaret	0 6 0	
Taylor, Mrs., Whetstone	1 0 0	
Williams, Mrs.	3 0 0	
Donations.		
Friend	1 0 0	
Geldart, Thomas, Esq.	5 0 0	
Legacies.		
Dyer, Mrs. Mary, late of Sydenham	90 0 0	
Linnett, Mrs. H., late of Halstead	130 0 0	
Protheroe, Mr. Charles, late of Bristol	91 4 2	
LONDON AND MIDDLESEX AUXILIARIES.		
Allie Street, Little—Collection	6 4 2	
Austin Street, Shoreditch—Collection	6 0 0	
Bloomsbury Chapel—Collections	71 9 11	
Contributions	23 4 2	
Bow—Collections	7 7 0	
Camberwell Drawing Room Society and Crawford St. Sunday School, for Italy	3 12 0	
Devonshire Square—Collections	17 1 4	
Drayton, West—Collections	2 9 5	
Contributions	2 8 10	
Do., Sunday Schools	0 7 0	
Eagle Street—Collections	9 13 6	
Hendon—Collection	0 17 0	
Highgate—Contributions	1 0 0	
Islington Green—Collections	9 13 0	
Islington, South—Collections	1 17 3	
Contributions, for <i>Weligama Schools, Ceylon</i>	5 0 0	
Keppel Street—Collections	5 4 2	
Maze Pond—Contribution, additional	0 10 0	
Do. Sunday School	10 0 0	
New Park Street—Contributions	10 0 0	
Poplar, Cotton Street—Collections	7 0 0	
Prescot Street, Little—Collections	8 18 2	
Salterns' Hall	7 12 6	
Spencer Place—Collections	6 3 0	
Tottenham—Collections	12 11 4	
Unicorn Yard—Collections	2 13 9	
BEDFORDSHIRE.		
Bedford—Rose, Mr. Thomas	0 10 6	
Bunyan Meeting—Contributions	33 11 11	
BUCKINGHAMSHIRE.		
Wycombe, High—Collections	7 14 7	
Contributions	7 15 6	
Do., Sunday School	0 11 1	
Acknowledged before and expenses	16 1 2	
Cambridge—Foster, Mr. R. S.	0 10 6	
CAMBRIDGESHIRE.		
Cambridge—Foster, Mr. R. S.	0 10 6	
CORNWALL.		
Redruth—Anon	1 12 0	
DERBYSHIRE.		
Derby—Contribution	0 10 0	
Do., for <i>Native Preachers</i>	0 15 0	
DEVONSHIRE.		
Bideford—Contributions	8 0 0	
ESSEX.		
Earls' Colne—Collection	2 9 6	
Contributions	2 0 0	
Less expenses	4 9 6	
Halstead—Collection	2 14 8	
Contributions	1 11 2	
Less expenses	4 5 10	
Harlow—Collection	5 8 0	
Potter Street—Collection	1 2 0	
Contributions	1 13 0	
White Colne—Collection	1 11 6	
Contributions, <i>Juvenile</i>	0 13 0	
GLOUCESTERSHIRE.		
Kingstansley—Contributions, for <i>Native Preachers</i>	0 5 6	
Woodside—Contributions, for <i>Haiti Chapel</i>	3 0 0	
HERTFORDSHIRE.		
Tring—Olney, D., Esq.	5 0 0	
KENT.		
Crayford—Collection	3 14 11	
Contributions	2 12 10	
Lee—Collections	8 0 0	
Lewisham Road— <i>Juvenile Society, for Colombo</i>	10 0 0	
Do., for <i>Chitoura</i>	10 0 0	
Malling, Town—Collections	11 2 10	
Contributions	4 13 3	
Do., Sunday School	1 17 7	
Do., for <i>Native Preachers</i>	1 13 11	
Less expenses	19 7 7	
Less expenses	1 5 0	
LANCASHIRE.		
Rochdale—Kelsall, H., Esq., for <i>Chapel at Clarnam</i>	10 0 0	

FOR JUNE, 1852.

463

OXFORDSHIRE.		£ s. d.
Woodstock—		
Contributions, for		
Native Preachers ...	0 12 6	
SOMERSETSHIRE.		
Bath—		
Collections.....	8 9 0	
Do., Limpley Stoke	5 13 7	
Do., Twerton	5 17 9	
Contributions	30 5 2	
Do., Juvenile, York		
Street	10 18 0	
	61 4 3	
Less expenses ...	0 17 0	
	60 7 3	
Bristol, on account.....	166 15 7	
Contributions, for		
Haiti Chapel	77 0 0	
Frome, on account	57 10 0	
Horsington—		
Contributions, for		
Native Preachers	0 18 1	
Do., Sunday School,		
for do.....	0 1 11	
STAFFORDSHIRE.		
Stafford—		
Corfield, Mrs.	0 10 0	

SURREY.		£ s. d.
Dorman's Land—		
Collections.....	4 2 1	
Contributions	2 4 6	
Norwood, Upper—		
Collections.....	5 1 7	
WILTSHIRE.		
Corton	1 15 0	
Laverton	2 13 6	
Penknapp	7 2 1	
Warminster	16 7 2	
Westbury Leigh—		
Collections.....	5 8 3	
Contributions	2 2 8	
Do., Sunday School	2 11 3	
SOUTH WALES.		
CARMARTHENSHIRE—		
Felinfoel, additional...	0 2 6	
GLAMORGANSHIRE—		
Dinas, Noddfa	0 9 8	
Merthyr Tydvil, Tabernacle—		
Collection	2 10 6	
Contribution.....	1 0 0	

Neath, Mount Zion, English—		£ s. d.
Sunday School	0 6 8	
Swansea, Bethesda—		
Collection	4 2 2	
Contributions	6 1 0	
	10 3 2	
Less expenses	0 3 2	
	10 0 0	
Pembrokeshire—		
Fishguard, Harmon—		
Collection	1 3 6	
Contribution.....	0 2 6	
SCOTLAND.		
Aberdeen, George Street—		
Contributions	2 4 0	
Cupar—		
Contributions, addi-		
tional	1 0 0	
Helensburgh—		
Contributions	0 12 0	
FOREIGN.		
AMERICA—		
Montreal—		
Wenham, Mr. Jos. ...	3 0 0	

Received during the month of May, 1852.

Annual Subscription.		£ s. d.
Stevenson, Mrs. L.		
Blackbeath	1 1 0	
Donations.		
A Baptist, by the Editor		
of the "Church"	5 0 0	
Barrett, Mr., Southwark	0 5 0	
Byl, Mr. Leendert, New		
Orleans	0 12 0	
Educational Committee		
of the Society of		
Friends, for Haiti		
Schools	20 0 0	
M. E.	1 0 0	
LONDON AND MIDDLESEX		
AUXILIARIES.		
Blandford Street—		
Contributions, for		
Barisal	5 0 0	
Buttlesland Street, Hoxton—		
Collections.....	3 8 0	
Camberwell—		
Collections.....	41 14 6	
Crawford Street Sun-		
day School, for In-		
tally	4 0 0	
Chelsea, Paradise Chapel—		
Collections.....	4 5 1	
Church Street—		
Collections.....	9 10 0	
Deptford, Lower Road—		
Collections.....	3 6 2	
Sunday School	0 10 0	
Eldon Street—		
Collections.....	1 15 10	
Contributions	11 18 7	
Fox and Knot Court ...	3 0 0	

Hammersmith, on ac-		£ s. d.
count	15 0 4	
Hampstead, Hollybush Hill—		
Collection	3 8 8	
Contributions	0 15 1	
Hatcham—		
Collections.....	4 0 6	
Contribution	0 5 6	
Highgate—		
Collections.....	6 17 3	
Kennington, Charles Street—		
Collections.....	3 17 6	
Mazepond—		
Collections.....	14 3 5	
New Park Street—		
Collections.....	15 0 0	
Regent Street, Lambeth—		
Collections.....	12 15 6	
South Street, Sunday		
School, for African		
School.....	1 0 0	
Stepney College—		
Collections.....	2 8 0	
Sunday School	0 10 0	
Vernon Chapel—		
Collections.....	4 8 6	
Contribution	1 5 0	
Walworth, Lion Street—		
Collection	15 15 9	
Female Association,		
on account.....	13 17 0	
Waterloo Road—		
Collections.....	3 1 2	
Contributions, for		
Native Preachers ...	0 15 3	
BEDFORDSHIRE.		
A. S.	10 0 0	
Bedford, Second Church—		
Collection	5 0 0	

BUCKINGHAMSHIRE.		£ s. d.
Brickhill, Great—		
Contributions, for		
India	1 13 0	
Do., Sunday School,		
for do.....	2 0 0	
CUMBERLAND.		
Cockermouth—		
Contributions, for		
Native Preachers ...	0 7 0	
DURHAM.		
Monkwearmouth Shore,		
Barclay Street—		
Collection	2 9 9	
Sunderland, Sans Street—		
Collections, &c.....	6 15 3	
ESSEX.		
Waltham Abbey—		
Juvenile Association	4 0 0	
GLOUCESTERSHIRE.		
Coleford—		
Sunday School, for		
Native Preachers ...	0 18 0	
HERTFORDSHIRE.		
Totteridge and Whet-		
stone Missionary As-		
sociation	3 4 6	
Tring—		
Contributions	3 13 0	
KENT.		
Lewisham Road—		
Collection	10 0 0	

£ s. d.		£ s. d.		£ s. d.	
Contributions, for Rev. H. Heinig's School		Weston Super Mare— Collection		YORKSHIRE. Bradford— "From beloved de- parted ones," by Thos. Aked, Esq. ...	
10 0 0		1 10 0		5 5 0	
LANCASHIRE.		SUSSEX.		SOUTH WALES.	
Accrington—		Brighton, Bond Street—		CARDIGANSHIRE—	
Contributions, Juve- nile		Contributions		Penyparc—	
1 15 0		2 5 0		Collection	
NORTHAMPTONSHIRE.		WILTSHIRE.		Verwick—	
Clifton		Crockerton—		Collection	
13 0 0		Collection		1 5 6	
SOMERSETSHIRE.		NORTH WILTS AND EAST SOMERSET AUXILIARY—		SCOTLAND.	
Bristol—		Beckington—		Glasgow—	
Contributions, addi- tional, for <i>Haiti</i> <i>Chapel</i>		Collection, &c.		Smith, Messrs. Geo. and Sons	
2 0 0		5 18 0		Less expenses	
Cross, Rev. W. J. ...		Bradford—		3 3 0	
1 1 0		Collection		0 0 6	
King Street—		Contributions		3 2 6	
Bible Class, by Miss Gray, for <i>Haiti</i> ...		Do., Sun. School 0 6 6		IRELAND.	
7 14 0		Calne—		Carrickfergus—	
Frome—		Collection		Contributions	
Collections—		Contributions		Less expenses	
Sheppards' Barton 6 6 0		Do., Sun. School 1 9 6		2 8 6	
Badcox Lane 5 6 6		Devizes—		0 0 6	
Public Meeting ... 7 0 9		Contributions		2 8 6	
Contributions		Do., Juvenile		FOREIGN.	
41 8 6		11 14 8		JAMAICA—	
60 1 9		Less expenses		Annotta Bay—	
Acknowledged before and expenses		14 4 1		Contributions, for <i>Africa</i>	
58 7 6				5 0 0	
1 14 3					

Contributions on account of the Jamaica Special Fund.

£ s. d.		£ s. d.		£ s. d.	
Brown, John, Esq.		Ilalington, by Mr. Barker		Sheffield—	
5 0 0		0 12 0		Mr. E. Smith	
Heriot, Mr. J. J.		London—		1 1 0	
2 2 0		Shouldham Street ...		Slack Lane	
Jacobson, Miss		2 0 0		0 10 0	
1 1 0		Luton, Union Chapel ...		Spark Bridge—	
Berkhamstead—		Lymington—		John Fell, Esq.	
Mr. Joseph Baldwin		Mr. Murrell		4 9 8	
1 0 0		1 0 0		Upottery	
Bloxham		Maidstone—		0 19 0	
0 13 6		Mr. C. Waghorn		2 11 1	
Bradford, Yorkshire—		Middleton Cheney		Worcester—	
"From beloved de- parted ones," by Thos. Aked, Esq. ...		2 10 6		Trotman, Miss	
3 10 0		Newtown		0 10 6	
Brickbill, Great		5 0 0		For West India Cholera Fund.	
1 0 0		Norwich, St. Mary's, additional		Cardiff, Bethany	
Grampound		5 10 0		6 9 2	
2 0 0		Oxford		Hammersmith—	
Haslingden		3 19 6		Mr. Tonge	
2 0 0		Padstow—		0 10 0	
Hooknorton		A Friend			
2 12 6		0 5 0			
Do., by Rev. J. E. Henderson		Roxton—			
2 1 6		Mrs. Carter			
		1 0 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE

BAPTIST MAGAZINE.

AUGUST, 1852.

MEMOIR OF THE LATE REV. JAMES ALEXANDER HALDANE.

BEFORE the late pastor of the baptist church which assembled in the Tabernacle, Edinburgh, was renewed by divine grace, he was an intelligent, high-minded, energetic naval officer. The work recently published by his son, entitled "Memoirs of the Lives of Robert Haldane of Aithrey, and of his brother, James Alexander Haldane," furnishes many interesting illustrations of his character and habits in early life, when far from God, and of the unusual nature of his preparation for the Christian ministry.

One of these occurred when Mr. Haldane was third officer of an East Indiaman. "The ship was crowded with passengers; amongst these there was a cavalry officer, who was returning home,—a notorious shot, a successful duellist, and much of a bully. It afterwards appeared that he had been forced to leave the King's service, in consequence of his quarrelsome temper and aptitude for such brawls. In the course of the voyage he made himself very

disagreeable, and was rather an object of dread. On one occasion some high words occurred between him and Mr. James Haldane, arising out of a proposal to make the latter a party to a paltry trick, designed to provoke an irritable invalid as he lay in his cot with his door open, and was, in fact, actually dying. Mr. J. Haldane's indignant refusal issued in this captain's taking an opportunity deliberately and publicly to insult him at the mess-table, when, in return for a somewhat contemptuous retort, the aggressor threw a glass of wine in Mr. Haldane's face. He little knew the spirit which he evoked. To rise from his seat and dash at the head of the assailant a heavy ship's tumbler was the work of an instant. Provisionally the missile was pitched too high, pulverized against the beam of the cabin, and descended in a liquid shower upon the offending dragoon. A challenge ensued, and Mr. J. Haldane consulted with a friend as to the propriety of accepting it. That the chal-

lenger was under a cloud with his own regiment was certain, although the particulars were unknown, and it was decided that it was optional to accept or decline the cartel. But, as the matter was then doubtful, it was ruled that, in obedience to the code of honour, it was safer to give the captain the benefit of the doubt; and he was himself the more clear on the point, as the reputation of the challenger as a shot might probably be regarded as having influenced a refusal.

"The preliminaries being arranged, it was agreed that they should meet at the Cape of Good Hope; but the captain of the ship suspecting mischief, refused leave to land. The meeting was accordingly postponed till they arrived at St. Helena, when they all went ashore, unobserved, very early in the morning. The night before, James Haldane made his will, wrote a letter of farewell to his brother, in the event of his death, and then went to bed, and slept so soundly that he did not awake till he was called. It happened that, owing to the apprehension of being observed and detained, the duellists had only one case of pistols, which belonged to Mr. Haldane's second, a naval officer of some distinction, afterwards better known, during the war, as Admiral Donald Campbell, who commanded the Portuguese fleet, and also enjoyed a pension for services rendered to Lord St. Vincent and Lord Nelson. The two antagonists were placed at twelve paces distant, and were to fire together and by signal. Before the pistol was given into Mr. J. Haldane's hand, his second, in a low tone, repeated what he had before told him, that this was a case in which he must have no scruple about shooting his challenger; that it was not a common duel, but a case of self-preservation, and that one or the other must fall. The signal was given, and, as Mr. J. Haldane raised his pistol, with strange

inconsistency he breathed the secret prayer—'Father, into thy hands I commend my spirit;' thus verifying the observation of Tertullian, that in moments of imminent danger men involuntarily call upon God, acknowledging his presence and his providence, even when they seem practically to forget his existence and trample on his laws. With this prayer in his heart, and, as Admiral Campbell testified, with his eye fixed on his antagonist, without a symptom of trepidation, he calmly drew the trigger, when his pistol burst, the contents flying upwards, and a fragment of the barrel inflicting a wound in his face. The other pistol missed fire, and the challenger immediately intimated, through his second, that he was so well satisfied with the honourable conduct of Mr. Haldane, that he was willing that the affair should terminate. This message was accepted as sufficient. Bowing to each other, they parted with civility, but, as might be anticipated, without reconciliation. To such matters he scarcely ever alluded, but the facts were known to his brother and by him repeated not long before his death.

"As a contrast to the spirit manifested in this affair, it may be mentioned that, about ten years after this duel, Mr. James Haldane happened to be at Buxton, in the public room of one of the great hotels. There was a window open near the place where Mrs. J. Haldane was seated, and fearing, on her account, the effects of the draught, he shut it. A swaggering young man, more intent to display his self-consequence than his gallantry, with great rudeness immediately re-opened it. Mr. J. Haldane said, 'There was a time, sir, when I should have resented this impertinence, but I have since learned to forgive injuries and to overlook insults.'

"At the period of which we write 'affairs of honour,' as they are mis-called, were of frequent occurrence, and

those who chose to live under the tyranny of the world felt it frequently impossible to escape. Indeed, from his ardent temperament and almost prodigal courage, it is perhaps matter of surprise, considering the spirit of the times, that such a young man was not oftener thus involved. It has been said by his contemporaries, that this was partly owing to the fact that his known determination usually shielded him from provocation, and partly that his natural disposition being amiable, the spirit which would not brook an insult was equally averse to offer provocation. In themselves, duelling and personal quarrels were abhorrent to his nature, and, more than once, when his co-operation as a second was requested, he was the means of effecting reconciliation without bloodshed. In one of these cases, both of the intended belligerents had requested to be allowed to place their honour in his hands, and refusing to act against either as an antagonist, he was enabled to arrange the matter to their mutual satisfaction.

"There was, indeed, one occasion, some years afterwards, which attracted much attention at the time, when he was the means of preventing a duel between a friend of his and a very notorious colonel, who, not many years ago, wrote his own memoirs, under the title of a baronetcy, which he had assumed without legal authority, on the ground of collateral descent. This colonel had fought more duels than most men, and was equally expert at his pistol or his rapier. He had frequently wounded, and, at least, in one affair, killed his antagonist. Sitting in a large party at a dinner-table, after the ladies had withdrawn, at the house of his brother-in-law, in the neighbourhood of Stirling, the belligerent colonel engaged in a trifling dispute with an elderly and much respected gentleman, at whose head he finally levelled a decanter.

This act of violence had been preceded by a torrent of abuse which moved the indignation of the whole company, although every one, including their host himself, seemed paralyzed. Scarcely had the decanter sped its way, when, at the same moment, the colonel's own collar was seized by the muscular arm of a young man sitting by his side, and he himself and his chair were suddenly projected into the middle of the room. Rising from the ground, his paroxysm of rage now sought another object of attack, but he was so calmly confronted by the steady eye and determined bearing of James Haldane, whose character was well known to him, that he involuntarily and obviously cooled. He contented himself by hastily demanding the meaning of this uncalled-for interference in a quarrel that was not his, and being briefly but emphatically told that it was to prevent violence in his company, the irate duellist once more turned his reproaches on the original object of his ungovernable fury, and with great skill adopting the words of the unwelcome pacificator as a satisfactory explanation, walked out of the room, exclaiming, 'As for my friend, Captain Haldane, his object was only to prevent violence.' The gentleman who had been so rudely insulted was himself an old colonel, and at first considered that he was obliged 'to demand satisfaction,' but the two brothers went to his house the next day and succeeded in convincing him that he was absolved by the subsequent rencontre from any such obligation. So far as the aggressor was himself concerned, it seemed as if a spell had been broken; the terror which was connected with his name was dissipated. He shortly afterwards went abroad, and never again returned to reside in Scotland."

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This act of violence had been preceded by a torrent of abuse which moved the indignation of the whole company, although every one, including their host himself, seemed paralyzed. Scarcely had the decanter sped its way, when, at the same moment, the colonel's own collar was seized by the muscular arm of a young man sitting by his side, and he himself and his chair were suddenly projected into the middle of the room. Rising from the ground, his paroxysm of rage now sought another object of attack, but he was so calmly confronted by the steady eye and determined bearing of James Haldane, whose character was well known to him, that he involuntarily and obviously cooled. He contented himself by hastily demanding the meaning of this uncalled-for interference in a quarrel that was not his, and being briefly but emphatically told that it was to prevent violence in his company, the irate duellist once more turned his reproaches on the original object of his ungovernable fury, and with great skill adopting the words of the unwelcome pacificator as a satisfactory explanation, walked out of the room, exclaiming, 'As for my friend, Captain Haldane, his object was only to prevent violence.' The gentleman who had been so rudely insulted was himself an old colonel, and at first considered that he was obliged 'to demand satisfaction,' but the two brothers went to his house the next day and succeeded in convincing him that he was absolved by the subsequent reconcore from any such obligation. So far as the aggressor was himself concerned, it seemed as if a spell had been broken; the terror which was connected with his name was dissipated. He shortly afterwards went abroad, and never again returned to reside in Scotland."

Some years afterwards, in 1793, when a large East India fleet was detained some months in the Downs, the crew

the Dutton was in a state of mutiny, and had begun to arm themselves with shot, iron bars, &c. commencing a determined attack on the quarter deck. The officers having lost their command, were firing pistol-shots overhead, and serious apprehension was felt lest the men should gain access to the ship's gunpowder, and madly end the strife by their own death and that of all on board. "It was at this critical moment that Captain Haldane, of the *Melville Castle*, appeared at the side of the vessel. His approach was the signal for renewed and angry tumults. The shouts of the officers, 'Come on board; come on board,' were drowned by the cries of the mutineers, 'Keep off, or we'll sink you.' The scene was appalling, and to venture into the midst of the angry crew seemed to be an act of daring almost amounting to rashness. Ordering his men to veer round by the stern, in a few moments Captain Haldane was on the quarter-deck. His first object was to restore to the officers composure and presence of mind. He peremptorily refused to head an immediate attack on the mutineers, but very calmly reasoning with the men, cutlass in hand, telling them that they had no business there, and asking what they hoped to effect in the presence of twenty sail of the line, the quarter-deck was soon cleared. But, observing that there was still much confusion, and inquiring at the same time from the officers where the chief danger lay, he was down immediately at the very point of alarm. Two of the crew, intoxicated with spirits, and more hardy than the rest, were at the door of the powder magazine, threatening with horrid oaths that whether it should prove heaven or hell they would blow up the ship. One of them was in the act of wrenching off *the iron bars from the doors, whilst the other had a shovel full of live coals, ready to throw in!* Captain Haldane,

instantly putting a pistol to the breast of the man with the iron bar, told him that if he stirred he was a dead man. Calling at the same time for the irons of the ship, as if disobedience were out of the question, he saw them placed, first on this man and then on the other. The rest of the ringleaders were then secured, when the crew, finding that they were overpowered, and receiving the assurance that none should be removed that night, became quiet, and the captain returned to his own ship. Next day, the chief mutineers were put on board the *Regulus*, king's ship, and the rest of the crew went to their duty peaceably."

Soon after his marriage, in the same year, Captain Haldane sold his commission and retired from the service. His mind now became occupied with religious inquiry, and a great change took place of which he gave subsequently this account:—

"On my return to Scotland, I continued to inquire about religion more from a conviction of its importance than any deep conviction of sin. I was, however, sensible I had been a great sinner, but my views of God's mercy were such that I was under no great alarm. A Socinian minister with whom I met was of use to me (a Mr. Edwards), not from conversation, but because his opinions brought the great mystery of godliness under my consideration. When I heard of the controversy respecting the person of Christ, it did not seem to me of very great importance. I had what the world calls charity for both parties, thinking both were Christians. When the matter was discussed I took the side to which I had been accustomed, but I had hardly any opinion on the subject. A conversation I heard between a person who was arguing, if not in favour of Socinianism, at least taking from them any degree of guilt or danger for their opinions, and an eminently

pious man, now in glory, struck me much. The latter was not disputing for victory, but maintaining that truth which was sweeter to his soul than the honey-comb. Christ was precious to him, and he justly considered that those could not be his friends who degraded his character. I shall never forget the earnestness with which he said, 'If I did not know my Saviour to be God, I should this night lie down in despair; the Scriptures could, in this case, convey no comfort to my mind.' The expression struck me much, and led me to compare my views of Christ with his. I compared the Scriptures which he and others quoted, and the result was a conviction that Jesus was indeed the Son of the living God. I took some opportunities of conversing with the person to whom I have alluded, and, being desirous of having my mind satisfied and of submitting to the truth, I soon became more established in this fundamental and most important of all truths. Conversations I had with two pious ministers were also very useful to me. They saw I was inquiring, that I was indeed desirous to know the truth, and bore with much self-confidence which I displayed in argument, of which, at that time, I was particularly fond. Fuller's 'Comparison of Calvinism and Socinianism' was peculiarly useful to me, not so much from the general argument, which is admirably conducted, as that it brought into my view that text in Job where he expresses self-loathing and abhorrence. I saw that my views of sin must be very inadequate, and I asked of God to teach me all He would have me to know. I shall here remark, that the principal benefit I received from reading other books than the Bible was, that they explained to me more fully those doctrines of which I was before satisfied, *for I was too fond of my own opinions to read those books which opposed*

them. I did, however, consider the Scripture as a certain authority. As soon as I found it against any of my opinions, I readily gave them up. My thoughts began now to be particularly turned to election, a doctrine which, indeed, was foolishness unto me; it seemed so irrational, that I thought I should never embrace it. A good minister, with whom I frequently conversed on the subject, told me, I should by and by change my opinion. I thought it impossible: and so much attached was I to my own way of thinking, that I could hardly suppose that sensible, good men, did really believe the contrary. I always thought that I had the better in argument on this subject. I was well pleased to enter upon it, and although every conversation left me more established in my own opinion, yet they were afterwards of use. Once in particular that minister read to me the first chapter of the Ephesians, and said, if the doctrine was not clearly established by that passage, any meaning whatever might be affixed to Scripture. This passage made some impression on my mind. But however erroneous my views were, my whole thoughts were engrossed about religion. Having nothing particular to occupy my attention, I meditated on these things and gave myself wholly to them. I hardly read any but religious books, and it was my chief concern to know the will of God. This, however, afforded food for pride,—I thought my attainments were great, and had much self-righteousness. Although I professed that my hope was fixed in Jesus Christ, yet my doings were not wholly forgotten. I gradually, moreover, got clearer views of the Gospel; and, in reading the Acts of the Apostles, xvii. 4—8, 'As many as were ordained to eternal life believed,' my whole system, as to free will, was overturned. I saw that being ordained to eternal life was not the consequence

faith, but that the children of God believed because they were thus ordained. This gave a considerable blow to my self-righteousness, and henceforth I read the Scriptures more in a childlike spirit, for hitherto I was often obliged to search for some interpretation of Scripture which would agree with my system. I now saw more of the freeness of the grace of the Gospel and the necessity of being born again, and was daily looking for satisfactory evidence of this change. My desire was now set upon frames and feelings, instead of building on the sure foundation. I got no comfort in this way. Gradually becoming more dissatisfied with myself, being convinced especially of the sin of unbelief, I wearied myself with looking for some wonderful change to take place,—some inward feeling, by which I might know that I was born again. The method of resting simply on the promises of God, which are yea and amen in Jesus Christ, was too plain and easy, and like Naaman, the Syrian, instead of bathing in Jordan and being clean, I would have some great work in my mind to substitute in place of Jesus Christ. The Lord gradually opened my eyes; He always dealt with me in the tenderest manner, and kept me from those horrors of mind which, in my ignorance and pride, I had often desired as a proof of my conversion. The dispensations of his providence towards me much favoured the teaching which He has vouchsafed to afford. The conversations of some of the Lord's people with whom I was acquainted were helpful to my soul; and, in particular, I may here add, that the knowledge of Scripture which I acquired in early life was very useful to me when my views were directed to the great concerns of eternity. Many things were then brought to my remembrance which I had learned when young, although they seemed wholly to have escaped while I

was living in forgetfulness of God. Instead of those deep convictions which are experienced by some with much horror of mind, the Lord has rather shown me the evil of sin in the sufferings of his dear Son, and in the manifestation of that love which, whilst it condemns the past ingratitude, seals the pardon of the believing sinner. In short, I now desire to feel, and hope, in some measure, that I do feel, as a sinner who looks for salvation freely by grace; who prefers this method of salvation to every other, because thereby God is glorified through Jesus Christ, and the pride of human glory stained. I desire daily to see more of my own unworthiness, and that Jesus Christ may be more precious to my soul. I depend on him for sanctification as well as for deliverance from wrath, and am in some measure (would it were more!) convinced of my own weakness and his all-sufficiency. When I have most comfort, then does sin appear most hateful; and I am in some measure made to rejoice in the hope of being completely delivered from it by seeing, in all his beauty, Him who was dead and is alive, and liveth for evermore. Amen.'

"These were the notes of Mr. J. A. Haldane's confession of faith on the occasion of his ordination. He held fast the beginning of his confidence stedfast to the end, and with unswerving consistency maintained the same doctrines down to the very close of life."

It is not wonderful that with a heart thus affected, a man of Capt. Haldane's determined character should adopt prompt, vigorous, and unusual proceedings for making known the salvation of Christ to others. "For some time after I knew the truth," he writes, "I had no thoughts towards the ministry. My attention was directed to the study of the scriptures and other religious books, for my own

improvement, and because I found much pleasure in them. When I first lived in my own house, I began family worship on sabbath evenings. I was unwilling to have it more frequently, lest I should meet with ridicule from my acquaintance. A conviction of duty at length determined me to begin to have it every morning, but I assembled the family in a back-room for some time, lest any one should come in. I gradually got over this fear of man, and being desirous to instruct those who lived in my family, I began to expound the scriptures. I found this pleasant and edifying to myself, and it has been one chief means by which the Lord prepared me for speaking in public." . . . "The success of a journey to the west country increased my desire of going through the north, not to preach but to establish schools, while I was to be accompanied by a minister from England, who should preach in the towns and villages. Before we set out our plan was enlarged. Another Christian brother (Mr. Aikman), with whom I had become particularly intimate in a prayer meeting, who had studied for the ministry, agreed to accompany us, and both he and I began to preach in a neighbouring village about the same time."

"The people flocked in crowds to hear Mr. Aikman and the Sea-Captain. The parish minister, who had been at first quiescent, now burned with indignation, and took means to deprive them of the school-house, in which they had hitherto preached, and which had been filled to overflowing. But Mr. Falconer, a pious tradesman, procured a spacious loft as a substitute, and when this was found insufficient, a large barn, which continued to be filled to excess by the people, who flocked from the neighbourhood, and listened with interest to their earnest and affectionate appeals. About this time an incident occurred, which

Mr. James Haldane mentioned with emotion not long before his death, in conversing with the surviving sister of Mr. Aikman, who was one of the last persons he visited. He was crossing the High street near the market, then held round the Tron Church, when a countryman, dressed like a miller, with a whip tied over his shoulder, rushed across the street, and eagerly holding out his hand, said, 'Oh! sir, I'm glad to see you.' Mr. J. Haldane, surprised at this familiarity, replied, 'I do not know you.' 'Ah! sir,' exclaimed the honest carter, as the big tear rolled down his manly cheek, 'but I know you, for you preached the gospel to me at Gilmerton.'"

He now felt himself to be in a new position. "The idea of leading the retired life of a country gentleman was at an end. He had assumed a new character, incurred new responsibilities, and attracted to himself the notice of all Scotland. He had 'put his hand to the plough' in the gospel field, and to have drawn back after such encouragement would have seemed an act of spiritual rebellion and deep ingratitude. The slumbers of a careless and worldly clergy had been broken,—the attention of the people had been aroused; and whilst the 'gospel had been received by many, a still greater number began to inquire, What must we do to be saved? There was great excitement, and withal not a little irritation. Some derided his zeal as the ebullition of a distempered brain, whilst by those who knew that he spoke 'the words of truth and soberness,' the question was eagerly canvassed, What confers authority to preach? Various opinions were expressed even by good men, and by enemies to the truth lay preaching was loudly and bitterly denounced."

"Encouraged by past success, and by the prayers and good wishes of Christians of many denominations, Mr.

James Haldane and Mr. Aikman set off on their second extensive tour on Thursday, the 14th June, 1798, travelling by Peebles, Biggar, Hamilton, Greenock, &c., into Ayrshire and Galloway, preaching the gospel in all these districts, and finally completing their circuit home by way of Berwick. The attention which they excited was as great in the west and south of Scotland, as it had been in the north. Multitudes flocked to hear the gospel, and to the hearts of many it was brought home with power. In some places they encountered more opposition than before, and especially at Ayr, where Mr. J. Haldane was interrupted in preaching at the market-cross, and summoned before the magistrates, who had been incited to interfere. But he had done nothing unlawful, and he was not a man to yield to intimidation. He was threatened with imprisonment if he should preach on the following day, as he had announced; but he assured the magistrates that menaces without lawful sanction were of no avail. He would not indeed preach at the cross, or at any place to which just exception might be taken, but simply in preaching he infringed no law, and, on the contrary, was protected by the Toleration Act. 'Depend upon it,' said one of them—'depend upon it, that you will be arrested.' Mr. Haldane replied, 'And depend upon it, Sir, I shall be punctual to my appointment.' He was on the ground at the appointed time, and preached to a great audience without molestation. One of the gentlemen most eager in opposition was a county magistrate, lately returned from India with a large fortune. In the course of this altercation, having discovered who the preacher was, and that they had mutual friends, he was disposed to treat him with greater courtesy, although still persisting in the determination to put down field-preaching. He appeared on the ground next day, with some other magistrates, as if intending to carry their threat into force. Mr. J. Haldane proceeded, fearless of their menaces. They listened in silence, offered no interruption, and went away seemingly awed and solemnized."

Further than this we must not proceed now, but we hope to resume the narrative next month.

THE MINISTRY SUITED TO THE TIMES.

AN ADDRESS TO THE STUDENTS OF THE BAPTIST COLLEGE, BRISTOL, AT THE CLOSE OF THE SESSION, JUNE 30, 1852.

BY THE REV. STEPHEN J. DAVIS.

DEAR BRETHREN,—The characteristics of the ministry suited to the times is the subject on which I propose, in a fraternal spirit, to address you on this occasion. The language of the Divine Master, though not to be employed precisely as a text, may be quoted as appropriate and suggestive:—"How is it that ye do not understand this time?"

When the topic suggested by these words first presented itself to my mind I hesitated to adopt it, because a kindred topic had recently been discoursed of before the Baptist Union, by our venerated father in the ministry, Dr. Cox; whose exercise I had not the privilege of hearing, and have not yet had the pleasure of perusing. But I could not

dismiss it: no other appeared so suitable. I mention the circumstance as serving to show the importance of the subject: it presents itself just now spontaneously, and almost inevitably, to different minds; forcing itself on thought, and refusing to give place to any other. The time allotted for the preparation of the address, originally too limited, has been, I am sorry to say, seriously lessened by engagements and anxieties not anticipated, and not to be foregone. I trust, therefore, you will receive with candour the few thoughts to be submitted to your consideration; and accept "the will for the deed" as to what, in other circumstances, might have been better.

That the times are marked by peculiar characteristics, many of which will be noticed in the progress of this exercise; that they are specially important, viewed in relation to what they destroy, and produce, and re-produce—as the crisis to which the world has long been coming, to be followed, it is hoped, by a healthier and happier condition—as the grand connecting link between the preparatory past and realizing future; and that it is of the last importance to their right guidance and ultimate issues that the Christian ministry should be suited to their exigencies, are points which may be assumed—which need not be argued or illustrated. The kind of ministry which is suitable is the point to which it is deemed important, just now, to direct your attention. A valuable end will be gained if you can get a definitive and vivid apprehension of the sort of men you are expected to become, and must become, if you are to "serve your generation by the will of God." A proper standard of ministerial character and qualification, in harmony with the duties and conflicts which await you, will assist to elevate your conceptions of the *magnitude of your future work*; and *make you, in the pursuit of your prepara-*

tory studies, at once humble and spiritual, earnest and laborious. Let it be distinctly understood that I pronounce no opinion about the existing ministry, young or old. Assuredly I stand not here as the accuser of my brethren; and it is no part of my present duty to defend them. My object is simply to convey to your minds the idea which is in my own of the kind of ministry which the characteristics of the times appear to require.

I. IT MAY BE OBSERVED FIRST, AND GENERALLY, THAT THE TIMES REQUIRE A MINISTRY NOT ONLY DECIDEDLY, BUT EMINENTLY PIOUS. All times, indeed, require piety. Some other qualifications very desirable,—nay, desirable in the highest degree, may be dispensed with; this is indispensable. Talents however brilliant, genius however fascinating, learning however profound, eloquence however commanding, supply no adequate substitutes for decided personal religion. Where this is wanting—the spirit, the unction, which pervades true ministerial life is wanting; the motive to action is rotten; and it is impossible, in the nature of things, that ministerial work should be suitably, completely, efficiently done. All charges to ministers, therefore, all addresses to students, give deserved emphatic prominence to the indispensableness of earnest piety.

A little serious reflection on some of the characteristics of "this time" will show that *eminent* personal religion is required now; that the minister should not only be a Christian indeed, but intensely a Christian. Selfishness, though cloaking itself under a thousand specious disguises, is seen, even by those under its influence, to be the prevailing principle. If Christian ministers, instead of largely sharing, are to be comparatively free from it, and able with the power of consistency both to denounce it and recommend the opposite principle, their

hearts must be filled to overflowing with the love of God and souls. It is generally admitted, by many deplored, that the church is grievously pervaded by a worldly spirit, and characterized by worldly conformity; that the tide of worldliness has set in so strongly as well nigh, in many directions, to have broken down the wall of separation between the people of Christ and the men of the world. If Christian ministers are not themselves to be carried away with it; if they are to stem the torrent, and turn it back, they must emphatically live and labour under the "powers of the world to come." Besides having to engage in works of evangelical, ministers have to take their part in works of general benevolence; much public business is thrown upon them; they are looked for in the social circle, and are expected to be largely acquainted with the current literature. Every day they meet with much which tends to dissipate and secularize the mind. How necessary that there should be a deep well-spring of piety in the soul, continually replenished by intercourse with the great fountain of purity and power. If by intellectual activity, the times are also characterized by intellectual pride. Never before, perhaps, was it at once so intense and generally diffused. Ministers are in special danger from this quarter; the more so, as the first and chief inquiry in many of the churches is for an intellectual ministry. How can they escape the danger, as subtle in its workings as it is disastrous in its effects, but as they abound in the grace of God? By multitudes the old Christian evidences are unheeded and despised; if convinced at all it must be by living proofs of the vital power of Christianity. The church of Christ must embody in the most attractive *forms* the religion of Christ. Verily *ministers need be Christians in the highest style, if they are to give, and lead their*

people to give, practical exhibitions of the genius and influence of Christianity adequate to the demands of such times as these. I might, as you are aware, carry this train of remark much further; but sufficient perhaps has been advanced to show, in general, that the times require an eminently godly ministry.

II. THE TIMES REQUIRE A MINISTRY INTELLIGENTLY AND CORDIALLY ATTACHED TO EVANGELICAL TRUTH. In other words they require an eminently Christian ministry to teach emphatically Christianity. An intelligent attachment to evangelical truth implies that it has been studied carefully and devoutly in the pages of the New Testament itself, aided by the lights of modern criticism. The thing required is a comprehensive knowledge of the gospel, not according to some human version of it; not as taught by Calvin or any other favourite divine; not as exhibited in the creed of this or the standards of the other church, but as communicated in its purity and glory in the writings of inspired men. At all times important, an intelligent acquaintance with the gospel is specially important at "this time." The age distances in general intelligence all preceding ages; it would be utterly incongruous, therefore, if Christian ministers had other than an intelligent and comprehensive knowledge of the gospel. As many, who reject, are doing their utmost to undermine Christianity, it is of consequence that its defenders should understand and assert it in its scriptural simplicity, breadth, and harmony; that men may have no excuse for boasting that they have overthrown it when they have only overthrown human versions of it, more or less spurious and untrue. To the pride of the human heart the truth itself is sufficiently unpalatable; its unacceptableness need not be gratuitously aggravated by worn-out technicalities not essential to its clear and full announcement, and which were

nly to confirm hostility and dislike.

Cordial attachment is equally indispensable. Only as cordially held, in a firm persuasion of its divine origin, in believing loving hearts which have experienced its power will the gospel be proclaimed, at any rate with the fulness and zeal necessary to success; only as it is proclaimed can men be saved! It is the sole divine remedy for the corrupt and perishing; catholic, as adapted and to be made known to all; exclusive, as permitting no substitute and no rival. Men are to be rescued from the thralldom and consequences of sin, neither by the heathenism of ancient Greece nor of modern Germany. Their case is to be met not by mysticism, but by the divine mysteries of the incarnation and the cross; not by transcendentalism, but by what the Spirit of God has plainly taught; not by some modification of Carlylism, Emersonianism, or "philosophy falsely so called," but by the revelations of the New Testament. Even the ethics of the Christian system shifted from their proper place, given other than their appointed work, will be of no avail. Christian practice is the product of Christian principles; and these of Christian doctrines. To expect the manifestations of Christ's life apart from Christ's truth, is to look for the effect without the cause; fruit without vital juices; a superstructure without a foundation. We are not to be satisfied even with the Christianity of the transition class of German divines who, all honour to them, are nobly working their own way and leading their countrymen back from rationalism to true Christianity; we are to be satisfied with nothing short of the gospel in its scriptural completeness and glory.

The cordial attachment to evangelical truth, necessary at all times, is particularly necessary at "*this time*." Many earnestly, though for the most part

covertly, assail it; it can only be adequately defended therefore by those earnestly and intelligently attached to it. Some who would pass for its friends, instead of giving it prominent place in their ministrations, seldom mention its distinctive doctrines. Because preaching has been too exclusively doctrinal, going to the opposite extreme, they make it too exclusively practical. Not a few want to banish, not only technicalities and human additions, but the characteristic and essential truths of the Christian system. They would have not merely more accurate statements and fresh illustrations; but quite new teachers and new truths, dignified and passed off with the Christian name. Under these circumstances, if the great ends of the ministry are to be secured; if Christ is to be honoured; if the lost are to be saved; it is all-important that Christian ministers should hold fast, and hold forth the great verities of the gospel, intelligently, firmly, lovingly, and continually; that, however large their views and wide their excursions, the cross should be the centre from which they start, to which they return, and of which in their progress they never lose sight.

Cordial and intelligent attachment to evangelical truth implies like attachment to the *inspired book* that reveals it. At a time when loose and erroneous views of inspiration, the fruits of a false philosophy, are prevalent, this is of great importance. Europe was recovered to a true Christianity through the zealous agency of men who profoundly revered, earnestly studied, thoroughly submitted to, and were penetrated through their whole being with the spirit of the bible; and only by the agency of similar men, born of the scriptures, intensely revering and loving the scriptures, "mighty in the scriptures," can a true Christianity, in such times as these, be maintained and ex-

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The cordial attachment to evangelical truth, necessary at all times, is particularly necessary at "this time." Many earnestly, though for the most part

covertly, assail it; it can only be adequately defended therefore by those earnestly and intelligently attached to it. Some who would pass for its friends, instead of giving it prominent place in their ministrations, seldom mention its distinctive doctrines. Because preaching has been too exclusively doctrinal, going to the opposite extreme, they make it too exclusively practical. Not a few want to banish, not only technicalities and human additions, but the characteristic and essential truths of the Christian system. They would have not merely more accurate statements and fresh illustrations; but quite new teachers and new truths, dignified and passed off with the Christian name. Under these circumstances, if the great ends of the ministry are to be secured; if Christ is to be honoured; if the lost are to be saved; it is all-important that Christian ministers should hold fast, and hold forth the great verities of the gospel, intelligently, firmly, lovingly, and continually; that, however large their views and wide their excursions, the cross should be the centre from which they start, to which they return, and of which in their progress they never lose sight.

Cordial and intelligent attachment to evangelical truth implies like attachment to the *inspired book* that reveals it. At a time when loose and erroneous views of inspiration, the fruits of a false philosophy, are prevalent, this is of great importance. Europe was recovered to a true Christianity through the zealous agency of men who profoundly revered, earnestly studied, thoroughly submitted to, and were penetrated through their whole being with the spirit of the bible; and only by the agency of similar men, born of the scriptures, intensely revering and loving the scriptures, "mighty in the scriptures," can a true Christianity, in such times as these, be maintained and ex-

tended in the nation and in the earth.

III. THE TIMES REQUIRE A MINISTRY WHICH UNDERSTANDS AND SYMPATHISES WITH HUMAN NATURE. They are proverbially marked by mental activity and the spread of general information. Never was there so much thinking, although much of it of course is sufficiently crude. Never was there such a demand for knowledge; never such a supply. Thousands are occupied in producing it, — brains, pens, printing presses, night and day, all are at work; tens of thousands in acquiring it. No longer confined to the professions, or to men of learned leisure, it not only ascends the heights, but descends to the very depths and dregs of society. Christian ministers, therefore, to be efficient must be able to deal with working mind; keep abreast, and even in advance of the general intelligence; and be competent to draw with facility and accuracy facts, reasonings, illustrations, from the ever widening range of science, philosophy, and general literature.

But the knowledge of *human nature* is to the Christian minister specially necessary. Throughout his whole course he has to deal with and act upon it; to instruct it; as a sub-ordinate agent, to change it; to defend it from danger; and guide it to "glory, honour, and immortality." His mission is to recover, elevate, bless humanity. How important that he should understand it, mentally considered, and morally, and physically, at least in these two relations; that he should be well acquainted with its powers, aptitudes, and susceptibilities; that he should be thoroughly convinced of its corruption; and both know its errors, prejudices, subterfuges, and how it may be most successfully approached, reasoned with, influenced, and gained over to the cause of God and its own best interests. Not more necessary is it that the physician should

be familiar with man's physical structure, and diseases, and the remedies adapted to recover him, than that the Christian minister should master all that can be known of the structure, condition, and workings of man's moral nature. Such knowledge can least of all be dispensed with at "this time." It is one of the many strange and apparently inconsistent characteristics of the day that, notwithstanding their worldliness and scepticism, men want religious teachers to deal with them as men; to address their reason, their conscience, their souls. They are tired of mere abstract disquisitions, and doctrinal essays. They want in the pulpit not long and profound trains of reasoning, to be mastered only in the study and in books; not brilliant coruscations which dazzle and confound; but plain, strong, rapid logic; vigorously, pungently, sent right home to the conscience and the heart. That ministers may be qualified to deal thus directly and closely with men, they must understand human nature as it may be understood from philosophy, observation, self-inspection, and above all from the word of God.

Sympathy should ever accompany knowledge; the latter being of little avail without the former. Knowledge, indeed, is power; but knowledge fired and directed by sympathy is immensely greater power. Men are so constituted as to be addressed effectually only by those who, besides understanding their case, deeply feel for them, and earnestly desire their recovery and happiness. It is on this principle that *men* are employed, not angels, — men who can speak from experience of the necessity and power of the "great salvation;" who have felt the workings both of the impenitent, and of the penitent and believing heart. It is on this principle they are sent to *preach* the gospel; the appeal from sympathy to sympathy,

rom heart to heart, being much more apid, vivid, and effective by this than y any other process. It is on this rinciple that there is such divine daptation in the love of Christ to constrain" men. It is the love of ne who has condescended to identify himself with our nature; who is 'touched with the feeling of our inirmities;" who was "tempted as we re, yet without sin."

At "this time" sympathy is pre-em-iently necessary. Reasonably or un-reasonably, many have the conviction hat we are indifferent to their social ondition; and they are alienated from Christians and Christian ministers accordingly. What so likely to win hem to a more cordial state of mind as the natural, healthful, sustained mani-festation, as opportunity offers, of large-viewed and large-hearted sympathy? It is one of the most noticeable features of the times that certain classes are beginning to inquire and enter into the ondition of classes below them in the social scale. It is not enough that Christian ministers should follow in this direction, they should lead, and lead they will in proportion as they are imbued with the spirit of Jesus, who entered into all the wants and woes of humanity; and who, without any osten-tation of sympathy, benefitted largely and continually the physical and social condition of the people, while he sought, with unparalleled quiet earnestness, the everlasting salvation of their souls.

IV. THE TIMES REQUIRE A MINISTRY SIFTED WITH DISCRIMINATION AND MORAL COURAGE. Discrimination is necessary in the perusal of general, and in the study of biblical and theological literature, particularly the foreign and philosophical, that the precious may be separated from the vile, the gold from the dross; that there may not be, on the one hand, wholesale rejection and condemnation, nor, on the other, un-

qualified adoption and praise. Discrimination is necessary that it may be seen when and how far, all things considered, it may be right to take action in the great social and politico-religious questions, the agitation of which is a significant sign of the times; so that zeal may not outrun discretion, nor discretion hinder the due assertion and carrying out of principle. Discrimination is necessary that change may not be mistaken for improvement; that it may not be made from mere sympathy with the restless spirit of the age; that the useless or injurious may not be spared because of its antiquity; and that the novel may not be adopted and lauded simply in consideration of its novelty. Discrimination is necessary, that there may be clear conceptions as to what amount of time should be devoted to study, and what to active effort; when, and how far, the press should be made auxiliary to the pulpit; what style of preaching may be suited to the times generally, and to given places and circumstances in particular; when academic rules should be strictly adhered to, and when for the sake of impression relaxed, as they sometimes may be very effectively; and that there may be a manly independence of tastes and criticisms beyond precedent varied and conflicting; the old and the young, the rigidly orthodox and the movement party, the intellectual and the simply pious, those who are looking for instruction and those who are in quest of excitement, all having their distinctive preferences, and each claiming that he may be satisfied and pleased. Discrimination is necessary to a right apprehension of what is fitting in pastoral relations; that admonition, reproof, encouragement, may be administered in the most efficacious manner; that the right thing may be said, at the right time and in the right way; and that while the democratic principle is allowed

its full scriptural action in the churches, it may not be allowed to run unchecked into unscriptural licentiousness, which can produce only confusion and every evil work. The particulars now adduced, others of course might be added, indicate with sufficient plainness some of the characteristics and characteristic dangers of "this time," and show that never did Christian ministers stand more in need of that invaluable but not superabundant quality — strong common sense.

If amidst the dust and smoke of existing agitations and conflicts discrimination is necessary to discern what is right, to the firm assertion and carrying out of settled convictions, *moral courage* is, at "this time," of equal importance. It is necessary to the bold exposure and denunciation of doctrinal errors, specially those of a modern philosophical cast, which not a few hold to be necessary and indubitable proofs of strong intellect and advanced intelligence; and of the wrong doings, the sins of the times, which, dealt with as they deserve, are sure to awaken displeasure and hostility. It is necessary to the maintenance of a Christ-like nonconformity to the world, amidst many and plausible temptations to imbibe its spirit, and adopt, in questionable particulars, its habits. It is necessary to a full proclamation, on the one hand, of the fundamental doctrines of the great salvation, common though they be, while many are calling not only for novelty of illustration but novelty of statement; and, on the other, to the preaching of many practical matters contained in the "whole counsel of God," which not a few in the churches are not prepared to tolerate. It is necessary to the maintenance of a wise, dignified, and really powerful moderation, when it is the fashion to assert with intemperateness, be in desperate *breathless haste*, and hold up to repro-

bation, as wanting in principle and seal, everything that is qualified, everything not of red-hot intensity, in assertion and in action. It is necessary to calm, firm, and, as long as there is reasonable ground for it, hopeful perseverance in a course of scriptural study, prayer, and labour, amidst varied and complicated discouragements; having full confidence in God's truth, and in his ordained method for diffusing it amongst men. Befittingly to maintain at "this time" the right and the wise; to guard the church from subtle error, and lead it into neglected truth; to act on common sense convictions of what is required by nature and scripture, heedless of the vapourings of bad taste and bad Christianity; steadfastly to preach what God has bid them preach, whether men will hear or forbear, requires the highest style of courage, based upon the highest principles, to be excited and maintained only by the influence which cometh from above.

V. THE TIMES REQUIRE A THOROUGHLY DEVOTED, SELF-DENYING, AND LABORIOUS MINISTRY. I mention this particular last, not because it is one of the least but one of the most important. It might, as you are aware, have been included in the first part of the address: but it deserves, I conceive, separate consideration. The leisurely, easy, clock-work movements of our forefathers have passed away. In all trades and professions severity of competition has induced an amount of rapid, incessant, wearing action and turmoil, of which our plodding predecessors had no conception. The merchant or the tradesman who should attempt to conduct business in the quiet orderly way common a century ago, would soon have no business to conduct. Ministerial work, whether as to the amount of it or the labour involved, forms no exception to the general rule. If Christian ministers are adequately to augment their stores

of knowledge ; preach with variety, intelligence, and power ; perform pastoral duties with any approach to adequacy : and take a befitting part in the great questions of the times—they must make up their minds to hard work ; there is no help for it. Diligent, earnest, self-denying toil, in circumstances ordinarily favourable, will, with the divine blessing, succeed : where these are wanting, even with favourable contingencies, failure and defeat are inevitable.

Devotedness to the true work of the ministry ; entire, believing, loving devotedness to the Great Master for whose sake, and in obedience to whose will, the work is to be done, is manifestly at "this time" indispensable. Love of ease and literary gratification will be kept in abeyance ; "labours more abundant" will be undertaken and pursued ; difficulties will be encountered and overcome ; good will be attempted "in season and out of season ;" and every thing made to contribute to the one great end, the salvation of souls, only as ministers are thoroughly devoted ; as "the love of Christ constrains" them. Much, indeed, may be done, for a time at least, under the influence of inferior motives. But ministerial work, complete, sustained, efficient—such as will be truly and fully a blessing, such as Christ will acknowledge and reward—can result only from a deep conviction that the mission of ministers is to save souls, and from purposes devoutly and devotedly in harmony with it. In proportion as devotedness obtains, we shall hear little of deficiency of talent ; because such natural ability as may exist, will be fully developed and engaged ; it will be turned to the best account, and make itself felt. Force of intellect, apart from devotedness of soul, cannot accomplish much in the cause and kingdom of Christ ; whereas great things may be achieved by a truly consecrated heart, though having at command only

moderate natural abilities. As devotedness obtains there will be little complaint of want of earnestness. Whatever their constitutional temperament—however wanting in elocutionary training—ministers who becomingly realize their responsibility, and are thoroughly consecrated to their work, without directly aiming at any thing of the sort, will make it felt that they are earnest. They may not gain the reputation of eloquence ; but, speaking from a full heart, they will convey their thoughts forcibly ; their speaking will accomplish its object ; and only that kind of speaking deserves the name of eloquence which does effectually its proper work.

Such, my brethren, as they appear to me, are some of the leading characteristics of the ministry required by the times. Think of the subject for yourselves ; and pray as well as think. A great work is before you ; and in getting ready for it you may be assisted by clear and comprehensive views of its magnitude and importance. It will require all your possible preparatory effort ; and more than all. Make the best use, therefore, of your present advantages for acquiring knowledge ; for the expansion and discipline of your powers ; for learning how to reason conclusively, arrange lucidly, illustrate tellingly, and compose with facility and force ; for learning, in a word, as John Foster has it, "to think, and to communicate to others the result of thought."

You cannot remain uninterested spectators of the great movements of the age : but suffer me, with fraternal fidelity and affection, to guard you against such immediate action in relation to them as would withdraw time and attention from the proper and all-important avocations of your student life. Your time for action will come much too soon. Your time for preparatory study is considerably too brief. Give yourselves, therefore, to your present

duties with a severe exclusiveness ; saying resolutely to all solicitations to a contrary course—not yet. Discipline first, then warfare. You will act all the more wisely and effectively hereafter by restraining, by simply preparing for action now. Study, then, with all your might. Study that you may be, and, with God's blessing, you will be "able ministers of the New Testament."

SCENES FROM THE PUBLIC LIFE OF JESUS OF NAZARETH.

BY THE REV. W. WALTERS.

NO. V. JESUS TRANSFIGURED ON THE MOUNT.

Among the choice works of art in the Vatican there is one painting which every stranger seeks ; to its examination the connoisseur summons his best critical powers ; the young artist regards it with fond and reverent admiration. It engaged the highest efforts of Raphael's genius ; and by universal consent is his master-piece. More than three centuries have elapsed since its execution, still its glory sheds a lustre on the great painter's name. The subject is THE TRANSFIGURATION.

The event thus commemorated was one of the most remarkable in connection with our Lord's life on earth. It occurred towards the close of his third year's ministry. The three evangelists who record it specify the time in relation to the confession Peter had made of Christ's divinity. The Master one day asked his disciples what the opinions were abroad concerning him. This he did not for the sake of information, inasmuch as he knew all things, but that he might elicit their confession and introduce some instructions he was desirous to impart. After they had told him the several views his countrymen held, he said to them, "But whom say ye that I am?" Peter, ever prompt, replied, "Thou art the Christ, the Son of the living God." Then followed an interesting conversation closely relating in some parts to the scene which is now to come under review.

Matthew and Mark say that six days after this Jesus took Peter, James, and John up into a mountain apart. Luke says about *eight* days. This apparent contradiction is easily reconciled. Matthew and Mark speak of the six clear days which intervened. Luke includes with these the day on which the confession was made, and that on which Jesus and the three disciples withdrew into retirement. There is just such a variety of expression as we should expect to find ; yet substantial agreement.

Tradition has fixed on Tabor as the spot honoured by the glorious manifestations that were made to Peter and his companions. This opinion, however, is of no earlier origin than the fourth century, and has no good reasons for its support ; besides which, historic facts and other circumstances seem to prove its worthlessness. There is nothing to assist us in determining the spot. There are several hills in the locality any one of which might have been that to which our Lord retired. Interesting as it would be to identify the precise place, yet all we can know is that it was a high mountain. How many of the important transactions of sacred history are associated with mountains!

As from physical causes they often become the scenes of the grandest displays of God's natural perfections; so for moral ends they have been selected by him for the noblest illustrations of his higher attributes. Bright was the mercy that beamed on Ararat when the ark of Noah rested on its top. Moriah yet speaks of the covenant made with Abraham. Awfully grand was Sinai when the Holy One came down and gave his law to Moses. Never did Carmel look so bold as on the day when fire from heaven proved the superiority of Elijah's God. On Calvary outside Jerusalem all the divine perfections blent in harmony and shone with matchless lustre. Olivet was the spot to which the Man of sorrows loved to go, and whence he ascended (the Man of sorrows no longer) to his Father. Noble are the mountains of the world in their altitude, their massiveness, their majestic scenery; still nobler in being the home of the thunder and the storm; but nobler far in that they bear the footprints of the Deity and are associated with the sublimest of his communications with the sons of men.

From Luke's narrative we find that Jesus, taking with him the three who constituted the inner circle of his followers, went up into the mountain to pray. It would seem that it was about evening when they ascended, for very soon after Peter and his two companions fell asleep. Probably the fatigue of the ascent and the lateness of the hour both combined to produce this state. While they slept, Jesus prayed. As we are told that from this time forth he began to show unto his disciples how he must go up unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day; it is not unlikely that his mind was peculiarly impressed by a prospect of his approaching sufferings and death, and that his petitions

were for himself that he might be sustained through the terrible trial, and for his followers that they might be preserved faithful in spite of what might appear his defeat and destruction. To such a prayer we see in the immediate revelations which followed a beautiful and striking answer.

While he was praying, a wondrous transformation took place in his countenance and in his dress. "His face did shine as the sun, and his raiment was white as the light." "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." "The fashion of his countenance was altered, and his raiment was white and glistening." Such are the several statements of the evangelists, and we gather from them that there was a glorious change in his appearance; though its precise character cannot be described. The disciples were not spectators of the transformation itself, for at the time they were heavy with sleep; but when they awoke they perceived it had occurred, and saw moreover that their Master had with him two companions from the heavenly world, Moses and Elijah, who also were clothed gloriously, with whom he was engaged in intimate and weighty converse. These saints had been eminently useful and highly honoured men. By Moses the law was given, and those numerous types which in Christ were to receive their fulfilment. Elijah had been a great reformer in his nation, had typified our Lord's forerunner—was summoned to glory without seeing death—and stood as the representative of all the prophets. Of all the ancient saints none were better fitted for this honour. The matter of their conversation was "the decease which he should accomplish at Jerusalem." This was the all-absorbing theme. At the time it filled the minds and hearts of all heaven's inhabitants. They had

witnessed the incarnation with profound astonishment. From day to day they had followed the footsteps of Immanuel, their interest in his mission growing more intense as that mission approached its close. And now in the return of these messengers to the world which for centuries they had left, we see the height to which this heavenly interest had grown. They come to speak with him of his death. There seems but little congruity between the subject and the scene. In this conversation the glorified saints and their Lord were engaged when Peter and the other two awoke. We can imagine their surprise. When their eyes sank in slumber they left their Master alone; he looked the humble Nazarene. Now they find him in glorious company, himself adorned with the glory as of the only begotten of the Father. Peter, half stupified, not correctly apprehending the circumstances, not knowing what to say, and yet knowing that Jesus was there, and that Moses and Elijah were with him, exclaimed, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." He had no thought for himself and his fellow disciples; but he wished to erect booths for his Master, and the visitors from heaven that he might prolong the scene. How often have the people of God found the language of Peter the expressive embodiment of their experience. When we have been with Jesus in our closet—when we have seen him in his word—when we have communed with him in his ordinances—when we have felt the constraining, sanctifying, gladdening power of his love, we have said with overflowing hearts, "It is good for us to be here." Brethren! If it be so delightful to enjoy the fellowship of Jesus now, what must it be to dwell with him above! If there be such attractions in his society now,

what must be the attractions of his glorified presence on the throne! If the faint and occasional glimpses we have on earth are so enrapturing, what must be the joy of those who see his face for ever!

"There, low before his glorious throne,
Adoring saints and angels fall;
And, with delightful worship, own
His smile their bliss, their heaven, their all."

While Peter spake a bright cloud overshadowed them all; and a voice came out of it, "saying, This is my beloved Son: hear him." Thus did the Father again bear testimony to the Messiahship of Jesus. It is similar to that borne on the banks of Jordan, with the addition which changed circumstances require. It was only necessary that the Baptist should know Jesus was the Messiah; hence God simply said, "This is my beloved Son, in whom I am well pleased." It was fitting that the disciples should receive this Messiah as their master, and obey his will; hence there is added, "Hear him." By this voice God strikingly honoured Christ in the presence of his three disciples. Moses and Elias were glorified as well as their Lord; but no voice declared them sons, they were only servants. The disciples were not commanded to hear them, for their instructions had come to a close. Now the truth was in Jesus. "Hear him." Oh, that men would obey the Father! What a home of truth and rectitude and peace would this world be, if all men heard Christ! What error even among Christians would have been avoided, what strifes would have long since ceased, what love would have united the brethren if the professed followers of Jesus had listened to his voice! The millennial glory will tarry till an obedient world shall "*hear him*."

The disciples hearing this voice were alarmed, and fell on their faces. Perhaps while they were thus insensible, the conversation between Jesus and his

visitors, which had been broken off, was renewed. They were soon however recalled to consciousness by the voice and touch of their Master. "Arise, be not afraid." How these words must have soothed their hearts! Have they not often allayed our fears, and calmed the tempest of the soul? We never knew a season when they did not dispel our darkness and put new joy into our hearts. They are like gentle rain and sunshine to the parched grass on the mountain side. Walk with Jesus, reader! and you will daily hear them. They will charm you like sweet music, and make earth the border land of heaven.

"When they had lifted up their eyes, they saw no man, save Jesus only." Moses and Elijah had returned. Their mission was discharged, and they had gone back to report its issue. The cloud had vanished. The glory had passed away. The whole scene looked itself again. Thus it is with our sweetest seasons of spiritual enjoyment. They soon pass. Alas! too, that they so seldom come. But though Moses and Elijah were no longer present, Jesus was yet there. This was enough. Little did they miss their fellow-servants, while the Lord remained. And when Christian friends depart from us, some to distant parts of the earth, and some to remoter regions till, much as we may wish to build seats for them and prolong their stay, yet we rejoice that the Master abideth with us ever. "Lo, I am with you always."

The scene having now come to a close they tarry there all night and the next day descend and join their company, from whom the whole transaction was to be kept secret until after the Lord's resurrection.

To the question, *What purposes was his event intended to serve?* two answers may be given. It was intended to confirm the apostles' faith in the Messiah-

ship of their Lord, and to prepare the Messiah himself for the sorrows which awaited him. *Regarding it as designed to confirm the apostles, it bears the same relation to them as the baptism of Jesus and its accompanying phenomena bore to John.* The Redeemer's humiliation and death drew on. In all the scenes of Gethsemane and the Judgment Hall, Calvary and Joseph's sepulchre, there would be much to shake the faith of the disciples, Jewish as their views yet were. The remembrance of this glory would preserve their faith immovable. It lived with freshness and power in their memory through life. Years after Peter had it vividly in recollection when he wrote, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." And many years later still John lived over that memorable night and rejoiced to say, the word was made flesh and dwelt among us, *(and we beheld his glory, the glory as of the only begotten of the Father)* full of grace and truth." Until after the resurrection this confirmation, as we remarked a little above, was to be for the three alone. Till then they were to tell it to no man. Several reasons may be assigned for this silence. Had they related the matter earlier they probably would not have been believed, either by the people or their own brethren. After the resurrection, however, (so stupendous a proof would that be in favour of Christ) they would find ready believers. Had they told the matter to the people it is possible they might have sacrificed their

lives to the testimony. Moreover Christ had expressly told the Jews that no sign from heaven should be given them save his resurrection. "Certain of the scribes and of the pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." We see how the disciples made known the circumstance as soon as the time of their prohibition had expired. The three evangelists who record it are indebted to them for the information. In their discourses they would refer to it when they deemed it necessary to prove the Saviour's Messiahship. In their writings they alluded to it as an event of transcendent interest and importance. And yet how the weakness of our nature is seen in the fact that Peter, one of the three, denied his Master after all. Perchance it was a misuse of this manifestation that led to his sin. He was *sure* that his master was the Messiah; he had seen him in his glory; and heard the approval of his Father uttered from the cloud. He could not deny him after this. No; "Though all men deny thee, yet will not I." Little did he think that the brightest evidences are no guarantee for our safety. There must be a perpetual reliance on the divine arm, or we faint and fall. While Jesus lay in the sepulchre the remembrance of this night must have strengthened the faith of the three; and serves to account for the fact that two of them were the first to believe the women and hasten to the empty tomb. They were *noble men*, destined for hard and honourable service; and we do not wonder that Jesus selected them to be eye-

witnesses and ear-witnesses of manifestations so strongly confirmatory of his divine nature and work.

A second purpose in this transfiguration was to prepare the Messiah for his approaching sufferings and death. It is not at all unlikely that those feelings which in the garden constrained Jesus to exclaim, "O my Father, if it be possible, let this cup pass from me," were already beginning to distress his heart. And as an angel was sent to strengthen him *there* after his trial had become intensely bitter; so, two glorified human beings were sent to fortify him *now* as his sorrows loomed up in the distance. The fact that the matter of their conversation was "the decease he should accomplish at Jerusalem" favours this thought. Two fitter persons than Moses and Elias could not have been sent on such a mission. Moses appeared as the representative of the typical teachings, Elijah as the representative of the prophetic teachings of the Old Testament concerning the Messiah. Moses would strengthen him by reminding him that in his sufferings and death all the types were to receive their exposition; and Elijah by assuring him that the prophecies would receive their fulfilment. Their conversation would turn on the eternal purposes of God's love—the gradual development of those purposes to mankind—the accomplishment of them in the Messiah's death and its magnificent results; and thus as he perceived that he was carrying out his Father's will and should see of the travail of his soul, he sustained himself in the prospect of the garden and the cross. What a precious lesson we may learn hence! God is ready to support us in all our trials. His purposes, covenant, promises, love, and faithfulness, all are pledged to our help. He will shelter us from every storm—save us from every danger—strengthen us for every trial—redeem us from all evil. "The eternal God is

thy refuge, and underneath are the everlasting arms."

In addition to these main purposes of the transfiguration, there are two or three other subjects on which it sheds some light. *We have an illustration of the way in which the old and new dispensations agree; at the same time we are taught the superiority of the latter to the former, both in the character of its head and the perpetuity of its duration.* The lawgiver and the prophet converse with the Lord of both; so the systems they represent harmonize. The former is the latter in twilight; embryo; bud. There is no contradiction between them; but as Jesus was superior to Moses and Elias, so his economy is of more perfect growth. Theirs was glorious, his is more glorious. We should have a care, brethren! at all times that we do not set the law against the gospel, nor the gospel against the law; in many respects these two are one. Show the superiority of the gospel to the law, as God showed the superiority of Jesus to Moses and Elias; but never set the two in opposition. You will thus steer clear of the rocks of Antinomianism on the one hand, and the whirlpool of Legalism on the other; and find that faith in a finished salvation and obedience to a divine Lord are "lovely and pleasant in their lives."

We may regard this mountain scene as an epitome of the heavenly world. It gives us an insight into future engagements, honours, and joys; it takes us to the gates of the heavenly city, and allows us a momentary glimpse of its inhabitants. Regarded thus, what truths it teaches! *The Saviour will appear in heaven in all his glory.* He will wear our nature, but our nature glorified; he will be the object of universal worship and love. We shall see him. We never saw him as he walked by the sea of Galilee, or retired to the Mount of Olivet; as he trod the streets of Jerusalem, or dis-

coursed over his evening meal beneath the roof of Lazarus at Bethany; but we shall see him as he sits on the throne, having all things subject to him, and receiving the ascriptions of praise and honour from all angels and the redeemed millions for whom he died.

His atoning work will be the universal topic of conversation. Whatever else may engage our study this will be the prime, all-engrossing theme. The one prevailing affection will be love to him who sent his Son to save us, and love to the Son who came. Science, literature, discoveries, all will be absorbed in the atonement. We shall find in this one theme, with its antecedents and consequents, matter for ceaseless investigation and intercourse. And all other topics will present a value and a charm just in proportion as they serve this in illustration and proof.

We shall recognize our companions in bliss, and be recognized in return. We see Moses and Elias, who lived at periods far apart, known not only to each other, but also to Peter and his brethren. How pleasing the anticipation of listening to Abel as he tells the tale of his joy when, as the earnest of all the redeemed, he entered into bliss; of walking with Abraham, and hearing from his own lips a description of the scene on Moriah; of sitting around Moses while he relates how the God of glory spake with him in the holy mount; of joining with David in singing some of his rich old psalms; of studying the epistles to the Romans and the Hebrews with Paul who wrote them; of associating with martyrs, and confessors, and saints of later times; of meeting our own departed ones who have died in the Lord whose forms visit us in our dreams; above all of looking on Him whom having not seen we love; in whom though now we see him not, yet believing we rejoice with joy unspeakable and full of glory!

New Park Street, London.

THE EPISTLE TO THE LAODICEANS.

AMIDST much that is admonitory and alarming, how much is there in this epistle to awaken hope! Let us not overlook the encouraging portion of its contents.

1. If any one in Laodicea would hearken, the Lord Jesus Christ declares his readiness to bless him. The individual should not be disregarded, though he were to stand alone. "Alas!" one might be saying, "we are in a sad state in Laodicea, and there is no hope of a revival. The brethren are all lifeless; and our pastor himself seems to be asleep." To *thee*, man, the Saviour speaks; here is a message specifically for *thee*. "If any man hear my voice"—though all others around are deaf or rebellious—"if any man hear my voice, and open the door, I will come in to him." O merciful high priest, thou art still faithful, still compassionate! Thou still rememberest thy promise, "Him that cometh unto me I will in no wise cast out!"

2. Whatever was wanting among the Laodiceans, the Lord Jesus Christ was able to impart. "Wretched and miserable and poor and blind and naked" as they were, they need not despair. He possessed gold, and eyesalve, and raiment in abundance; to him therefore he counsels them to turn, that from him they might receive the good things in

which they were deficient. The hungry applicant should sup with him and be filled. If any individual were convicted of his poverty, he had only to hearken to the gracious voice that addressed him and open the door; he should be satisfied with good things, while the rich were sent empty away.

3. Even from Laodicea, the Lord Jesus Christ looked for some victor or victors to partake with him of his glory. "To him that overcometh will I grant to sit with me in my throne." Was victory possible then to a member of "the church of the Laodiceans?" Was it a case to be contemplated that amidst the heartlessness, the cowardice, the indifference that prevailed, there should be one energetic warrior rising superior to the temptations of the times, and becoming entitled to the distinction awarded to a conqueror. Yes! from Laodicea itself the great Leader anticipated an accession to the happy company who should enter into the joy of their Lord. He would aid the earnest combatant in a struggle with which he could sympathize, having himself triumphed in the day of trial; and for his encouragement he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

BAPTISMAL ANECDOTES TOLD BY DR. CHALMERS.

IN the fourth volume of Dr. Hanna's *Life of his reverend father-in-law*, he says, "Connected with the sacraments, Dr. Chalmers often told a favourite story about a Highland Baptism. A clergyman went to administer the rite

in the house of one of his hearers, near which there ran a small burn or river, which, when he reached it, was so deep and swollen with recent rains, that he could not get across. In these circumstances he told the father to bring his

child down to the burn-side. Furnished with a wooden scoop, the clergyman stood on the one side, and the father, holding his child as far out in his arms as he could, stood upon the other. The service proceeded, and when the time came for sprinkling the babe, the minister, dipping the scoop into the water, flung its contents across, aiming at the baby's face. He failed more than once, calling out to the father after each new trial, 'Weel, hast gotten ony yet!' Dr. Chalmers wondered what the great sticklers for form and ceremony in the sacraments would think of a baptism by a burnside, performed with a wooden scoop."

"Sticklers" might perhaps think that the prevalent style of administration in the apostle's days was preferable; reminding the doctor that in his commentary on the epistle to the Romans he had said, "The original meaning of the word baptism is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection." "Sticklers" might also observe that if once the principle be admitted that it is a point of indifference whether the ordinance be performed in a way accordant with the original meaning of the word used by the Lord in appointing it, or not, it becomes a mere matter of taste whether or not to use a wooden scoop; and it would be as easy to defend the highlander's scoop by reference to the appointment, or to

apostolic practice, as the lowlander's basin.

In his last visit to England, Dr. Chalmers being at the house of a relative in Bristol was unexpectedly called upon in a large party to baptize. The following description of the process, in his own words, contained in the same volume may form a suitable accompaniment to his story of the Highland clergyman and his wooden scoop.

"Our tea was followed up," says the venerable doctor, "by the baptism of the younger children, which was laid upon me with the full consent and approbation of Mr. Haines, their clergyman; it was a very awkward affair,—one vivacious boy of fourteen months was kicking and sprawling and laughing during the whole of my address; and then to complete the thing the bairn instead of being held out to me horizontally was held out perpendicularly; so that I could not apply the water to the face of it but by touching its brow with my wet handful, and letting as much as I could trickle down. The child (Alexander Robert) thought I was playing with it, and got up with a great guffaw of a laugh, as the water flowed down its cheeks. I learned afterwards that the independent ministers, like the episcopalian, take the child in the one arm and baptize with the other, a thing which I could not have managed, and more especially with a boy so active and athletic as he was. This explained, however, the perpendicularly of the presentation by the father."

"Sticklers," as we have long been, for exactness of conformity to apostolic practice, in respect to both mode and subjects, we must confess that after reflecting on these instances of modern improvement in the art of baptizing, with all due respect to the advocates of progress, we must still continue to be "sticklers."

ADVANTAGES OF AURICULAR CONFESSION.

IN a new Manual of Catholic Devotion entitled *The Spirit of Prayer*, published at Cork, with the approbation of the Romish bishop of the diocese, the following description is given of the blessings resulting from the Sacrament of Confession.—“If confession is painful on the one hand, how consoling is it on the other! The soul approaches, an enemy to God, stript of his grace, the object of his anger, covered with the hideous leprosy of sin, and deserving of eternal death. By virtue of the sacrament, she is restored to the friendship

of her Maker, enriched with his grace, rendered an object of tenderness and complacency to his heart, and dying in this state, certain of eternally enjoying his presence.”

The unhappy penitent, on the other hand, who has not given satisfaction to his Confessor, but whose absolution is “deferred,” is directed to offer a prayer which commences thus: “Alas! my God, I leave the tribunal of mercy, without having received the grace of justification which I so earnestly desire.”

THE VOYAGE OF LIFE.

BY CORNELIA M. DOWLING.

IN a slight, fragile bark stood a beautiful boy,
And his young spirit fluttered in hope and in joy,
And the light zephyrs played with the curls of his hair,
And they kissed his bright forehead so noble and fair;
And the light shallop danced on the gay billow's crest,
And he gleefully shouted, “*'Tis never at rest.*”

On a dark, gloomy sea the same vessel was borne,
But the flowers which had decked it were scattered and gone;
And the youth, now a man of a proud, stately form,
Still guided the bark 'mid the roar of the storm;
And wildly it tossed on the sea's raging breast,
And sadly he murmured, “*'Tis never at rest.*”

Among breakers and rocks rode that same little bark,
And the heavens above were o'ershadowed and dark;
An old man within in deep terror and woe:
But a seraph's glad voice murmured softly and low,
“In that region above, of all regions the best,
Old man of the furrowed brow, soon shalt thou rest.”

Once more I beheld it, that vessel so slight
And 'twas moored in a haven all shining and bright:
And the voyager gazed, and he bended the knee,
As he thought of his journey o'er *life's* troubled sea.
Now safely at home in the land of the blest,
He smiled as he murmured, “*For ever at rest.*”

Philadelphia, June, 1852.

REVIEWS.

Journal of a Tour in Ceylon and India, undertaken at the request of the Baptist Missionary Society, in company with the Rev. J. Leechman, M.A., with Observations and Remarks. By JOSHUA RUSSELL. London: Post 8vo. Pp. xiv. 302. Price 7s. 6d.

IN the Annual Report of the American Baptist Missionary Union for the present year we find these sentences:—"The Committee cannot but regard our missionary literature, both the product and the nourisher of the Union and of other kindred institutions in America and Europe, rich, various, interesting, and instructive as it is, as one of the most valuable attainments to which we have already reached in the conduct of modern missions. We have our Biographies, Travels, Voyages, Researches, Histories; our Essays, Discourses, Tracts. Every successive year is adding to the treasure."

Our American brethren may say this with truth; and so may the directors of the London Missionary Society, the Wesleyan Missionary Society, and the Church Missionary Society. The popularity of these institutions has been created and extended in a very great degree by publications which have mingled general information with missionary details, and afforded to the younger part of the community both instruction and amusement. Their reapers are now gathering in a financial harvest, the result of seed that was thus sown twenty or thirty years ago. But in this species of literature, the Baptist Missionary Society has always been lamentably deficient. We have had scarcely any thing of our own to present to our families with which to

excite an interest in missions, if acquaintance with the subject were not sought for under the influence of religious motives. A few pieces of biography are almost all that we can boast of as works attractive in themselves. It is too much to expect of the greater part of our girls even, to say nothing of the boys, that they should seek recreation in Annual Reports, and devour with eagerness all monthly Heralds and Chronicles. They may find abundance of pleasant reading in books of travel and adventure having infidel tendencies, and yet more in books with attractive titles having latent Romish tendencies; and they may find good books—very good books—having pædobaptist and episcopalian tendencies; but how very little is there to interest them in the *general literature* of the baptist denomination! Their belief is usually, in early life, that baptist principles are true; but as they grow up, their imagination is familiarized with lively scenes and excellent persons belonging to other communities, till at length a struggle takes place between habit and inclination. "Shall we adhere to what we have been accustomed to regard as duty, taking our part in the dull, plodding, common-place of baptist life, or shall we enter into the more brilliant scenes which are presented to us in other circles?" How this struggle ends, the church-books of many of our congregational brethren would show, and the pew-openers of fashionable evangelical clergymen could tell.

The unremitting attention to economy which for more than a quarter of a century has governed the Baptist Missionary Society in all its proceedings

has conduced to this. Its Committee has long refrained from publishing anything but official documents, and has scarcely done anything to aid the independent efforts of its members or friends to furnish subsidiary information. "Journal of a Tour in Ceylon and India." Such a work would have no more chance of publication by the Baptist Missionary Society than a treatise on algebra. "Undertaken by the request of the Baptist Missionary Society." Be it so; then it was proper to go; but as to a narrative of what was seen and heard, there are only two ways in which it is possible for it to see the light. It may be brought out by some society which will carefully expurgate it from everything peculiarly baptist; or it may be brought out by the writer at his own cost, with the probability of losing a good many pounds sterling by his enterprise.

We feel greatly indebted to Mr. Russell therefore for this volume. We earnestly recommend it to the perusal of our friends, whether minors or adults. It has afforded us much pleasure, and raised our estimate of the usefulness of missionary labours in the east. There is a freshness about the description of scenes by a visitor, that does not belong to the official statements of a resident. We seem to realize the facts as we accompany the traveller. A few specimens will illustrate this.

At Ceylon, after attending worship at the English chapel in the Pettah, Mr. Russell went with Mr. Allen to the Singhalese chapel in the Grand Pass. "A sight more gratifying than the finest scenery presented itself—a native congregation. One could not help being struck with that which met the eye, the coloured skins, the white dresses, the lace jackets and ornaments of the women, and the fine forms of the men, and the tortoise-shell combs which adorned their heads. There were about

ninety persons present, most of them members of the church; and when the thought occurred, These are converts from Buddhism and Devil-worship, and our brethren and sisters in Christ; and when the service began, and they joined in singing the praises of the true and living God, through Christ Jesus, the effect was overpowering, and tears of joy and gratitude started to the eye. Ranesinghe, the native preacher, began the service by reading and prayer; and then was kind enough to interpret the short discourse which I gave."

In the interior of the island, Mr. Russell visited a place called Kottigwhatta, where he found a good chapel. "There is also a preacher's house and garden. The pastor is Isaac Whytoo Naden, now fifty-one years of age. He was a heathen lad, and heard the gospel from Mr. Chater and Mr. Siers; he afterwards travelled with Mr. Daniell; a fine grave earnest man he is. In the course of conversation he said, 'It is my wish to die in the work.' 'My great difficulty is to convey to the people a notion of sin.' The church consisted of eighty-three members; and there are connected with it no less than seven schools. We conversed with the members; gave addresses; and examined the children of six of the schools: a tolerably hard day's work, but very gratifying."

"Another day we visited Byamville, also in the Jungle, about ten miles from Colombo; and where also there is a chapel, preacher's house and garden. John Melder, the native preacher, is a fine handsome man, speaking English well; we were told that he is diligent and persevering in his work. There is a church of a hundred and seven converted natives. Many of the members met us on our way. We examined the children of the schools connected with the place; they looked very neat and answered very well. Here and at the

other stations, we had religious worship and conversation with the converts; and were fully convinced by what we saw and heard, that their piety is intelligent, and that they are well instructed in the great doctrines of the gospel. Both men and women assist in the distribution of tracts; and most of those who have families keep up worship at home. The answers to our questions were given without hesitation, and much to the purpose. One was asked, 'Do you love Christ?' He replied, 'I forsake everything for Christ and flee to him. I seek my own salvation in the first place, and with love I ought to seek the salvation of others.' 'If any one offends you, what ought you to do?' 'I must love him,' he said, 'and try to win him.' They are generally very poor, getting their living by the cultivation of a small plot of ground, or a little merchandise. They give, however, when they can. 'That woman,' said John Melder, pointing to one, 'gives a dollar a-year.'

Of Agra, Mr. Russell writes:—"The native city is a large, dirty, busy place, inferior to Delhi; but the English quarters stretch far beyond it, and it being the seat of government for the upper provinces, there are numerous handsome bungalows with large compounds. There are two baptist churches; Mr. Williams was still acting as pastor of one, Mr. Lish was pastor of the other; neither of them derive any pecuniary support from our society."

There are different ways of convincing men, but that which a Mussulman took in order to convince Mr. Heinig will seem to have something of novelty about it. "Our missionary, Mr. Heinig, mentioned to me, that soon after he began his career at Patna, a Mussulman, to whom he spoke of the gospel, struck him in the head and face with a long stalked fruit, which he had in his hand, so violently, that the fruit

was broken into pieces; he then took off one of his shoes and continued to strike him with that. "Why do you do this?" Mr. Heinig exclaimed. "To convince you: to convince you," was all the answer he could get. Seeing a tanna (police-office) near, he went towards it; on which, the Mahommedan fled. He went and asked the police to take him up; but afterwards countermanded it, thinking it better to forgive. The following evening he went to the chook (market) to preach. The people had heard of the assault, and were inquiring, 'What will he do?' He stood up and preached Christ, fully and firmly, without once alluding to it. The Mahommedans, however, took it up themselves, and said, 'As the aggressor had acted without any provocation, he should have a guard for two months; and when he saw Mr. H. or any European, should put his finger into his own mouth till he had passed.' Mr. H. met him accidentally a fortnight after; when he put his finger into his mouth accordingly. They were not interrupted afterwards."

We commend the following account of an eastern custom to the special attention of those pædo-baptist writers who have wearied themselves with vain efforts to discover how or where the parties obtained change of raiment in New Testament baptisms. At Dinapore, Mr. Russell found the weather very pleasant; "the mornings and evenings rather cool, notwithstanding which, both men and women were bathing every day in the river. It must be a cold business at this time of year; and they do it in the coolest manner imaginable, as if they were amphibious. They vary indeed greatly in the *modus operandi*; some just splash the water over their face and limbs, and are off in a minute: others go through a regular washing, and carefully finish the toilette. They never

remove any part of their dress when going in, except sometimes that which covers the shoulders; and they usually walk away with their wet clothes on, occasionally covering them over with dry ones."

We will not give any more specimens, as our readers, if they take our advice, will purchase the book:

Notes and Reflections on the Epistle to the Hebrews. By ARTHUR PRIDHAM. Bath: Binns and Goodwin. London: Whittaker and Co. 12mo.

SOME months since, we reviewed Mr. Pridham's Notes on "the Romans," and commended the volume to the attention of the Christian student. The hope was then expressed that Mr. Pridham might be encouraged to publish similar comments on the Epistle to the Hebrews. This hope is now fulfilled, and we have pleasure in noticing his work. It possesses the same qualities as its predecessor, is written in a tone eminently spiritual and child-like, and abounds in evidences of competent acquaintance with the inspired original.

The two epistles on which these Notes are written are as remarkable for their differences as for their agreement. In *truth* they are identical, in *proof* and *illustration* they are entirely dissimilar. Their common theme is justification and holiness, their common order is, doctrine the foundation of practice, faith of morality; and their common contrasts, God's justice and mercy, Christ's dignity and tenderness. On the other hand, the Epistle to the Romans builds the gospel on the guilt and helplessness of man, the Epistle to the Hebrews draws out the gospel from the religious observances of the Jew; the *first* proves it from the facts of history and consciousness, the *second* illustrates it from what had long since

been given to a particular race. The man who has mastered the one epistle may be said to understand the gospel, the man who has mastered the other may be said to understand the law. And the man who has mastered the two has the fullest evidence of the truth and glory of both, which human nature and divine dispensations, reason and fancy, realities and types, pictures and facts, can supply. In both epistles, moreover, are found innumerable touches, both of character and of doctrine, such as afford the best materials for brief impressive exposition.

In these Notes, it must be admitted, the peculiar views of the author come more prominently before us, than in his Notes on the Romans. He thinks the common faith, that brighter and better times are setting in upon the world," a "presumptuous imagination" (p. 259). He deems it not improbable that sacrifices commemorative of the one great atonement will again be offered in the earthly courts (p. 188). And the reign of the Messiah which most believe to have commenced, when he ascended up on high, Mr. Pridham postpones till his second coming. These views have of course influenced the interpretation put upon some passages, but they are never given at length, nor are they advocated but with brotherly love. There is so much more-over that is true and spiritual throughout the volume, that with this warning, we cordially commend it to our readers.

The Gospel and the Great Apostasy; or, Popery contrasted with pure Christianity, in the light of history and scripture: especially with reference to its present character and pretensions. Prize Essay. London: Religious Tract Society. 12mo. pp. 262.

THIS essay obtained the prize of £100, which, about eighteen months since,

when the papal aggression had excited universal apprehension and indignation in our land, was laudably offered by the Religious Tract Society for the best treatise on popery, which should forcibly contrast its great leading errors with the pure Christianity of the bible, and by its powerful appeals, clear statements of facts, and simple illustrations, should be especially adapted to the common people. We have read it with much pleasure, and general, if not unqualified approbation, and we think it calculated to awaken an intelligent and wholesome hostility to the most subtle and dangerous enemy of the gospel of Christ: it has also reminded us of some essentially popish features of our own establishment and even of dissenting communities. The writer, several years a resident in southern India, has had ample opportunity of becoming acquainted with the practical working of the church of Rome, and has also availed himself of those writings which elucidate its spirit and operations. The subject is treated first analytically and historically, and then controversially. The characteristic features of popery, the secret of its strength, its leading errors, their incipient forms, and the sources to which they may be historically traced, are marked out with clearness and general accuracy. The conditions of the argument between popery and pure Christianity are well put. The opposition of the infallibility assumed by the Church of Rome to the word of God; of the power of the priest

and the supremacy of the pope to the sovereignty of Christ; of the sacrifice of the mass and the idolatry involved therein to reason and the atonement of Christ; of the sacraments and rites of the Church of Rome to justification by faith alone and sanctification by the word and Spirit of the Lord; and of the maxims and practices of popery as idolatry, deception, and persecution to the moral law, is forcibly argued, whilst the belief and practice of the Church of Rome on these several points are indisputably proved. The accordance of popery with the predictions of inspiration is also shown, and one can scarcely fail to perceive in the fainter developments of popery in the early or Nicene age of the church, the fulfilment of the language of Paul, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, and having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats;" or, to recognize in the permanent characteristics of full-grown popery that system of iniquity predicted as the "Man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God showing himself that he is God. . . . whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness."

BRIEF NOTICES.

Memoirs of the Lives of Robert Haldane of Airthrey, and of his brother, James Alexander Haldane. By ALEXANDER HALDANE, Esq., of the Inner Temple, Barrister-at-Law. London: 1852. 8vo., pp. xvi., 676.

Robert and James Haldane were two of the

most remarkable men of the last generation. Connected by birth with influential families, inheriting property of considerable value, possessing more than an average share of physical and intellectual power, they gave themselves in early life to the pursuit of one object, and in seeking it they co-operated together harmo-

niously throughout a long series of years. From 1795 to 1841 it was their constant business and delight to labour with all earnestness and diligence to promote the interests of the Redeemer's kingdom; and though more must remain to be revealed hereafter, much of their success was visible to themselves and their contemporaries. Their hearts were brought under the influence of the gospel at about the same time; their judgment was generally coincident in respect both to principles and to practical measures; and in the changes which they experienced as increasing light broke in upon them, they went on in general with nearly equal steps. Robert, the elder, being by far the wealthier, and having less routine duty to perform, was the more prominent of the two, and was generally regarded as the leader; but in the council chamber, we apprehend that the influence of the younger brother was usually predominant. The history of the senior is better known than that of the junior, ten years having elapsed since his death, while the removal of the latter did not take place till February, 1851; but the biographer has done wisely in weaving their stories together, for they and their exertions were connected inseparably. They well deserved that an octavo volume should be published about them, though they were but fallible men. It seemed to some of their contemporaries as though a stronger consciousness of their own fallibility would in some cases have imparted an additional charm to their admirable character. Muscular in body, in mind, and in creed, they were rather fonder of wrestling than to some of us southerners seemed pleasant; but the love of the truth was very strong in them, and they were conscientious in all things. The biographer, who is the eldest surviving son of Mr. James Hallane, has fulfilled his duty in a manner for which the public will thank him. We cordially commend the work to the attention of readers of all classes, but especially to those to whose care many talents have been entrusted.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By his Son-in-Law, the Rev. WILLIAM HANNA, LL.D., Vol. IV. Edinburgh: Constable and Co. London: Hamilton and Co., pp. 610.

The complete biography of the kind hearted Scottish giant, whose eminence as a theological teacher was acknowledged while he yet lived by all protestants throughout the civilized world, is now before us. Some who well deserved to be held in remembrance have soon after their decease sunk into oblivion, because their history was never written; and some have suffered greatly in their posthumous reputation through the incompetence or unfaithfulness of those who undertook to describe their career; but these volumes will transmit to posterity a view of Dr. Chalmers so ample and so correct, that he will be regarded with reverence and affection by thousands who are yet unborn. A full account of the steps which led to separation from the ecclesiastical establishment of those ministers who formed the Free Church, and of the infancy of the Free Church itself, is given of course in this last volume; but there is much else in it which to many readers will be

more interesting. It details the zealous and successful efforts made by Dr. Chalmers on behalf of West Port, a district of Edinburgh, which had been notorious for filth, crime, and ungodliness, but in which now the habit of attendance on public worship is as general as in any part of the city, while it is not known that there is a single child of any family resident in it who is not at school. Pleasing illustrations are afforded also of his domestic habits, and of his peculiarities in social intercourse, down to the Lord's day evening on which he retired to rest, waving his hand and saying, "A general good night." In the morning, "The expression of the face undisturbed by a single trace of suffering; the position of the body so easy that the least struggle would have disturbed it; the very posture of arms, and hands, and fingers, known to his family as that into which they fell naturally in the moments of entire repose,—conspired to show, that, saved all strife with the last enemy, his spirit had passed to its place of blessedness and glory in the heavens."

A Letter of Example, Exhortation, and Reproof to the Seculars from his Church; together with a Brief Notice of Some Passages in the Ministerial Life of his late Curate, Mr. Richard Jones Temple, alias Richard Jones, Son, &c. By ROBERT L. HILL, M.A., Incumbent of St. Barnabas, King Square, London. London: Eglington, 1852. 8vo., pp. 78.

No one should pass over this pamphlet who wishes to study the history of the Rev. Richard Jones, alias Richard Johns, alias Richard Pritchard Jones, alias Robert K. Jones, alias Richard Jones Temple, who is said to have been expelled from the independent college at Manchester, discharged from the baptist pastorate at Whitechurch, Hants, ordained by the bishop of Cashel to a curacy in his diocese, engaged for a short season at St. Sepulchre, Northampton, and then admitted to be assistant to the writer of this pamphlet at St. Barnabas, King's Square, London. Independently however of those who may be anxious to make themselves acquainted with the life and adventures of this personage, there are two small classes of readers who should peruse it. We recommend it very cordially to all dissenters who imagine that the Church of England is an asylum from those evils which are supposed to arise from the democratic constitution of our churches, and to all bishops of the Ecclesiastical Establishment who are inclined to confer what they call "Holy Orders" on renegade dissenting ministers.

Education for God; or, "The Pure Word of God." A Record of Real Life. The Memorial of A. M. R. R., who fell asleep in Jesus, aged Nineten. By the Author of "The Morning Visit." London: Seeley, Fleet Street, and Hanover Street, 1852., pp. 244.

Notwithstanding all that has been written on this subject, there is room for much improvement in the training and education of the families, and especially the daughters of pro-

teaching Christians. To train them for God should be the manifest aim of every Christian parent, and at the same time to produce the impression on their minds, from the earliest infancy, that the conviction of the parent is that thus their present happiness as well as their best interests will be secured. Instead of this, that their daughters may excel in those accomplishments which shall fit them for society and grace the drawing-room, appears the desire of parents generally; and the religious education which is imparted is of that character and holds so subordinate a place, that it has long been matter of astonishment to us that indifference to religion and even infidelity has not been more frequently the result. Vanity, pride, and selfishness are the fruits that may fairly be expected from the mode of training and education generally pursued. We should, therefore, hail with delight any publication in which in a narrative form a purely scriptural education for God was developed. Hoping to find something of this kind, we opened the volume before us; but though it contains much that is excellent we have been thoroughly disappointed. All that is said respecting the subject of the Memorial may be compressed into a very few pages. The writer occupies a much more prominent position. She is an ardent admirer of the Church of England; and though it is evident from her own statements, that her conversion and that of her sister, the subject of the Memoir, was effected in spite of the system she so much admires, rather than in consequence of it, there is throughout the volume the recurrence *ad nauseam* of apologies for the Established Church. The book, therefore, is not one the circulation of which we should be anxious to promote.

Why are we Dissenters? Three Lectures on the Principles of Evangelical Nonconformity. By EUSTACE R. CONDER, M.A. London: Snow. 1852. 32mo., pp. viii. 126.

The first Lecture shows that the Constitution of the Church of England exhibits so wide and essential a departure from the Divine and authorized model of a Christian church, as to render Dissent our solemn and imperative duty. The second shows that we are not guilty of schism in dissenting from the church of England, but that the guilt of schism is chargeable on that church, on account of its terms of communion, and its bearing and conduct towards scriptural churches. The third treats of the Union of Church and State, illustrating the objectionableness of State Control, State Power, and State Pay. The good sense which pervades this small volume, and the spirit of moderation combined with firmness in which it is written will render its extensive circulation a public benefit.

The Journal of Sacred Literature. New Series. Edited by JOHN KITTO, D.D., F.S.A. No. 11.—July, 1852. London: 8vo., pp. 272. Price 5s.

The editor and the publisher are doing their utmost to render this work all that it should be, and if they fail it will not be their fault, but the fault of those who ought to be purchasers or fellow-labourers. There is in this number a

great deal of valuable matter. We cannot enumerate the articles: were we to specify any as worthy of distinction we should mention "The last Blessings of Jacob, Translated from the Chaldee Targums of Jonathan Ben Uziel and Jerusalem;"—"The Nature of our Lord's Resurrection Body," by Dr. Robinson, the design of which is to show, "first that the disciples believed the body of their Lord after his resurrection to be the same identical body of flesh and bones which they had seen crucified and laid in the sepulchre, and secondly that our Lord took special pains to impress this very belief on their minds." There is an elaborate article also on Dr. Edward Hitchcock's Religion of Geology and its connected Sciences; of which the reviewer says, "The most recent geological discoveries are explained in a highly attractive style, while no other work affords so complete a view of the bearings of geology on religion."

A Textual Commentary on the Book of Psalms. By H. N. CHAMPNEY, Author of an "Index to Scripture Readings," an "Index to the Book of Common Prayer," &c. London: Bagster and Sons. Square 16mo., pp. 93. Cloth.

A convenient companion to the Book of Psalms, illustrating verse by verse, by copious references to other portions of scripture, references indicating not merely the place where each passage is to be found, but also recalling it to the memory of any one familiar with the sacred volume by the citation of five or six of the words. It will be particularly useful to ministers when selecting texts on which to discourse, or studying sermons from texts in that favourite portion of the Old Testament.

An Essay on the Local or Lay Ministry; as Exercised in the Wesleyan and other branches of the Methodist Family. By RICHARD MILLS, Wesleyan Local Preacher, Rugeley, Staffordshire. London: John Kaye and Co. Small 8vo., pp. 250.

In the year 1849, John Kaye, Esq., of Huddersfield, offered two prizes, one of £50 and one of £25, for the two best Essays on the local ministry as existing amongst the Methodists. To this essay the first prize was accorded. It enters very fully into the history of the ministry; shows the origin, and proves beyond question the great usefulness of the class of preachers to which it refers, and contains many suggestions, which may be pondered with advantage by ministers of all classes.

The Titles and Similitudes of the Lord Jesus Christ. By JAMES LARGE. With Recommended Prefaces by Rev. J. Sherman and Rev. J. A. James. Vols. I, and II. London: J. C. Bishop. 12mo., pp. 163, 164.

These volumes will be hailed with pleasure by the Christian parent and Sunday school teacher, as portraying in a most interesting manner the character and excellency of Him who is "altogether lovely." They will, doubtless, tend to excite renewed delight in that sacred volume, the spirit and life of which is the testimony of Christ.

Political Economy illustrated by Sacred History. By JAMES TAYLOR, Author of "The Money System of England from the Conquest," &c., &c. London: Seeley. 16mo., pp. 77.

The leading principles of this work are that the prosperity which Adam Smith assigns to the earlier portions of the eighteenth century in this country was promoted by the system of political economy which had prevailed; that this agreed essentially with the system taught in the holy scriptures; that a legal provision for the poor is a distinguishing characteristic of this system; and that under the coined money system now prevailing, usury is not inconsistent with the spirit of the Mosaic law, but under judicious regulations quite as beneficial to the borrower as to the lender.

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The Fourth Annual Report of the Weekly Tract Society, especially designed to inculcate Religion, and to promote the Social and Moral Improvement of the Working Classes, by the Circulation of appropriate Tracts. Formed December, 1847, 1851. London, 8, St. Ann's Lane. 12mo., pp. 48. Price 6d.

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INTELLIGENCE.

AMERICA.

BAPTIST MISSIONARY UNION.

The Annual Report of this Society has just reached us. This month, we must content ourselves with extracting the summary of its operations; next month, we hope to present our readers with interesting details.

The number of missions prosecuted under direction of the board, not including the one to Ava, is eighteen, embracing eighty-three stations and one hundred and four outstations, besides three hundred and fifty places of stated preaching in Germany and France. Connected with the missions are fifty-seven missionaries, of whom fifty-two are preachers, and there are fifty-nine female assistants. Two missionaries and two female assistants have died, besides one missionary under appointment, and two female assistants have joined the missions. The number of native preachers and assistants is one hundred and ninety-seven; total of missionaries and assistants connected with the missions, three hundred and thirteen. Ten missionaries and female assistants are under appointment. There are one hundred and eighty churches, having a membership of 13,733, of whom were added by baptism the past year, 1,280. The number of schools is seventy-nine, including four for native preachers, one normal, and sixteen boarding schools; with about 1,700 pupils. The number of pages printed in three of the missions, Maulmain, Tavoy, and Assam, was 4,392,300.

The expenditure for the year ending March 31, 1852, has been 102,958 dollars; the receipts for the year 102,611 dollars. The balance against the Union, at that date, was 19,894 dollars, 47 cents.

LIBERAL OFFERS TO PÆDOBAPTISTS.

In the Tennessee Baptist several premiums are announced, competition for which is open to residents in Europe as well as in the United States. The proposals are as follows:—

To all Pædobaptist Catholics and Protestants.

1st. I will renew the grand premium offered some years since:

One thousand dollars for a passage in the
VOL. XV.—FOURTH SERIES.

bible affording a plain precept for, or example of, infant sprinkling for Christian baptism.

Five hundred dollars to any one who will furnish a solitary passage usually relied on or quoted by Pædobaptists to prove infant baptism, which has not been denied as authority for the practice by eminent and standard Pædobaptist divines.

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INTELLIGENCE.

AMERICA.

FIRST MISSIONARY UNION.

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The Christian Messenger, published at Halifax June 11th, contains a pleasing report from Dr. Cramp and Professor Chipman of the studies of the young men under their

care during the year ending June 4th, with an account of the anniversary held that day, including speeches from several ministers, of whom the Rev. Edward Very was one, and reference to orations and essays by under graduates, among whom were conspicuous the names of King, Rand, Phalen, and Grant. The very same page on which the signatures of the professors appear contains the following paragraph:—

"Astounding and most deeply afflicting intelligence reached us at three o'clock, p.m. on Tuesday, by a telegraphic despatch from Kentville, to the following effect:—Mr. Very, Professor Chipman, and four students, Rand, Phalen, Grant, King, drowned yesterday afternoon, returning from Blomidon."

A supplement was afterwards issued containing the following particulars:—

DISTRESSING CALAMITY.

"Halifax, June 11, 1852.

"After our paper of this day was struck off we received the following letter from the Rev. Dr. Cramp; we hasten to furnish it in an extra in order that the particulars of the mournful event to which it refers may be communicated to our friends with as little delay as possible. We attempt no expression of our own feelings on reading the heart-rending intelligence Dr. Cramp's letter communicates; indeed we feel wholly unable to do so.

"DEAR BRETHREN,—After sending you the telegraphic despatch this morning I obtained full information respecting the catastrophe which has spread 'mourning, lamentation, and woe' throughout our denomination in these provinces, and now hasten to transmit it to you.

"Brother Very having a taste for geological pursuits felt desirous of obtaining specimens from Cape Blomidon, so well known as Professor Chipman's favourite resort for that purpose. They agreed to form a party for a visit to the spot. Four of the students, Benjamin Rand, Anthony E. Phalen, W. Henry King, and William E. Grant consented to accompany them. There were also two boatmen, George Benjamin and Perez Coldwell. The following narration of the disaster is given, substantially, in the words of Benjamin, the only survivor.

"They left Wolfville yesterday morning about five o'clock. The weather was then fine. They were three hours crossing over to the Cape, where the gentlemen landed, and remained till noon. It began to blow just before they started on their return, but became calm when they were between the Cape and Long Spell. It freshened again when they were about half way across, and veered round more to the south, heading them off towards Long Island. They tacked and stood across for Cornwallis, when they came about again

they stood for Long Island Creek, intending to land there, as the wind had become stronger. When they were nearly half a mile from the island a sea struck the boat and half filled her: they succeeded, however, in baling out nearly all the water, and put about the boat before the wind, purposing to run in at the back of the island. Just then (it was about four o'clock) they were struck by a heavy sea, which swamped the boat immediately. She went down stern first, and turned bottom upwards. All with the exception of Grant (who sunk at once) and Professor Chipman, of whom presently, clung to the boat, and endeavoured to get upon it, when it turned completely round till it was bottom upwards again; Rand and King were lost in this last movement. The remaining four still clung to the boat. They were washed off two or three times, but gained it again. At length Phalen and Coldwell were washed off together, and rose no more. Soon after, Mr. Very was washed off, but he swam to the boat, and was assisted on it by Benjamin. He held on by the stern for ten or fifteen minutes, when three heavy seas in succession broke over them, and swept Mr. Very away.

"Professor Chipman was upon the main-sail, which had got adrift when the boat upset. He was heard to call aloud for help, but none could be rendered. Benjamin saw him at about twenty rods' distance, a few minutes before Mr. Very sunk; he appeared to be then dead.

"The boat dragged towards the shore till it was right off the point of the island, when it held on. Benjamin then stripped off his clothes and swam to the shore, which he reached in a very exhausted state. The boat was found this morning bottom upwards, but little injured.

"Benjamin adds, that Messrs. Very, Phalen, and Grant had suffered much from sea-sickness; Grant seemed to be quite disabled by it, which may account for his sinking immediately.

"It is not surprising that in the confusion of such a struggle no words escaped them, indicating their inward feelings. All their energies were concentrated in the effort for self-preservation. The Lord understood the utterances of their hearts.

"Yours truly,

"J. M. CRAMP.

"Acadia College, June 8, 1852."

NEW BRUNSWICK.

DEATH OF THE REV. S. ELDER.

The Philadelphia Christian Chronicle of May 24th, says, "Died in this city, on the 23rd inst. at Mr. John Jones's, Walnut Street, Rev. Samuel Elder, pastor of the Fredericton Baptist church, New Brunswick, aged 35 years.

"Mr. Elder came from a distant home to die among strangers. Pulmonary disease claimed him, like many of the noblest and most beautiful of earth's children, for an early victim. In the opening spring he left the ice and snow of his northern home, to seek in the sunny south a more genial air. But the hand of the destroyer was on him, and from the hour of his arrival in our city, he drooped and passed away like a flower in autumn.

"A kind Providence sweetened the bitter cup given him to drink. His last hours were spent in a Christian family, who watched over him with the tenderest care as a brother in Christ. Several of the city pastors visited his sick chamber and cheered him by their sympathy and prayers. Above all the great Master was with him, and faith and hope sustained the soul in the hour of mortal agony. He felt that his work was done, and looked forward with unflinching confidence to the rewards of heaven. Without a murmur, without a struggle, he fell asleep in Jesus, and the Christian warrior entered into rest."

EUROPE.

PROCLAMATION AGAINST THE BAPTISTS.

The following is a translation of a public document which has just arrived from Germany.

"We, by the grace of God, George William, reigning Prince of Schaumburg-Lippe :

"We have received from our government and consistory, information that for some time the sect of the baptists have been making inroads into our country and have, by public speeches and distribution of tracts, sought to gain adherents, and have even dispensed the holy sacrament ; and as we cannot tolerate that this sect, so opposed to civil and ecclesiastical order, should further seduce our subjects, we herewith command, that (in consideration that all spiritual exhortations have proved fruitless), on the basis of the ecclesiastical law issued in 1614 as follows :—

"1. No authorities of this country are allowed to grant permission of residence to a foreign baptist missionary.

"2. Should, however, such missionaries secretly, or without permission, remain in the country, they are to be imprisoned, in the first instance, during four weeks, and, in every repeated instance, during three months.

"3. The holding of religious meetings or convocations is to be punished, in natives of the country, by an imprisonment of one to two months, according to the degree of secrecy or publicity with which these have been carried on. Foreign baptists conducting such meetings are to receive punishment according to regulation 2.

"4. Whoever gives up an apartment for such meetings, is to be imprisoned for one

fortnight, provided he has not conducted the meeting himself.

"5. The distribution or sale of baptist writings is in every case to be punished by imprisonment for one fortnight. Foreigners besides to incur the punishment of regulation 2. Pamphlets which may be confiscated are to be forwarded to our government.

"6. The performance of ecclesiastical acts; viz.: dispensing the Lord's supper, ordination, marriage, &c., is to be punished by imprisonment for six months. Foreigners incurring the additional penalty regulation 2.

"*Bückeburg, June 29, 1852.*

"In the name of his grace, our most gracious Prince and Lord of Schaumburg and Lippe, the presidents and government councillors.

"WERNER.

"*Von Lauey.*

"*Published July 3, 1852.*"

HOME.

KINGSBRIDGE, DEVONSHIRE.

The baptist church in this town having found it necessary under the pastorate of the Rev. E. H. Tuckett considerably to enlarge their chapel, and also to build a schoolroom for the increasing sabbath schools, the congregation has worshipped with much comfort, while the alterations were in progress, in the commodious town hall. The spacious chapel was solemnly opened for divine worship on Tuesday, June 15th, when sermons were preached by the Rev. S. Nicholson of Plymouth, and the Rev. N. Haycroft, M.A., of Bristol, to very large congregations. The opening services were followed on the two succeeding days by those of the Devon Association. On the following Lord's day, the Rev. N. Haycroft, M.A. again preached to crowded audiences. The chapel is built in the perpendicular style of Gothic architecture, and is chaste, plain, and handsome ; its dimensions are sixty-four feet long by thirty-four feet wide, and the schoolroom forty-four feet by twenty-two. This important alteration has been effected for a sum less than £500, towards which the church and congregation have nobly contributed, and are also being assisted by friends elsewhere.

ISLINGTON.

A handsome and commodious place of worship, which has been erected in Cross Street, Islington, by the congregation accustomed to meet at Islington Green, was opened on Tuesday, June 29th. At seven in the morning a prayer meeting was held, the attendance at which was highly encouraging. Large congregations assembled at noon and in the evening, when prayers were offered by Messrs. Cowdy, Hinton,

Clarke, and J. J. Brown, and sermons were delivered by Messrs. Brock of Bloomsbury, and Stoughton of Kensington. In the afternoon a numerous assembly dined in the former chapel, and received pertinent addresses from the pastor, Mr. Thomas, Dr. Cox, and Messrs. Hinton, Stoughton, Groser, White, Stovel, and Green. About £150 were collected during the day and at subsequent services, including those of the ensuing sabbath.

The expense incurred is about £3000; the contributions received and promised rather more than £1000. The church and its friends are making strenuous efforts to obtain the remainder.

The new Act relating to the "Certifying and registering places of religious worship of protestant dissenters" having received the royal assent on the same day, this was the first building entered under it in the office of the Registrar General.

We have learned with pleasure that since the foregoing sentences were in type Mr. Peto has presented a donation of £100.

HUDDERSFIELD.

In June, 1851, the particular baptist church assembling in King Street, Huddersfield, obtained the services of Mr. W. K. Armstrong, B.A., of Horton College, for one year. At the end of that time, being encouraged by many tokens of divine approbation shown both in the increase of the church and its renewed harmony and comfort, they presented him with a unanimous and pressing invitation to assume the pastoral charge; and on the first sabbath of July, Mr. Armstrong commenced his public ministrations in this new relation. The prospects of this church are now very encouraging, and it is hoped that its prosperity will soon remove at least one half of the reproach so long resting upon the Yorkshire baptists that two of their most important towns, Huddersfield and York are without baptist chapels.

CAMBRIDGE.

The Rev. W. Robinson after sustaining the pastoral office at Kettering nearly twenty-two years has removed to Cambridge, having accepted the charge of the church in St. Andrew's Street, recently under the care of the late Rev. R. Roff.

EYNSFORD, KENT.

Services connected with the recognition of Mr. J. Whittlemore, late of Rushden, as pastor of the baptist church at Eynsford, near Farningham, took place on Tuesday the 6th of July.

HARPOLE, NORTHAMPTONSHIRE.

In the early part of July, the Rev. R. Grace of Aldwinkle accepted an invitation to the pastoral charge of the church at Harpole, intending to enter on his stated labours there on the 25th ultimo.

HIGH WYCOMBE.

Mr. G. Blakeman of the Baptist College, Bristol, having accepted the unanimous invitation of the church meeting in Union chapel, High Wycombe, to become their pastor, entered upon his duties the third sabbath in July.

WALTHAM ABBEY.

The Rev. Spencer Murch of Sudbury has accepted the invitation of the baptist church, Paradise Row, Waltham Abbey, to become its pastor, intending to commence his labours on the 22nd of August.

DEVONPORT.

The Rev. Charles Rogers, 3, Phoenix Place, Stonehouse, Devonshire, having resigned the pastorate of the baptist church, Pembroke Street, Devonport, is open to invitation.

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 18th of June. Grants were made to

Recommended by

Mrs. T.....	W. L. Smith, W. Groser.....	£s 0
W.....	W. Yates, W. G. Lewis.....	6 0
R.....	J. J. Brown, R. H. Marten ..	6 0
B.....	Dr. Murch, Dr. Cramp	6 0
O.....	M. Thomas, Thos. Thomas.....	6 0
W.....	John Jones, Henry Clark.....	6 0
G.....	W. Colcroft, J. Foster	6 0
P.....	W. Yates, J. Berg.....	6 0
C.....	J. Rogers, Dr. Steane	6 0
N.....	Dr. Steane, S. Green	6 0
G.....	Shem Evans, T. Sprigg	6 0
J.....	J. Edwards, J. Wilde	6 0
S.....	J. T. Brooks, John Haigh	6 0
H.....	M. Kent, W. Keay	6 0
K.....	J. T. Brooks, E. Adey	6 0
C.....	Dr. Murch, W. Groser	6 0
F.....	Dr. Murch, S. Green	6 0
M.....	B. Evans, R. Johnson.....	6 0
H.....	G. W. Fishbourne, Dr. Cox ..	6 0
N.....	B. Evans, W. J. Stuart	6 0
B.....	I. M. Soule, J. H. Hinton	6 0

H.....H. Trend, F. Eoleston	6 0
H.....J. Berg, F. Trestrall	6 0
T.....Dr. Murch, A. Tilly.....	6 0
D.....Dr. Murch, G. W. Flahbourne.	6 0
H.....C. E. Birt, Spencer Murch.....	6 0
J.....Isaac New, T. Swan	6 0
D.....Dr. Murch, S. Green	6 0
H.....H. W. Stenbridge, J. Chapple	6 0
P.....J. Venimore, J. Wheeler	6 0
F.....H. W. Stenbridge, J. Collins..	2 10
C.....J. T. Wigner, S. Green	2 10
M.....E. Pledge, G. H. Whitbread...	2 10
D.....T. Wheeler, W. Brock	2 10
E.....T. Morgan, T. Swan	2 10
W.....Dr. Cox, J. H. Hinton	2 10
W.....I. M. Soule, J. Crawford.....	2 10
H.....C. Elven, J. H. Hinton.....	2 10
V.....J. Simmons, J. T. Brown.....	2 10
S.....B. Hall, R. Breeze.....	2 10
P.....Dr. Cox, S. Green	2 10
S.....S. Kent, E. Manning.....	2 10
P.....J. T. Brown, Joseph Pywell...	2 10
M.....W. Robert, J. Webb	2 10
W.....J. H. May, Richard Green	2 10
R.....B. Evans, W. J. Stuart.....	2 10
A.....B. C. Young, W. Kitchen.....	2 10
T.....J. Foster, George Mitchell	2 10
J.....T. P. Jones, H. W. Hughes...	2 10
S.....P. Tyler, John Davison	2 10
D.....J. Richards, T. Davis	2 0
H.....T. Jones, J. W. Morgan	2 0

£234 0

The widows, to whom these grants have been made, are requested to send their addresses to the Rev. Dr. Murch, 57, Torrington Square, London, on the receipt of which he will transmit to them the sums voted.

BRISTOL COLLEGE.

On Wednesday, June 30th, the annual meeting of the friends and subscribers to the Bristol Baptist College was held in Broadmead, Bristol.

In the morning, essays were read by two of the students; by Mr. G. Blakeman on Prayer, and by Mr. John Hannay on the Resurrection of the Body. These essays were heard with pleasure, and a very able address was delivered afterwards to the students by the Rev. S. J. Davis, on the characteristics of the Christian Ministry suited to the present Times.

The public business was transacted as usual in the vestry, and very satisfactory reports from the gentlemen by whom the examination of the students was conducted were read.

The friends of the college dined as usual in the Lecture Room, and several addresses were delivered expressive of cordial and unabated attachment to the college.

Of the senior students two have become pastors of churches, and two are likely to settle in places where they have received unanimous invitations; one is occupying a station on trial, and another, Mr. D. Webley, is engaged in the mission field.

Three candidates have been received for the next session.

DR. ACHILLI.

In the Postscript of our last number a brief reference was made to the termination of a trial in the Court of Queen's Bench, in which the notorious Dr. Newman was found guilty of a libel on Dr. Achilli, the Italian ecclesiastic who having escaped from the Inquisition at Rome two or three years ago, found an asylum in this country. In reviewing his work entitled *Dealings with the Inquisition*, we warned our readers that it was a part of the established policy of the adherents of Rome to vilify every witness who exposed its abominations. Dr. Achilli has since had to experience the same sort of treatment as the history of the last three centuries shows that all able converts from popery have been accustomed to receive; and we are anxious that our readers should have a more just view of the case than they are likely to derive from those reports of the trial and editorial comments which are most extensively circulated. The following are extracts from an article in the *Christian Times* which gives an epitome of the case such as we should be glad that all the young people in our families should read, and which, if any of their elders have been mystified by the writings of popish emissaries on the subject in the daily newspapers, it would be well for them also to consider:

It is most important for the formation of right opinions with regard to the late trial in the Queen's Bench, that it should be distinctly remembered that for all the scandal and impure details which have been brought before the public, Dr. Newman and his abettors are responsible. As is already well known, when Dr. Achilli had through British and Protestant influence been permitted by the French authorities to escape from the Inquisition at Rome, he found in this country a welcome reception from a large body of evangelical protestants, and by eloquent exposures, both from the platform and the press, of the dissolute and immoral character of ecclesiastics in Italy, he became a formidable barrier in the path of the papal party in England. He had addressed the Italian priesthood thus:—

"Yes, the people, deceived by you, have

good reason no longer to believe in you. You have deceived them with your doctrines—your own, not those of the gospel—invented for your own profit alone, not for the benefit of men's souls, to which you have even denied consolation when they could not give you silver and gold in payment for it. You deceive them with your practices, when you, so avaricious, preach disinterestedness; you, so impure, chastity; you, so vindictive, forgiveness; you, so insubordinate, submission; you, so turbulent, peace; you, so self-indulgent, temperance; you, so indolent, industry; you, so immoral, holiness. Thus, to this day, you have deceived the people, and they have ceased to believe in you, perceiving that God did not dwell in you—that God no longer spoke through your untruthful lips."

It was, therefore, found necessary, if possible, to silence so dangerous a foe; and it was justly believed that this could be best effected by utterly blasting his moral character. Accordingly a lengthened article appeared in the *Dublin Review*, understood to be from the pen of Dr. Wiseman himself, in which a series of specific charges were made against Dr. Achilli, which, if they were to be credited, proved that he was a base impostor. Our readers will remember that while Sir A. Cockburn, in his address to the jury last week, insinuated that it was astonishing that Dr. Achilli had not taken earlier steps to vindicate his reputation, that Mr. Tonna—who had distinguished himself by his exertions to procure the liberation of Dr. Achilli—actually went to Italy after the charges of the *Dublin Review* were made, and as far as possible made inquiries which, although not as complete as he could have desired, yet proved to his satisfaction, and that on testimony of the highest character, that his friend had been foully wronged. Mr. Tonna, when he went to Italy, saw Mr. Petre, nominally the Attaché of the Tuscan Embassy, but in reality the English diplomatic agent at Rome. He received Mr. Tonna with extreme coldness, but having been desired by Lord Palmerston to give Mr. Tonna all the assistance in his power, he made inquiries of the Abbé Guide, the Pope's Foreign secretary, as to the nature of the charges made against Dr. Achilli. *The Abbé's answer was, that the 'Holy office' had nothing against him but delicti tenui (small faults), and that the cause of his arrest and imprisonment was his circulation of the bible.* A pamphlet soon after appeared from Mr. Tonna's pen, entitled, "The real Dr. Achilli," in which, with happy irony, and with great force of fact and argument, Dr. Wiseman's article was held up to public reprobation as a tissue of falsehoods. Dr. Achilli, also, in his book entitled "Dealings with the Inquisition," thus noticed the article in the *Dublin Review*:—

"There is the renowned Cardinal Wiseman, the Archbishop of Westminster, according to the Pope's creation, the same who had the assurance to censure me from his pulpit, and to publish an infamous article in the *Dublin Review*, in which he has raked together, as in a dunghill, every species of filth from the sons of Ignatius Loyola, nor is there lie or calumny that he has not made use of against me."

Nevertheless, the slander continued to be actively circulated, and at length Dr. Newman, in one of his lectures to the Brothers of the Oratory, gave deliberate utterance to a libel on Dr. Achilli, endorsing every one of the charges of the *Dublin Review*, and couched in language betraying a spirit of intense hate and bitterness. Now it was that an opportunity was furnished for a fair and full investigation, and Dr. Achilli, by the advice of his friends, and conquering that spirit of contempt with which he had viewed the efforts of his enemies, resolved to appeal for protection to the law. Dr. Newman acknowledged himself the author of the libel, and by the late change in the law he had the great advantage of putting in a plea of justification, and thus of setting to work the whole Romish priesthood in Italy, from Monsignore Talbot, the Pope's secretary, downward, in order to collect such evidence as might prove him to have been not an ignoble libeller but the champion of outraged virtue, as well as of Catholic truth, and thus consign Dr. Achilli to eternal infamy. Most justly, therefore, was it said last week by the counsel, and admitted on all sides, that it was Dr. Achilli, and not Dr. Newman, who was on his trial, for no less than twenty-three distinct charges had been made against the former; and "justification" was offered, such as if not sufficient to establish all of them, might at least establish the most prominent, and thus attach a moral certainty to all the rest. More than this, the witnesses for the defence were presented to the court under most suspicious circumstances. Several of them came from Italy, where that system is in full vigour, which teaches according to Liguori (the canonised saint of 1839, in whose writings it has been declared there is "not one word worthy of censure") that "a person interrogated by authority may conceal the truth; that to equivocate even without a just cause in swearing is only a venial offence; and that it is lawful to equivocate for a just cause, and such a just cause is good in a spiritual point of view, i. e., the good of the Church." One of the witnesses declared that her curate had told her she ought to come to England to give testimony, for "the honour of holy Mother Church and the honour of God." Moreover, these witnesses, coming from Italy, were, as foreigners, in no way amenable to justice,

commit perjury. They left the immediately, and were utterly careless public opinion: while, on the other hand, Dr. Achilli must remain here, believed in his testimony, he would not only be ruined in the estimation of the country, but exposed to the consequences of deliberate perjury. And here it is worthy of remembrance, that one of the witnesses brought from Genoa to testify to his wife's infidelity and dishonour, finding that a police officer who knew well his antecedents would not be sworn, he could not be induced to come into the witness-box immediately from our shores!

remembered, also, that charges were brought against Dr. Achilli in reference to crimes at Viterbo—they were five—that no evidence whatever was in support of four of them, and when the fifth was attempted to be proved, it utterly broke down. And here it is worthy of remembrance, that Mr. Achilli, when he went to Rome, sent two of them a Roman Catholic to make social inquiries at Viterbo, with reference to the crimes alleged by the *Dublin Times* to have been committed by Dr. Achilli. *The result was that they found nothing whatever against him, and the contrary found his name in high*

repute among us, as spectators of the trial, the fabricators of false testimony were utterly unprepared to find themselves confronted, not, indeed, by Dr. Achilli, but by his questions in cross-examination—for such a privilege was denied him on the legal ground that he was the defendant while in reality he was the defendant in documents which he had happily signed; and whose dates, in connexion with the appointments given him in the church, again and again proved that he had not been present at the scenes of the alleged criminalities had been present.

It was indeed most striking to see the depressing influence of the General's speech to evidence upon the minds of the witnesses and their friends on the one hand, and the charges of the broken to pieces, and its reassuring effect upon the minds of many who had been in doubt, on the other. As to the witnesses, it was clearly shown that two of them had only, according to the law, a modified charge to bring against Dr. Achilli, that when the urgency of the case made it necessary for them to swear to overt acts of perjury, as their employers thought, to be doubly sure, but in reality to do themselves. Both of these, moreover, were confessedly fallen men; and as for a third, she was put out to us as one of the few

women who had the effrontery to be present at such a trial; and her whole demeanour, coupled with her eagerness in listening, without a blush, to disgusting statements, abundantly testified as to the amount of credit that should be given to her evidence. We need say nothing as to the acknowledged fact that these persons never made any complaint to Mrs. Achilli, and that excellent lady's testimony was in full accordance with her own conviction of her husband's innocence, which is entirely shared by gentlemen of high Christian character who have thoroughly sifted the subject.

But what, we ask, is to be thought, after all this, of the outrageous assaults upon the judge and jury by the *Times*? We noticed in our last its first article, and exposed its unfairness, and still adhere to our opinion, although the clerical secretary of the Protestant College at Malta has gone out of his way to praise the "observations" of the *Times* as "very judicious," even while Lord Shaftesbury had declared on oath that, in dismissing Dr. Achilli, "We acted upon rumours, not upon any charges actually before us."

SHETLAND.

Intelligent readers are aware that the Shetland Isles form the north boundary of the British dominions, being about six hundred miles N.N.E. from London. A baptist church was formed there in 1818, Mr. Sinclair Thompson, a native, being the first person immersed on a profession of faith in the Son of God. Since that time three hundred persons have been admitted into fellowship, and they now form five churches, distinct in some respects according to localities, though in other respects united. They have built three places of worship, now the permanent property of the baptists; and there is not a shilling of claim upon any of them, though in money, *exclusive of work*, they have not been able to raise amongst themselves above £40 sterling for the whole.

"There are still," says Mr. Thompson, "two of our little churches without a place of worship they can call their own; or in which they can assemble for divine worship, with any degree of needed accommodation, even for themselves and their families, to say nothing of the public. In the town of Scalloway, once the capital of Shetland, there is a church of about thirty members, of which a worthy brother of the name of Robert Scott is pastor; but they are confined to a room fourteen feet square, though surrounded with a population of some six or seven hundred! In the parish of Sandsting, also, upon the west side of the main land, they have a church of twenty-five members, who have been providentially supplied of

late with an excellent brother of the name of Charles Moodie, to teach among them, and preside over them in divine things; but they have no place at all wherein to come together for the worship of God, excepting the sitting place of a family, measuring fifteen feet by twelve feet, and which must also contain the chests, chairs, and other articles of household furniture."

Anxious to see each of these little churches provided with a place in which to worship God, Mr. Thompson visited this country some months ago, and he would be glad if space could be allowed in our pages for the purpose to express his obligations to Christian friends in various parts of England who have shown him hospitality, and afforded him assistance. He is anticipating still further aid from friends in the southern part of this island, who have promised to forward to him post-office orders. Some he has received since his return home to his remote and quiet habitation at Spiggie, Dunrossness, Shetland.

TWICKENHAM.

On Wednesday, July 21st, a deeply interesting service was held in this village, on the occasion of the formation of a new church of Christ. The Rev. S. J. Davis, of London preached an able and appropriate sermon, from Acts ix. 31. The Rev. W. Howieson of Walworth, who was then called to the chair, read a list of twelve persons who had expressed their desire to unite as a church of Christ. Resolutions expressive of their determination in the strength of God, to seek each other's spiritual welfare and promote the glory of God, were passed by the members, together with one cordially inviting Mr. C. W. Skemp to become their pastor. The members of the newly formed church afterwards partook of the Lord's supper in which they were joined by six others who had requested to be received as occasional communicants. The church meets at present in a small and inconvenient room, but a chapel will be built as soon as an eligible site can be obtained.

WEEKLY TRACT SOCIETY.

At the fourth annual meeting of the above society, held at Freemasons' Tavern, on Friday evening the 30th of April, prayer having been offered, the Rev. W. H. Elliott, the secretary, opened the business by reading the report, which stated, that special exertions were demanded at the present time for the regeneration of society, especially among the working population. It alluded to the torrent of pestilential literature which was still flowing, and stated that it was the object of this society to stem that torrent by a

counter-flood of equally interesting, but yet sound evangelical literature. It stated that the number of tracts now published weekly, (exclusive of special issues,) was 5000, and that the receipts for the year just ended were £339 16s. 4d., and the disbursements £277 16s. 3d.; showing a balance in hand of £62 0s. 1d. The first resolution, adopting the report, &c. was moved by the Rev. J. Baldwin Brown, B.A. and seconded by the Rev. W. Kirkae, in very able and eloquent speeches, and the second resolution, which was moved by the Rev. John Leechman, M.A. and seconded by the Rev. J. Gage Pigg, B.A. both in excellent addresses, was as follows, viz.:—"That this meeting heartily rejoices in the measure of success which has attended the operations of the society during the past year, and expresses its conviction of the adaptation to the proposed end of the issue of a new tract weekly, thereby supplying perennially the increasing demand of a reading public, and of the working classes in particular; and that while it looks upon the past with devout thankfulness, it looks to the future with ardent hope, and believes, that the instrumentality from week to week employed will, in the hands of God, be the means of enlightening, elevating, and saving many of the souls of those who, in the cities, towns, and villages of our land, are in the darkness of ignorance, the depths of vice, and in the ranks of those who are the despisers of the religion of the cross.

RECENT DEATHS.

REV. J. SPASSHATT.

The subject of this brief memorial was born at Penzance, in the county of Cornwall, on the 19th of December, 1794. From his earliest youth he enjoyed the advantage of a religious education, his parents being eminently pious and useful members of the church of Christ. At the age of twenty-five, Mr. Spasshatt became a decided believer, and he laboured for some time with great success amongst the Wesleyans as a local preacher; but his mind becoming impressed with the importance of believers' baptism, he was immersed by the late Rev. Thomas Wilcocks of Devonport, in the summer of 1822. Shortly after this he married his second wife, and for several years resided at Falmouth, where, although much engaged in business, he found time to devote his energies and talents to the cause of the Redeemer. In 1832 he relinquished a very lucrative engagement to become the settled pastor of the baptist church at Redruth, where he was made exceedingly useful. For eight years he continued to labour in that neighbourhood, but at the expiration of that

time he removed to Bideford, in the north of Devon, in compliance with an urgent appeal from the deacons and members of the church there. He remained at Bideford about three years and a half, during which time he was made the honoured instrument in the hands of God of re-establishing the cause, which was before at a very low ebb. At this juncture, however, he received letters from his old deacons and friends at Redruth, begging him to return to them, as they were at that time torn by party feeling, so that the cause seemed threatened with extinction. Such an appeal from those to whom his heart was knit by the ties of Christian love and friendship was not unheeded by him. After providing a suitable minister for the cause he was about to relinquish, he entered upon his second engagement with the church at Redruth, amidst the regrets and tears of his Bideford friends. About four years since, however, his health began to fail him, and from that time to the day of his death he was incapacitated by bodily illness from even attending the Lord's house. To a mind constituted as his was this was a peculiar trial, and it was felt so acutely by him that at times it seemed too heavy to be borne, but it was a consolation in the midst of his deep sorrow and sufferings that he had given his living testimony to the power of vital godliness, and that his health had been devoted to the service of God, and the benefit of his fellow creatures. As a preacher he was energetic and faithful. His grand aim was to bring souls to Christ, for this he prayed—and for this he lived. As a friend he was firm, affectionate, and sincere. As a husband and father he was tender, loving, and gentle. His widow and children who survive him can bear testimony to the truth of that scripture which saith, "The memory of the just is blessed." On the 19th October, 1851, this devoted servant of Christ breathed his last in the presence of his wife and friends, at Lane Green, near Plymouth, whither he had gone in quest of health. He was followed to the grave by a large circle of friends, and was interred in the Baptist Cemetery at Plymouth, by the Rev. S. Nicholson.

REV. W. WALL.

Died, at his residence, Kingsland Crescent, the Rev. William Wall, long pastor of the independent church which met in Moorfields, and afterwards removed to the Pavement Chapel, New North Road; the oldest member of the General Body of Dissenting Ministers residing in and near London and Westminster, having belonged to it above fifty-eight years.

MRS. SALE.

Died, in her ninety-fifth year, July 7,
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Mrs. Ann Sale, who had been a member of the baptist church at Wokingham nearly seventy years. She was grandmother of the Rev. John Sale, missionary at Barisal, in the East Indies.

ASSOCIATIONS.

GLoucestershire.

This association comprises the following churches:—

Gloucester.....	J. Smith.
Cheltenham.....	J. Wilkinson.
Tewkesbury.....	T. Teale.
Naunton and Guiting.....	T. Davis.
Cubberley and Winstone.....	S. Dunn.
Winchcombe.....	C. E. Pratt.
Ledbury.....	Ross.
Ryeford.....	S. Walker.
Stroud.....	W. Yates.
Chalford.....	R. White.
Hillsley.....	G. Smith.
Tetbury.....	
Uley.....	R. G. Le Maire.
King Stanley.....	J. Lewis.
Nuppind.....	
Slimbridge.....	
Thornbury.....	J. Eyres.
Woodchester.....	H. Le Fevre.
Eastcombe.....	S. Packer.
Painswick.....	J. Cook.
Chepstow.....	T. Jones.
Monmouth.....	H. Clarke, A.M.
Coleford.....	J. Penny.
Woodside.....	H. Webley.
Lydney.....	E. E. Elliott.

To which must now be added,

Hereford.....J. Davey.

The services were held this year, June 1st and 2nd, at Woodside, Forest of Dean, Rev. H. Webley moderator. Sermons were preached by Rev. S. Dunn of Winchcomb, and Rev. E. Steane, D.D. of Camberwell. Addresses were delivered by Rev. H. Clarke, A.M. of Monmouth, Rev. R. G. Le Maire of Uley, and Rev. S. Walker of Ryeford.

Statistics.

Number of churches.....	20
Baptized.....	83
Received by letter.....	33
Restored.....	10
Deceased.....	34
Removed.....	73
Excluded.....	11
Clear increase.....	20
Number of members.....	2300
Sabbath scholars.....	3279
Teachers.....	447

One church had revised its church-book, thereby sustaining a nominal loss of sixteen, and from another twenty-four had seceded to form a new church. No less than nine of our churches have, during the whole or part of the year, been destitute of pastors. These two facts will account for our unfavourable statistics. The Circular Letter this year is written by Rev. J. Teall of Naunton, on

"The obligation of church members to attend the week-day services." Next year Rev. S. Dunn of Winchcomb, will write on "Christ's claims upon the Property of his Professed Followers," when the meetings will be held at Ross.

NORTHAMPTONSHIRE.

Thirty-nine churches form this body :—

Aldwinckle	Grace.
Barton, Earl's	Whitlock.
Blisworth	Turner.
Braunston	Stanion.
Braybrook	
Brington	Campton.
Buckby	Thorpe.
Bugbrook	Larwill.
Burton Latimer	May.
Clipston	T. T. Gough.
Desborough	Clements.
Gretton	
Guilsborough	Hawkes.
Hackleton	Knowles.
Haddon West	Cole.
Harpole	
Helmdon	Hedge.
Kettering	
Kingsthorpe	Litchfield.
Kislingbury	Lea.
Moulton	Wheeler.
Northampton—	
College Street	J. T. Brown.
Grey Friar's Street	Pywell.
Grafton Street	Josh. Brown.
Oakham	Jenkinson.
Olney	Simmons.
Pattishall	Chamberlain.
Ravensthorpe	Haddy.
Ringstead	Kitchen.
Road	Brooks.
Rushden	
Spratton	Marriott.
Stanwick	Walcut.
Stony Stratford	Foster.
Sulgrave	Coles.
Thrapston	Cubitt.
Towcester	Campbell.
Walgrove	Cox.
Weston near Towcester	Clarke.

The annual meeting was held on the first and second days of June at Olney. Mr. Cubitt was chosen moderator. The Circular Letter, prepared by Mr. Pywell, was on "The Special Duties of the Churches in Relation to the Pretensions and the Claims of the Ritualists." The venerable treasurer of the association, J. C. Gotch, Esq., having entered into rest, his son, John Davis Gotch, Esq., was requested to take the office, the duties of which had been discharged for many years by his father. Mr. Gough of Clipstone was chosen secretary in the place of Mr. Robinson, whose resignation was rendered necessary by his intended removal to Cambridge. Sermons were delivered by Mr. Haddy, Mr. Cubitt, and Mr. Pywell.

Statistics.

Baptised	133
Received by letter	41
Restored	9

— 153

Removed by death	67
Dismissed	49
Excluded	30
Withdrawn	7

— 143

Clear increase in thirty-six churches ... 40

The attendance of ministers and singers was unusually large, and the congregations were good. The meeting of next year is to be held at Guilsborough.

BRISTOL.

Forty-six churches constitute this body :

Broadmead	{ N. Haycroft.
	{ T. S. Crisp.
Buckingham, Clifton	R. Morris.
Counterslip	T. Winter.
King Street	G. H. Davis.
Maudlin Street	T. Jenkins.
Pithay	R. Probert.
Thrilwell Street	R. Tabba.
Avening	S. Webley.
Minchinhampton	J. Morris.
Flahpounds	J. Dore.
Shortwood	T. F. Newman.
Sodbury	F. H. Rolleston.
Westbury-on-Trym	
Wotton-under-Edge	J. Watts.
Bath, Somerset Street	D. Wassell.
— York Street	W. A. Gillsen.
Beckington	R. Aikenhead.
Bourton	J. Hannam.
Cheddar	
Croscombe	G. Pulling.
Dunkerton	C. Spiller.
Frome, Badcox Lane	C. J. Middleditch.
— Sheppard's Barton	S. Manning.
Hanham	
Keynsham	
Laverton	
Paulton	
Philip's Norton	
Pill	
Twerton	
Wells	J. H. Osborne.
Weston-super-Mare	R. J. Rodway.
Bradford	W. Newell.
Bratton	H. Anderson.
Calne	T. Middleditch.
Corsham	
Corton	T. Hardick.
Crockerton	Z. Clift.
Devizes	C. Stanford.
Melksham	C. Daniel.
Penknapp	S. Evans.
Sherston	S. Stubbins.
Shrewton	C. Light.
Trowbridge, Back Street	W. Barnes.
— Bethesda	
Warminster	G. How.

The annual meeting was held at Devizes on the 1st, 2nd, and 3rd of June. Sermons were preached by Messrs. Haycroft of Bristol and Middleditch of Frome. The Circular Letter prepared by Mr. Stanford was on Prevalent Errors respecting the Doctrine of Justification. Mr. Stanford was appointed Moderator, and Mr. Middleditch secretary. Among the resolutions passed was the following:—

"That, in the judgment of this Association, it is not the duty of the legislature to impart religious instruction to the people; but that, confining its attention to the care of their secular interests, it

would place all religious denominations on a footing of equality, by leaving them to support and to manage their own institutions; and that the Association entertains the hope that the enlarged attention to the question of religious endowments, occasioned by the grant to the Roman Catholic college of Maynooth, will result in the abolition of that grant, and in the withdrawal of public property and legislative authority from all religious bodies within these realms."

The number of baptisms during the last year amounts only to 187, a smaller return than any presented during the last ten years, in the highest of which the numbers baptized were 474, and in the lowest 253.

The whole number of churches is 46. The increase this year is only 41, which is five less than last year. There are, however, it is added, one or two circumstances which tend to relieve these discouraging statements. We observe that some churches have cleared their returns of a large number of the names of parties who have been for some time, and are likely to remain, non-resident among them. This, though it may lessen the numbers, does not really affect the efficiency of the churches; and it is essential to a fair representation of their numerical strength. It is right also to observe, that some of the churches are small, and have not enjoyed the regular services of a pastor. It is also gratifying to learn that the number of cases of exclusion is less than one half the number reported last year. It should be observed, too, that in some of the churches where the increase has been slight, the attendance still keeps up, and there are the usual manifestations of religious life and activity, while in several instances persons are about to be speedily received into the churches by baptism.

Statistics.

Baptized	187
By letter	134
Restored	11
	— 332
Deceased	138
Removed	122
Excluded	31
	— 291
Clear Increase	41
Number of members	6753
Teachers	968
Scholars	6557

The next meeting is to be held at Broadmead, Bristol.

PEMBROKESHIRE.

The Annual Meeting was held at Bethabara on the 25th and 26th of May. The Circular Letter does not contain any list of the churches; but it says, "We have to record the death of our beloved brother Benjamin Davies, Cilfowyr, who after spending a life of indefatigable devotedness in the ministry for upwards of sixty years, fell to the grave in a full age, like as a shock of corn cometh in its season." He was eminent for integrity, faithfulness, and Christian zeal. It appears that brother David Davies has resigned the pastorate over the church at Tabor; and that the brethren David Morris left Beulah, and Thomas Morgan left Pembroke, for churches in Glamorganshire."

Statistics.

Baptized	293
Restored	81
Received by letters	28
	— 402
Excluded	114
Died	123
Dismissed	56
	— 293
Clear Increase	109

The next meeting is to be held at Penybryn and Cilgeran, the next week in June, 1853.

CARMARTHENSHIRE AND CARDIGANSHIRE.

The meeting of this body was held on the 8th and 9th of June, at Pontrhyd-fendigaid. The following changes are announced:—"That brother Evan Price was set a part to the ministry at Cwmdy; that brother J. Evans is removed from Talybont to Pontrhyd; that brother W. Owen is settled at Talybont; and that our aged and faithful brother, J. Llewellyn, Rhydwylm, after labouring for many years in the vineyard, is gone from his work to receive his reward.

Statistics.

Baptized	293
Restored	83
Received by letters	86
	— 462
Excluded	134
Dismissed	63
Died	168
	— 365
Clear Increase	97

The next Annual Meeting is to be held at Aberystwyth.

CORRESPONDENCE.

EDUCATION OF FUGITIVE SLAVES.

To the Editor of the Baptist Magazine.

MY DEAR FRIEND,—Some of your readers have become acquainted with Mr. Henson, an applicant for contributions on behalf of an institution in Canada whose object is the religious education of Fugitive Slaves.

Charges having been made, not only against the mission but also against the character of Mr. Henson, several gentlemen have carefully inquired into the whole case, myself among the rest.

We had Mr. Binney for our chairman. The person who has circulated the charges against Mr. Henson in this country was pre-

sent at our meeting, and had ample opportunity given him to make them good.

So far, however, from his making them good he entirely failed in his attempt; and, not only so, but admitted with regard to one document, which he had been circulating to Mr. Henson's disadvantage, that it was a forgery. He admitted, moreover, that since he had known it to be a forgery he had circulated it.

For such conduct no condemnation can be too severe. The person in question is, in my judgment, utterly unworthy the notice of our body, from which, especially I presume, he is endeavouring to obtain support. I trust we may have a series of resolutions on the subject ready for advertisement by your time of publication.

I am yours truly,

Gower Street,
July 10th.

WILLIAM BROCK.

CONTRIBUTIONS FOR GERMANY.

To the Editor of the Baptist Magazine.

DEAR SIR,—I forward you an extract of a brief note, just received from brother Oncken, written on the point of starting for Berlin.

"Hamburg, July 15, 1852.

"Let me present to yourself and to all the dear Christian friends who contributed towards raising the £100, as proposed by you, my cordial thanks for the proof you and they have again given that the cause of Christ in this country is still near and dear to their hearts. The amount collected by you will be no inconsiderable aid in carrying out the various branches of our mission, and I trust, by the Lord's blessing resting on it, much lasting good will be effected by this gift of love."

A full detail will be presented at earliest convenience.

Yours sincerely,

S. WILKIN.

Cossey, Norfolk, July 21, 1852.

DEACONS: WHAT ARE THEY?

To the Editor of the Baptist Magazine.

DEAR SIR,—The writer was lately in company with a social party of Christian friends, when the order of our churches formed the subject of conversation. A friend introduced the subject of deacons, and expressed his doubts whether the deacons of our churches were the deacons of the New Testament; all, except himself, seemed quite satisfied on that point, and asked him if he had never read the first six verses of the sixth chapter of the Acts of the Apostles? He replied that he had, most carefully and often, but could find no deacons there; all he found was the appointment of a committee of seven to see that the funds of the church were impartially

distributed, that the Grecians might have no further complaint of deficient attention to the wants of their widows; and we read nothing of them afterwards in connexion with secular affairs. That, in his opinion, deacons were a second order of ministers in the churches, and that similar qualifications as to *talent*, faith, and practice, were required in deacons as in bishops; 1 Tim. iii.

Our friend invited the company to furnish him with texts of scripture to prove the reverse of his opinion; some said one thing and some another, but all came to the conclusion that, if the sixth of the Acts did not authorize the choice of deacons for the sole management of secular matters, our present practice was rather doubtful.

After leaving the company and thinking on the very pleasant evening we spent together, I thought, Mr. Editor, that the question might not be deemed unsuitable for the periodical organ of the baptist denomination; "Deacons; what are they?"

Yours most respectfully,

PHILWOS.

EDITORIAL POSTSCRIPT.

An Act of the late Parliament has received the Royal Assent with which it is desirable that our readers should be acquainted. We intend to insert it in our next number, at full length, with explicit directions for those who may have occasion to avail themselves of its provisions. At present, it may suffice to say that by the law, as it stood, if more than twenty persons assembled for worship in an unconsecrated building, they were liable to penalty unless it had been previously certified either to the bishop of the diocese, or to the archdeacon of the archdeaconry, or to the justices of the Peace at the General or Quarter Sessions, and by these parties, in some cases hostile, in other cases ignorant, it was necessary that the building should be registered; but by the new act, the place of meeting is to be certified to the Registrar General, through the Superintendent Registrar of the district in which the meeting is to be held. Forms may be obtained of the Superintendent Registrar of every district, which being returned to him properly filled up, with a fee of half-a-crown, the same fee as was previously required, he will forward to the General Register Office, and the whole business will be performed without further trouble or expense.

The body of Professor Chipman, the affecting termination of whose honourable course is recorded in a preceding page, has been found, and interred at Halifax amidst the unavailing regrets of a large assembly.

We are sorry to find that information has been received of the death of the Rev. J. Ham of Sydney, which took place last February.

IRISH CHRONICLE.

AUGUST, 1852.

SOWING IN IRELAND, AND REAPING IN AMERICA.

A few weeks ago we received a letter from a minister who occupies a central position in Ireland, in which he says :— "Time is proving that a great work has been silently progressing in this country. The famine, awful and mysterious as it was, has been overruled for promoting and extending the interests of the Redeemer's kingdom. Last Sunday a letter was read in the Roman Catholic chapel from the Roman Catholic Bishop of New York, in which the priesthood of Ireland are exhorted by the bishop to use all their influence with their people to prevent them from emigrating to America, on the ground that the great majority of the Irish have renounced Romanism in the New World, and have become Protestants. This is cheering information, and confirms the report of newspapers and private intelligence. So then it is not poverty alone that has driven our millions away from our shores. I have often asked, why persons in comfortable circumstances with good prospects at home should join with the multitude; but now the cause is plain, the people are desirous to leave the Church of Rome, and they will continue to go, except from such districts as Connamara where they have protection from persecution, and it is a fact that at least one half of the population of that extensive district have abjured Romish errors, and the other half is likely to follow."

Subsequently he writes thus :—"On the first sabbath two were added to the church, one by baptism and the other by profession, and yesterday I preached to a large congregation of Roman Catholics and Protestants at my C — station; a large room in a farm-house was filled, and at least one-fourth of

them were Roman Catholics, and all paid the greatest attention whilst I preached from Psalm lxxxix. 14, 15. I spake afterwards to several Roman Catholics, and had much pleasure in the conversation. Three of those who here composed my congregation yesterday are candidates for baptism. This is, in our country, a time of great excitement. On the eve of the election the priests are making the most they can of the *Ecclesiastical Titles' Bill*, and their orations are not of the most conciliatory kind. It is indeed such a time as that a man who steers clear of politics may do much among both parties by recommending the peace and brotherhood produced by the reception of the gospel."

Again he says, "I have known for years that many Irish Catholics emigrated for the purpose of bidding farewell to Rome, but I was not prepared for such blessed facts: and I feel deep gratitude to God that I have been made the instrument of strengthening the high and holy resolves of many. Now this great American work has wrought a great change here: the question now at home is only one of time, all that is wanting is only a beginning, and an example; I do believe that whoever makes the effort, will prosper. I have waited upon two gentlemen and explained to them what I thought they could do for God's cause. All I wanted was a promise that if any of their labourers and dependants left the church of Rome, that they would protect them so far as not to allow them to be turned out of employment; that is really all the protection that is wanted. You in your Protestant country will be surprised at this, and will scarcely understand what

I mean. I will therefore give you an example. I baptized John Cunningham, an intelligent Roman Catholic; for some time he was employed, but wherever he went he was hooted at by his fellow labourers; they would not work with him. He was sure to be misrepresented to his employers, and the result after a long struggle was that he went back to mass. This grieved me much, and discouraged me too. He avoided me; he turned away from me if he happened to meet me, and almost ran in another direction. He became quite silent; was noticed by the people to work harder than usual, and after a year's hard toil he earned as much as took him to America. And now he is actually there, preaching the gospel to his countrymen with success, and has sent a sum of money to bring over his wife and children. Talk to Roman Catholics individually, and they freely confess that they loathe the priests. The laugh and joke at the expense of the priest is not concealed, and still if one of those men leave the Church of Rome, the others equally disgusted with the priests will persecute him. I do believe that very soon the great bulk of the Roman Catholics will leave the Church of Rome. The only thing that is wanting in any locality is the beginning the example, let the converts be protected and employed and they will multiply. One gentleman has not only promised me the protection I have asked, but has also kindly given me the names of some in his employment who are reading the scriptures."

Representations of the same tenour we have received from other friends, at various times, and some of them have met the eyes of our readers. We have, however, a document before us which furnishes corroborative evidence from a quarter whence we should not have expected it. We believed from the testimony of our agents that desire to emancipate themselves from he sacerdotal

yoke formed a principal inducement with many to leave their native soil; that the success which had followed the exertions of our own and other labourers in the field had weakened the attachment to the priesthood which had formerly been universal; that they left Ireland prepared to refrain from connexion with the Romish church, and willing to receive scriptural instruction; but it seems that these causes have operated among the Irish emigrants after their arrival in the United States to an extent which far exceeds our anticipations. The Rev. Robert Mulken, a Romish clergyman entrusted with an important commission by the Roman catholics of Ireland, in a letter written from New Orleans, addressed to the priests of Ireland, and published in the Tablet, treats the losses sustained by the conversion of those who receive the gospel in their own country as unworthy of attention, in comparison of the immense losses sustained by the Romish church among the emigrants in the United States, and asks, "Are all the "energies of the new association to be "directed to prevent the proselytism of "a few? Is there to be no voice raised, "no hope held out that will keep the "people at home, and thus save millions "from spiritual destruction? I say "millions; here are my facts:—

"The present population of the "United States is about 25,000,000, and "of these the Catholic church claims "only 1,980,000.

"From the year 1825 to 1844, "1,250,000 left Ireland, one million of "whom came to America; the proportion of Catholics amongst them may "be very fairly estimated at 800,000.

"Since that period to the present the "numbers who emigrated here from "Ireland, at the lowest calculation, "were 1,500,000; and taking the "Catholics as above, we will have, in "nine years, 1,200,000.

" A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries during the last ten years, half of whom were Catholics, say 250,000.

" Twelve years ago America had a Catholic population (according to Dr. England, Bishop of Charleston), of 1,200,000.

" Calculating the increase of this number by births, at the very small number of 500,000, and adding for converts in the larger cities and towns 20,000, we will have the following total:—

" Catholic emigrants from the year 1825 to 1844	800,000
" Catholic emigrants from 1844 to 1852	1,200,000
" Catholic emigrants from other countries	250,000
" American Catholic population twelve years ago	1,200,000
" Increase by births since	500,000
" Number of converts	20,000
<hr/>	
" Number who ought to be Catholics	3,970,000
" Number who are Catholics	1,990,000
<hr/>	
" Number lost to the Catholic church	1,980,000

" Say, in round numbers, Two Millions!

" This calculation is vastly under the reality, yet it is a startling revelation, that two millions (principally of Irish Catholics) have been lost to the church in less than a quarter of a century!"

The first duty of the priest is, according to this gentleman, to put a stop as far as possible to a process so detrimental to the interests of the Romish church, and he quotes the authority of the transatlantic prelates to enforce his opinion:—

" And in order that you may understand my calculation to be far under the reality, I will give you a very high authority—a man whose piety, zeal, and transcendent talents have earned for him an imperishable fame. Dr. England was consulted by the Central Council for the Propagation of the Faith, on the 19th of August, 1836, in

" reference to the progress of Catholicity in the States. An authentic copy of his letter, written Sept. 29th of the same year, is now before me, from which I take the following extracts:—On the population acquired by immigration and by cession (of territory), we may estimate at least one-half to have been Catholics; and supposing the children to have adhered to the religion of their parents, if there were no loss, we should have at least four millions of Catholics from these sources, without regarding the portion which was Catholic fifty years ago, and its natural increase, and the many converts and their descendants. . . .

" If, I say, upon the foregoing data, that we ought, if there were no loss, to have five millions of Catholics, and that we have (in 1836) less than one million and a quarter, there must have been a loss of three millions and three quarters at least, and the persons so lost are found amongst the various sects to the amount of thrice the number of the Catholic population of the whole country." Speaking of his own diocese (Charleston), he says— " From thirty to fifty thousand of the then population, who were not Catholics, were the descendants of Catholic progenitors, who with their descendants were lost to the church. I have no doubt (wrote the holy Bishop) upon my mind that millions have been lost to the Catholic church in the United States, nor do I believe that the fact has been sufficiently brought into notice."

Again—

" Dr. Hughes (the great Dr. Hughes, as he is justly called here) invited the writer of this letter to share his hospitality, on which occasion I asked him if the Catholic church really gained by emigration. He said " that the people at home did not fully understand the position of many of the emigrants,

" thousands being lost in the large cities, whilst in the country the Faith died out in multitudes." At Charleston I met Dr. Reynolds, the worthy successor of Dr. England. When we were leaving Charleston, and kneeling to receive the good Bishop's benediction, he held our hands, saying, 'Gentlemen, I wish you every success; you are engaged in a great work of charity, and you will serve religion even still more by proceeding, on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here.'

" I might multiply authorities from amongst the bishops and priests, but am sure you will be satisfied with those given, who so strongly confirm what I have said—namely, that multitudes of your countrymen, and former parishioners, are lost to religion here, a fact sensibly felt by Father Mathew, who wrote on his return these remarkable words in reply to an

" address :—' With full knowledge of the poverty of the majority of my unfortunate countrymen (in Ireland), I would earnestly recommend them to struggle in their native land rather than expose themselves to the dangers that await them among strangers.'"

What this gentleman means by being "lost to religion" is obvious. "Millions," he says are "lost—and not only lost, but in many instances actually using the wealth which they acquired here to destroy the church of which they were members, and employing the energies inherited from Irish parents to subvert the faith in which their ancestors gloried, to plant in its stead barren protestantism."

One soweth and another reapeth. Our fathers and we have laboured, and our transatlantic brethren are entering into our labours. It is well. "Both he that soweth and he that reapeth may rejoice together."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Bewdley, Friends	3	5	2	Walworth, Horsley Street—			
Biggleswade, Foster, Blyth, Esq.	1	1	0	Collection after Sermons....	7	6	5½
Bishop's Burton, by Mr. T. Sample	2	0	0	Subscriptions, by Miss			
Ford, Bucks, Huinphrey, Mr. W.	1	1	0	Townley	0	14	0
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Southwark, Trinity Street, Missionary				Less Expenses	0	4	0
Society, by Mrs. J. Oliver	8	0	0				8 1 5½
Walton-on-the-Naze, Bolton, Mr.	1	0	0				
				IRELAND.			
				Banbridge, Baptist Church.....	4	0	0

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



FERNANDO PO.

THE MISSION FIELD.

The length to which the intelligence for this month has extended, deprives us of the space usually filled by the remarks which have occupied the first page. But as there is much about the African Mission in this number, we have introduced a map of Fernando Po, which will give a tolerable idea of that interesting spot.

Our readers are aware that Fernando Po is an Island in the Bight of Biafra, on the western coast of Africa. It is distant from the continent about 20 miles, and is about 40 miles in length, by 20 in breadth. It is about 120 miles in circumference, and like the adjacent part of the mainland is very mountainous, Clarence Peak, the most elevated point, attaining the height of 10,700 feet. The southern extremity is also intersected by several steep mountains, varying from 1000 to 3000 feet, which, with the intervening valley, are covered with dense forests of large and valuable timber, and watered by numerous rivulets. The wet season commences at the latter end of May, and continues till the end of November; the annual quantity of rain and the temperature are much the same as at the other stations on the coast. The sea breeze is regular, but the land breeze generally deficient, being intercepted by the high range of mountains on the mainland.

Clarence, the principal settlement, is on the north side of the Island, in latitude $3^{\circ} 53' N.$ and longitude $7^{\circ} 40' E.$ and is built close to the sea upon an elevated plain, embracing two small peninsulas, Point William and Point Adelaide, with a semicircular

space extending about a mile in length and forming a cove well adapted for shipping. The soil, which is generally argillaceous, resting on a bed of freestone, gives proofs of abundant fertility when cultivated. The water, both of spring and brook, is of the best quality; and there are no marshes in the vicinity, the hilly nature of the ground not admitting of their formation. It has been left for missionary devotedness to brave the dangers of its insalubrious climate, after having been abandoned as a military settlement.

By a letter received from Liverpool as we were going to press, we learn that Mr. WHEELER has arrived in that port, somewhat invigorated by his voyage.

The intelligence from Jessore and Chittagong is most encouraging; that from Africa equally so, though damped by the sickness and return of one of the brethren. Mr. SAKER's letter respecting Mrs. H. JOHNSON cannot be read without deep sympathy; and the change which he describes as having passed under her eye, pourtray, in brief but striking terms, the history of the mission at Cameroons.

Haiti mourns. May the desire expressed by our afflicted friends, that they might be remembered in this day of trouble, at a mercy-seat, by the members of our churches at home, not be expressed in vain. May these trials endear the mission more and more to all who desire to see it prosper, and incite them to importunate supplication to the Holy Spirit to sanctify these afflictions, and still to guide and bless all who are engaged in its operations.

INDIA.

BIRBHOOM.

It is important that our readers should have from time to time, correct views of the *labours* of the missionaries. Their work is often very monotonous, seldom cheered by many instances, coming at once, of conversion to God. Faith and zeal are the more necessary in such circumstances; and when we see our brethren continually exhibiting these virtues, amidst so much discouragement, we should assuredly sympathise with them, and honour them for their fidelity and perseverance. The following extracts from the journal of the Rev. J. WILLIAMSON, relate to a journey occupying nearly the whole of November last.

A month's itinerary.

Set out for Supur melâ, with Sanâtan and Hârâdhan, native preachers, having two gâris, conveying our tent, books, and necessities.

On our way, addressed crowds of people by turns; first in the market of Purindapur, and afterwards at the village of Hat Tikera, Gorgariâ and Parua.

Spoke the word of God to many people at Nethune, Monguldi, Livera, Kesubpur, and Kosba, among whom, as on the former day, we distributed many tracts and some gospels.

Addressed rather small congregations at Bandanagar, and Kendanga, and large congregations at Bullabpur, Surul, Raypur and Mirzapur, when a good many gospels and tracts were given away.

Addressed great numbers in the market and fair of Supur, which we reached on the previous evening.

Some of us attended the fair, whilst other went to the villages of Rajutpur, Birampur, Mauli, Kakhutti and Mirzapur.

At the large village of Muluk in the morning, and in the afternoon in the fair. We had many hearers in both places.

Spent the greater part of the day in the market and in the fair. At the former place we had many hearers, among whom we distributed a good many gospels and tracts.

Remained one day more in the fair, which has become much less than in was some years ago, on which account we visited the neighbouring villages while at Supur.

Left the fair, in order to take a tour to the southward. Addressed a few people at

Gudgaw, and more at the villages of Dhan-sona, Semula, upper Khura, and middle Khura.

Again at Singa and Bejra in the morning, and in the afternoon at Bahira, a large village where we were not well received; the people for a long time stirred up by two wicked brahmans, endeavoured to drown our voices by vociferating "Hari-bal;" so that we were obliged at last, after many fruitless endeavours to speak to the people, to retreat to a distant part of the village, where we obtained peaceable hearers till dusk.

Preached and distributed tracts and gospels to many people at Sienne in the morning, where we were well received; and in the evening in the Supur market.

Left Supur again, on our way home by a different route from that we came; made known the gospel at Kamarpara, Durunda, and Ram-nagar in the morning to a good congregation, and in the afternoon in the Elambaza market where we obtained even more hearers, to whom, at their request, we gave many of our publications.

In the morning went to the villages of Bankati, Ojudia, Sat Kamanu and Boede, from which places we returned to our tent about noon. In the afternoon, went to Elambazar; many hearers everywhere.

Left Elambazar; had good congregations at Pair, Guru, less at Sonmonu and Surat, and larger again at Gara and Padma.

At Guru, Ringon, and Gopalpur, had few hearers, but at Hilampur market many; to whom we gave gospels and tracts.

Preached in the Dubarjpur market from 11 A.M. to 4 P.M. Numerous hearers, many of whom received books.

Spoke to generally small congregations at Bandersul, Chinpo, Kucksajur, and Panuru.

In this tour, at some of the places mentioned, the gospel has often been preached; but at most, seldom, or never before. Our chief subjects of discourse were the great sin of idolatry,—the necessity of renouncing it, together with all other sins,—man's inability to save himself or others,—the power and love of the Lord Jesus Christ, the only Saviour of sinners.

On our way to and from Calcutta, also, we had several opportunities of making known the gospel in Birbhoom, and on both sides of the Ganges; which we endeavoured to improve by preaching and distributing books at thirty-five villages, where, with only one exception, we were listened to by a considerable number of attentive hearers.

Since our return home too, we visited the large and distant fair of Bodhinath at Deoghar, taking a new and circuitous course to

and from the fair, in order to obtain an opportunity of making known the gospel, where it had never been made known before. This last journey occupied us about three weeks. With the exception of a little opposition as usual from the Pandas of Deoghar, we were apparently welcomed everywhere. Our words were acknowledged to be true, together with, in not a few instances, declared conviction of

the errors of their own religious system, but without actual renunciation of Hinduism and reception of Christianity; though we hope there is a gradual approximation to this desirable result, for which, however, we must yet labour and pray, and wait with patience for the fulfilment of God's promise. May He hasten it in his time,

HOWRAH.

There are some interesting facts in the subjoined extracts from the journal of the Rev. T. MORGAN and to which he has given the very appropriate title—

Missionary labours along the banks of the Damuda.

I departed from Haurah at 7 P. M., and reached the confluence of the Damuda at 10 the next morning. Seeing the shore lined with men, women, and children, it being a great bathing day, we went on shore, and preached for two hours to an attentive congregation. The tide setting in, we moved with it, till 3 P. M., when we landed and found a village named Barga, where we preached till dusk to the whole population; the women keeping at the prescribed distance, but within hearing. This village we considered rather hopeful.

Arrived this morning at Futtehpore. There is here a large bazar daily, and a market twice a week, Tuesdays and Saturdays. After landing we preached in the place where the weekly market is kept, and had a large congregation. They seemed much pleased with our exposure of Brahmanism. Went about a mile to the daily bazar, the people were soon with us. By the number of women present, I think the bazar must be nearly deserted. Spent the afternoon in visiting several groups of houses. I observed to an intelligent farmer that Hinduism makes no provision for holiness of mind, neither does it reform the character. His answer was, "That is a thing we never think of. When I have a lawsuit about land, I get false witnesses and gain my point; then I buy an image, invite Brahmans, have puja, and thereby make atonement. When I sin again, the same process must be gone through." "Then," said I, "the Brahmans rather help you in wicked practices?" "Of course they do," was the reply; "for it is to their advantage."

Went out at break-of-day; after walking about a mile, we saw a large tank, with pakka buildings for religious purposes; and a little further we met with a garden in the wilderness, extensive pakka upper-roomed houses, about twenty small temples, elegant

offices, and substantial out buildings. We asked an old Purohit for permission to enter. "Oh yes," said he, "only let me go in and drive away the women." "Would you rent me one of the pakka houses?" he said with great emphasis, "No, but we will let you live in one of them, as long as you like, without charge." Some of the young men assured me the same, and I have no reason to doubt their sincerity. Our books were received with gratitude. After breakfast, went to the bazar, and had a capital congregation.

In the afternoon we preached for nearly three hours to a mixed congregation of Sudras, Brahmans, and Musalmans. The Brahman's kept silent, and the people behaved well. At the close one of our hearers said, "I approve of all that you have said; but I do not see how I can practise it, unless you were to support me." I find that the longer we remain here, the better the people behave.

Early in the morning we visited a Musalman village near Jainti. We had a large congregation.

Ampta is a place of some importance; and our first stand was near some temples. The Brahmans came, and I soon saw that their aim was to lead us into controversy. We, however, both preached without much interruption. A Babu present requested me to examine the English school there, which is self-supporting. The examination and a certificate rendered us quite popular. We returned to the bazar and preached to a large congregation.

In the afternoon we visited a rich Babu, to whom ten years ago, I gave a copy of the whole bible in Bengali. Near his house there is an annual mela held; and formerly, it is supposed, that no less than 20,000 people used to attend. During my former visit I preached there for several days at the mela, and gave away a great number of tracts and scriptures. Since that time the attendance has much decreased.

I found the old Babu alive, he remembered me very well, and gave us a cordial welcome. The whole family having assembled, and a large company of ladies having taken their position over head on the veranda, we preached. At the close, one of the young

men said quietly, "My father is a sensible old man, has read the book you gave him, and has no faith in Hinduism;" then, turning to the women, he said, loud enough to be heard by them, "You said that Christianity makes the hearts of men good; it may affect the hearts of men, but never, never the hearts of women."

Upon a review of the whole, it appears, that there are some places where the people are by no means prepared to hear the gospel. These, however, are but few. In numerous places the people are prepared to hear the gospel, and that gladly; and in others the opposition wears away in proportion to our intercourse with the people.

JESSORE.

The Rev. J. PARRY thus writes to the Editor of the Oriental Baptist, and the contents of the communication will be read with deep interest, especially that part of it which refers to the Mohammadan convert, in whose mind the good seed of the kingdom had been vegetating for so long a time.

I lately visited the church at Satberiya and proceeded about fourteen miles beyond it to the south, for the purpose of meeting a person who had forsaken Muhammadanism, and assumed the Christian name. The place is called Tola, a police and Moonsiff station situated on the banks of the Kubutuk. About four or five years ago I met this individual at Kupilmuni about six miles beyond Tola, when I spoke to him about salvation through the Lord Jesus Christ, and he seemed willing to believe in Him. Since then, he told me he had given up the religion of the Koran, as it could not avail to his salvation, and endeavoured to walk according to the gospel. During the above period of four years, he once called on me here, and several times on Ali Muhammad at Satberiya. We had thus opportunities of instructing and exhorting him, and it has pleased God to bless our efforts for his conversion, so that when I lately called on him, he told us that he had fully determined to become a follower of the Lord Jesus Christ. Finding such to be the case, I proposed to enter his house, and to have worship with him publicly, so that his neighbours might have an opportunity of observing our mode of worship, and that he might publicly tell them that he had renounced Muhammadanism. Having obtained his consent, I and Ali Muhammad entered the house and were followed by several of his neighbours, in whose presence I desired him to declare his determination of embracing Christianity. He boldly did so, and his neighbours seemed to be pleased about it. I then addressed them in a few words saying, that their neighbour and friend had come to the determination of embracing Christianity from conviction that he was a sinner, and that the Lord Jesus Christ who died for sinners was able to save his soul, but if any one knew that he wished to become a

Christian from any secular motive, I should be glad to be informed about it. No one said any thing to the convert's disadvantage. Subsequently we had worship, and we commended him to the grace and providence of God by prayer, and then left him.

Bible Reading Club.

On our way to Tola, we preached in some of the villages which lay in our course. At one place I met about forty travellers, inhabitants of the Krishnagar district. I preached to them for nearly an hour, and I was much pleased to find them very attentive. In the Tola bazaar I preached to a large number of auditors, consisting of Brahmans, Sudras and Musalmans. They also heard with great attention. Two Brahmans called on me, and asked for copies of our Scriptures. They said that their Shastras were false and inconsistent, and they were unable to learn from them the sure way of salvation. I was informed that about eight Brahmans daily meet together for the purpose of reading our Scriptures, and conversing about the true religion. One of them had obtained a copy of the New Testament from me a long time ago, which he used to read, and some of his neighbours coming to the knowledge of it, expressed their desire to hear and read our Scriptures. Thus commenced their meeting daily together for this purpose. Those two Brahmans who called on me and asked for our Scriptures belonged to this reading club.

I spent eleven days with the people of Satberiya. I visited every member of the church residing in Satberiya, Begampur, Kumarpur, Halimpur and Siki. Three Muhammadans, with their families have lately renounced their false faith, for the purpose of embracing Christianity. They attend divine service on the Lord's days, and the native preachers visit once or twice a week to instruct them.

Prospect of a Native Church.

The new convert of Tola, called at Satberiya for the purpose of spending the Lord's day with us. He again called on me at this distance last Saturday, and spent the Lord's day with us. I hope such apparent love for the Lord's day and his people on the part of this convert emanates from a sincere desire to follow the Lord Jesus Christ. He has taken a copy of the new Testament from me

which he told me would be read to him by a Kayast, who is an intimate friend, and I hope he will follow his example. Thus I have a prospect, by the grace of God, of establishing a little church at Tola, in the Lord's own time.

The two native preachers who called for tracts and Scriptures, have lately sent me their journal, from which I find they preached in many villages and markets which lay in their course from Buridanga to Baliyaghat. In one village they met a respectable Hindu who invited them to his

house, and the brethren had worship with him and his family. Many of his neighbours called and heard the word of God gladly. The brethren state in their journal, that they believe the people of the village in which they found some well disposed towards Christianity will soon renounce Hinduism, for the purpose of embracing the gospel. Some months ago a native Christian, who had accidentally visited the village above alluded to, found some of its inhabitants eager to hear the gospel, and so I sent the native preachers to seek after them.

CHITTAGONG.

From Mr. JOHANNES we have received the following additional particulars of the work of God going on in connexion with this station, under date of December 15, 1851.

You will be pleased to hear that at Chhand-gaw we entertain hopes of a few who desire to unite with us in church fellowship. These idolaters have seen their errors, and are under instructions. The gospel is progressing in this part. One young woman, not many months ago, fled from the persecutions of her parents, and sought refuge in my house. She gave considerable offence to her idolatrous parents for expressing her intention—

"I wish to be a Christian." Since her stay with us, she has indefatigably applied herself in learning to read, and has made satisfactory progress. I hope to baptize her soon, together with two other candidates. Her humble and unassuming demeanour has endeared her to us. Last month her father visited my house, and after some conversation with his daughter, he told me, "Sir, take care of my child—she lacked nothing at home. If she is happy, you may see us also follow her footsteps." You cannot conceive how this expression has gladdened the heart of the daughter.

An old man from Rungunneah has promised to join us with his daughter. We have baptized seventeen persons this year—thirteen at Josadapoor, in the district of Comilla, and four at Chittagong.

DINAGEPORE.

The interesting incidents met with by our brother SMYLYE, deserve record in the pages of the Herald.

Inquirers.

We are now at Chintá. In this direction we have been as far as Goriyá, a large market ten or twelve miles nearer the hills. Many respectable Musalman families received us affectionately. "What shall we do when you go?" is here a common saying. "We trust you will soon come here again: and when you come, don't forget our house. If you would leave Paul with us, we could at least give him a house." We are about forty miles in a direct line from Dinajpur. This, however, can give no idea of the ground gone over, because we go from house to house, and door to door, wherever our tent is, north, south, east and west.

The other day I called on two respectable farmers. On entering the first house I observed the New Testament lying very near the couch on a morá. When the man came in, the first thing he did was to take the book and request us to explain something

to him. By this I had an opportunity of seeing that the book had been well worn during the few months he had had it.

The same day I called at Pirá Banivá's; he did not observe we were coming till we were immediately by his seat. He was deeply engaged in reading the New Testament. On looking up and seeing who had come, he said "It is a wonderful book!" He then told us of a boy, who, he said, was for ever reading our books. At the moment the boy came in, and Pirá ordered him to read a chapter. The other day, after a deal of warm argument, he said: "Well, after all, what is the use of all this, I still need a new heart, and the Korán cannot tell me where to get it!"

While our tent was at Kánta-naggar and Birganj, we had daily visits from two very interesting Hindu youths. Sometimes it happened we had gone out among the villages before they arrived, yet they would follow us through all our wanderings, jungle, plain, or paddy fields, till they found us. This they did, because, as they said, "When you go into Dinajpur we shall not be able to get instruction more than once or twice a year."

We will, however, go whenever we can find time."

Some on reading the above may be led to suppose, we should have multitudes imme-

diately converted. With all their profession and appearance they still hold on to their old notions; lame and limping to be sure, and I hope this lameness will increase.

CALCUTTA.

It will be seen from the following extracts from a letter of the Rev. J. THOMAS, dated Calcutta, April 30th. that the tidings from Comilla continue to be encouraging, and that our friend Mr. JOHANNES is not losing sight of that new and interesting station:—

Mr. Johannes has been again into the Comilla district and baptized *five* more converts. He has succeeded in obtaining a plot of ground, but has had to incur considerable expense in clearing the jungle, putting up huts, and giving the poor outcasts a fresh start in life. He mentions 100 to 150 rupees as the amount of expenses beyond those previously incurred. He speaks of several hopeful cases, and I trust, as the poor people will now have a resting place, they will prosper, and that it will prove that God has a great work to do there.

Mr. THOMAS has also recently visited Bishtopore, one of the villages south of Calcutta, in the district which Mr. G. PEARCE has so long superintended,

and where Mr. SUPPER, late of Dacca, has been located for some months. Mr. THOMAS gives the following account of his visit.

I have recently paid a visit to our friends Mr. and Mrs. Supper, at Bishtopore, chiefly to see what was required to be done to make the premises comfortable for their permanent abode. I was much pleased with them and with the place, and, as it is surrounded by very many populous villages, I entertain the hope that it will prove the centre of extensive and successful operations. Our brother with his native preachers, is out every morning, visiting one or other of the villages in turn, and he reports very favourably of the disposition of the people generally. I have arranged for supplying the house with glass windows, and surrounding it with a raised verandah all round, with boarded floors, by which means the house will be made much more comfortable, and they will have a dry walk during the rains, a very important provision in respect to health and comfort. Some out-offices must also be provided, and various other matters attended to, in order to make the place what it ought to be as a missionary residence.

AFRICA.

Mr. WHEELER writes on February 16th and March 1st, respecting the state of his health and his prospects. It will be seen, however, that he is apprehensive he cannot remain much longer at his post.

Reluctant but obliged to leave.

You see I write in good spirits, and, thank God, they seldom yield; when they do I am at the lowest. But just now the doctor and quinine have raised me up from the last attack of ague and fever. I asked Dr. King whether I might not venture to go on here; but he says, and experience says, I cannot depend on present relief, I must go home. Mr. Saker, at first, wanted me to stay longer at Cameroons, and keep away from Clarence, its anxiety, and its work. Rest, in this respect, was good, but the place was too relaxing to my weak frame.

I was able to preach, for the first time, last Lord's day. Indeed, I then felt, and

have, for a day or two, wonderfully better; but it does not stand. Already a little loss of sleep these two nights is breaking me again. I regret I can tell you so little of my work, and so much of my unfitness for it, from the beginning of the year. But while I have been unable to preach, for some weeks, I have gone as often as I well could, to hear, and have been pleased to find so much capacity for instruction. Brother Wilson knows how to keep to his text, and repetition is no loss here, while, in application he is plain, and often striking. Both he and brother Smith are clear in doctrine. At the same time they can talk to the people with a simplicity, and with idioms they can quite understand. This is more than Mr. Saker or I can properly do. But I hope I have been improving in this.

Converts and inquirers.

I told you, I believe, that I baptized the two females who had been so long on trial, on the 14th March last. I had been indisposed on the previous Saturday, and threat-

ened with another attack. But the arrangements were all made. Happily a good night's rest refreshed me, and I was enabled to conduct the service at the brook. I did not venture into the water, but left that part of the service to deacon Wilson. After their baptism had been deferred twice by my ailings, I am glad, at last, to see them brought into the fold. But the next day sickness came on upon me, and I was unable to get up. There have been many inquirers, and the most awoken the best hopes. Some, who have been long waiting, still inquire and walk carefully. I regret that the state of my head has forbidden my seeing and conversing with them, except some the last day or two. The deacons have acted very considerately, in keeping them from calling while I have been ill.

Mr. Saker has arrived from Cameroons, and will stay, I expect, till I go. Mrs. Saker, though suffering from ill health, will soon come over for the rainy season. I admire her devotedness to her husband's comfort, which makes her so content to remain here with him, else she should certainly return home. Brother Saker wants help; the two stations are too much for him. There seems to me a special Providence in sparing a man so tough in constitution, and so admirably qualified for his work.

Mr. SAKER after giving an account of Mr. Wheeler's varying health, of his attempts to relieve him, of the changes he had recommended, and their result, finally concludes that a return to Europe was necessary and inevitable. He deeply regrets our brother's departure, yet, with the courage and decision he always displays, proceeds to take every step to prevent the work of God from being hindered. Mr. Wheeler, in all likelihood, is on his way home. In the following letter, dated Bimbia, May 3, he describes the circumstances of another loss which the mission has sustained in the decease of Mrs. Horton Johnson, of Cameroons. The closing sentences of the latter will be read with animated interest.

For two weeks previous to this, Mrs. Horton Johnson was suffering much from dysentery; and during the first few days we did not feel anxiety for the result; but towards the end of the week, when we found all our remedies failed of relieving, we began to fear. At the beginning of the second week, *H. M. S. vessel, "Bloodhound,"* came up to

Cameroons, and we sought the assistance of the surgeon, who, when he came, gave us no hope of her recovery. For three days he attended to her, and succeeded in arresting the disease, but still gave us no hope, and from that time she gradually sank from exhaustion, until Friday evening, at half-past four, she breathed her last. But she has left with us the consolatory hope that her spirit is gone to the better land, where sickness invades no more.

The bereaved comforted.

I much regret the necessity of leaving him so soon. It was imperative for me to leave for Clarence, on account of Mr. Wheeler's return to Europe, and his time is getting very short. But my dear wife will comfort him and his daughter as much as possible. A note I have just received from my wife, tells me, "he is far better, and more consoled than we expected. Yesterday (the sabbath) he preached twice, and the congregation were deeply attentive. It was a solemn season to all of us. Caroline (his daughter) still feels her loss very deeply. I had much talk with her yesterday. I should indeed rejoice if the Lord should bless the word, and bring her as an humble suppliant to the feet of Jesus. Nichols prayed in the afternoon most sweetly."

Mrs. Johnson has been greatly interested in our work at Cameroons. She much opposed Johnson's first settlement there with me in 1845; at that time she was wedded to Clarence, and would not leave it. At the end of the year 1845 and the beginning of 1846 she passed the "wicket gate," and was brought under the influence of truth, and sought mercy through a mediator. In due time she was admitted a member of the church. Her first request then was to join her husband at Cameroons, but at that time we had no house for her to occupy, and it was not till the spring of 1848 that we could finish a house for them. Up to that time, Johnson occupied a room with me.

Striking changes.

From the day of Mrs. Johnson's landing at Cameroons till her death, she would not on any account leave it. Her attachment to the people and the place was then as great as had been her former antipathy. And it has been her lot to rejoice with us in the first budding of the kingdom of God among that people. She has seen the multitude scoffing and reviling. She has seen the same multitude filling the house of prayer, while many among them exclaimed, "What must I do to be saved?" She has seen the careless forsake the house of God, and the earnest cleave to it as to their home. She has seen the first converts to Christ baptized in the rolling river, and has heard of the news of that strange scene having floated back to the very source of that river. Twice has she

the congregation scattered, and cruelly beaten for choosing a new religion; and twice has she seen the congregation gradually regathered; and others, once the foremost to oppose, broken-hearted, come to seek admittance to the house of God. And now having helped us thus far, and rejoiced in the opening prospects of the mission, she is called to the church above, not the first of our little band, for one is gone before.

It was near ten o'clock on Saturday morning before I could finish the coffin for Mrs. Johnson. From the carpenter's bench, I went to the house of mourning, and thence to the grave; and before the earth for ever closed over the remains of our departed sister it was eleven o'clock, and I had to hurry from that scene of sorrow to the vessel; at half-past eleven we were on our way down the river, and anchored at Bimbia at seven o'clock in the evening.

Through the kindness of Mr. Peto, we have had use of a letter to him from Mr. SAKER in which he gives a general summary of the past year's labours. Its date is somewhat earlier than the preceding correspondence, but it will lose none of its interest on that account.

Twelve months are now expired since I landed here from my European visit; and they have been months of incessant labour and travel. I have not written you till this day, nor have I had time to write to any friend unless compelled; but now I am unexpectedly detained a few days at Clarence, and gladly spend a few hours in writing. I came here on the 27th of December, having ventured to cross the water in our little gig and eight men with paddles. This is the third time that I have thus crossed this arm of the sea, and every one beside myself is too wise to make the attempt. Every body condemns me; but what was I to do? The year was expiring, and everything was to be settled, money to be paid, and books made up. At this hot season of the year, when we are days with scarcely a breath of wind, I see no danger. At no time do I see danger, except it be from a decayed boat, as mine is, or the burning sun.

In our printing work we have done what we could. During the year we have brought through the press about 37,000 pages of Isubu Scripture and Dictionary; and not less than 60,000 pages in Dualla of Scripture, Class-books, and Hymns.

The Isubu was that which was left in type or manuscript by our brother Merrick.

The chief part of the Dualla, which we have printed, is a new translation, a work which is daily going on. If my health continues, I hope that a large part of the New

Testament will be printed during the present year, and the Dualla Dictionary completed.

Our schools are not so prosperous as I wish. At Clarence I have engaged a young man, educated at Sierra Leone, who, in the absence of one more suitable, is a help. The school is well attended, and my satisfaction is not small in seeing it attended regularly by teacher and scholars; but I wish I could speak of its efficiency.

On the mountain I have sent a teacher to labour about three days every week through the year. To-morrow I visit the little school there. A few of the natives are very desirous of knowing more of the truths they hear from us. I wish it was in my power to visit them often.

At Bimbia we have no school and no teacher. Mr. Joseph Fuller is my chief dependence in the printing office, and has to conduct all the services during my absence.

At Cameroons we have now two schools, and I hope the time is not distant when I shall be able to say they are efficient. At the station where we have so long been fixed, the school may be said to continue day and night almost. Adults and children assemble soon after four o'clock in the morning for scripture lessons and prayer, until six or half-past. Then the hour for our work to begin is also the hour of children's school; this continues till ten. Afternoon, the school is short. At five the adults assemble again for lesson and prayer. At seven again in the evening, they take possession of Johnson's house. There "A B C," simple lessons in reading, and scripture reading, make a bewildering sound till nine; after that is singing and prayer; not infrequently lessons are continued till eleven at night. Such, dear sir, is Cameroons, the mission station is a scene of busy activity from early morn to night. Labour, lessons, singing and prayer, is the life at Cameroons.

Our churches are, I hope, healthy.

At Cameroons, all give me pleasure; during the year I have baptized sixteen persons; many more wish to join with us. I have married four couples; some others are only waiting my return.

At Bimbia, our little church has decreased by the death of one member; but two hopeful ones wish to join the church, and ere long I purpose baptizing them.

At Clarence, we have passed through some heart-rending scenes in consequence of the instability of some of our members. At present all is peaceful. In June last, I baptized nine persons, and subsequently our brother Wheeler has baptized one. Others await.

One word on another subject may be written. Throughout the year, the Lord has preserved my health. I have had to travel by day and night, in the creeks, in the open sea, in the sun, and in the beating storms

yet the Lord has preserved me, even when the lightning has shivered our mast, and the sea washed over us. My dear wife too has been preserved, though sometimes has suffered much. Our labours have been heavy and without cessation, ever till now. The repair of buildings, &c., has given us no little toil; our boats too have consumed many precious hours.

One other subject will be cause of satisfaction to you and to the Committee. All our buildings and boats have been repaired; all our teachers and families supplied, together with my own expenses and my three children in England; yet the total expenditure for all is under £1000.

WEST INDIES.

HAITI.

JACMEL.

The intelligence conveyed in the letter of Rev. W. H. WEBLEY, dated Jacmel, June 28th, received by last mail, will be read with mingled emotions. That he has succeeded, by a visit to America, in obtaining the framework for his new chapel at a far less cost than he could get it in Jacmel, and that the voyage has been very beneficial to his health, all our readers will be glad to hear; but that part which relates to the alarming illness of his brother, who sailed for Haiti less than a year ago, will awaken deep sympathy with the sufferer, his excellent wife, and the whole mission band, to whom this unexpected visitation is a heavy and distressing stroke.

After an absence of seven weeks it is my happiness to find myself once more at home. My last was dated Boston, and was only a hurried letter of advice.

My visit to the States to procure our chapel was rendered necessary, not only from the shattered state of my health, but from the present high price of timber here, and from the difficulty of procuring workmen amongst the natives. I have been enabled to effect a considerable saving in the price of the wood for the building by going myself, have procured workmen who will come out and put it up, and have met with a kind Christian merchant who has engaged to pay their passage.

But oh! I have sad news for you. You will learn from my sister's letter, that my dear brother has been at the point of death, and the sad secret has burst upon our almost broken hearts that he *cannot* reside in this climate. I will not here narrate the circumstances that have occurred, as she has told you all, and that much more fully than I could

have done, as I was absent during the more serious part of his illness. As yet we cannot bear the thought of parting with him, nor dare we yet break the matter to him. Many and severe have been our trials since we landed here; and no tongue can tell what we have endured; but no previous trial has ever equalled this. Our excess of grief at the bare possibility of his leaving us exceeds, if possible, our excess of joy at seeing him arrive. May strength be given us according to our day, and may both the Committee and ourselves be enabled patiently to endure what is so manifestly the divine will. We would not repine. Rather would we pray that our oft-repeated sorrows may be sanctified, and that our sad hearts, bereaved of earthly good, may be taught to find solace in Jesus. Pray for us, that our heart and flesh do not fail us.

Mrs. D. WEBLEY, in a letter of same date, enters into the details of her husband's illness. Though written in circumstances of the deepest distress, and evidently requiring great effort to control her feelings, there is pervading it a delightful spirit of resignation to the Divine will, and more firmness and composure than could have been expected. The feelings of the wife and the missionary are blended together in a manner both striking and beautiful.

I am sure you will be sorry to hear that for the last week my dear husband has been very ill; and as his illness assumes a serious aspect, I thought it better to let you know every particular. We are not afraid of its being fatal—only that it may hinder his future usefulness. Ever since we have been here his health has been remarkably good, except now and then he has felt a nervous affection in his face, and two or three times he has complained of its feeling quite dead; we all hoped that this was caused by the

that there was nothing serious in other day he had a very violent h came on with a twitching in nd convulsion of the left side ; he then felt a rush of blood l, and he thought he must be the ears or nose. In a short ome quite insensible, and on get- n the ground, on which he had lt very weak, and was able to get great difficulty. He had been ort ride; and but through mercy ve been killed, as it came on so ly;—he had only just time to horse before his senses left him. ectly for the doctor, a very clever ne we have great confidence in. n immediately, and desired him ery quiet; he said it was from a od to the head, but hoped the uld cure him, and said then there ger. This was on the Wednes- i Friday, in the morning he had ack, not quite so violent, but ing, and they leave him very e doctor came, and seemed sur- alarmed that he should have had nd then told us that it was an alysis. day morning early he was taken ith less violence and pain, as we ing at hand to give him; he was directly, as it is necessary to a very much to prevent a re- doctor said he thought it his us that if he remained here his be sacrificed—he would be sub- attacks, and every one would ore weak; we are dreading every rn, and if there is, some decisiv e taken, as he assures us that he ve in this climate. ope better days were dawning on 1 two who had the interest of the nuch at heart; but I do trust, if e called home, the Lord may raise ll my dear husband's place. The says these attacks are *epilepsy*!

therefore, of course, the more dangerous. I am now writing in great haste, as the packet is expected in to-morrow; will you, therefore, excuse this hasty letter and all its imperfections; my mind is so unsettled, and I feel in such a state of anxiety.

As the packet did not leave so soon as was expected, Mrs. D. WEBLEY adds a few additional particulars in a note dated three days later than the previous letter. From this it would seem that Mr. WEBLEY was somewhat improved, but the medical attendant, Dr. Lecchi, orders him home as necessary alike for the preservation of intellect as well as life.

I am able to give you a better account of my dear husband's illness. All Saturday and Sunday his sufferings were very great; and on the Sunday night we feared, from all the doctor had told us before, that another attack might be fatal. However, it came much lighter than we could have expected; but he was cupped immediately, and after spending the night with him, the doctor pronounced him out of danger. Since then the attacks have been much weaker; but he was bled in the arm again on Tuesday. I assure you the description I have given of his illness is very faint compared with what it has been, and the sufferings he has had. I am thankful the crisis is passed and he is better.

The doctor says he must return to England, as he *cannot live* in this country. The certainty of this is a great trial to me, as a future, quite unprovided for, comes with painful force upon my mind. With a constitution impaired, my poor husband will not be able to exert himself much; still, if his life is spared to return home, every other trial will appear light to me, and I sometimes almost fear this.

JAMAICA.

been customary to give, every 1 we have received the intel- e tabular statement respecting ches which constitute the Union in Jamaica. Though 7 has long ceased to have any with Jamaica, except that of and Christian love, yet our nerally," cannot forget that

some of the most signal tokens of God's favour and blessing were showered on the Mission in Jamaica. Hence the spiritual state of that island will ever be interesting to our friends; and for their information we subjoin the statistics of the churches in the Western Union for the past year.

**TABULAR VIEW OF CHURCHES AND STATIONS CONNECTED WITH THE BAPTIST
WESTERN UNION, FOR THE YEAR ENDING DECEMBER 31, 1851.**

NAME OF STATION.	PARISH.	PASTOR.	Station commenced.	Church formed.	Baptized.	Restored.	Received.	Died.	Excluded.	Disclaimed.	Withdrawn.	Increase.	Decrease.	Members.	Inquirers.
1 Anatto Bay.....	Metcalf.	S. Jones.....	1824	1824	19	34	4	34	63	1	2	...	43	528	17
2 Bull Bay.....	St. George's	.....	20	11	...	...	21	13	...	...	...	...	3	155	12
3 Mount Angus.....	St. Mary's	W. Teall.....	1834	1842	10	25	5	5	20	...	...	15	...	275	12
4 Spanish Town.....	St. Catherine's	J. M. Phillippe	1819	1820	73	16	6	5	1	...	...	83	...	1237	12
5 Passage Fort.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6 Sligo Ville.....	St. Thos. in Vale	.....	1835	1835	42	4	...	2	2	...	...	42	...	254	3
7 Mount Nebo.....	.....	J. Gordon.....	1828	1842	...	19	...	3	26	3	2	...	15	281	3
8 Monague.....	St. Ann's	W. M'Laggan	1834	1835	33	2	5	2	5	...	...	31	...	153	12
9 St. Ann's Bay.....	.....	B. Millard.....	1829	1829	61	52	1	4	22	1	...	87	...	691	22
10 Ocho Rios.....	.....	.....	1829	1829	37	8	...	9	15	...	...	21	...	382	15
11 Coulart Grove.....	.....	.....	1835	1835	25	9	1	4	6	...	...	25	...	294	6
12 Sturge Town.....	.....	S. Hodges.....	1839	1845	23	26	4	12	4	...	...	30	...	323	4
13 Salem.....	.....	.....	1843	1846	26	31	...	4	7	...	...	46	...	285	3
14 Dry Harbour.....	.....	F. Smith.....	1841	1842	36	16	1	13	11	2	...	21	...	261	2
15 Brown's Town.....	.....	J. Clark.....	1837	1831	67	36	2	26	28	10	...	47	...	1671	11
16 Bethany.....	.....	.....	1839	1839	42	27	11	16	10	...	...	54	...	567	12
17 Clarksville.....	.....	P. Johnson.....	1839	1846	23	17	6	3	28	...	2	13	...	407	3
18 Mount Zion.....	Clarendon	.....	...	...	17	7	5	4	13	15	...	...	3	149	3
19 Stacey Ville.....	.....	E. Palmer.....	1835	1835	7	23	2	7	21	...	...	4	...	329	7
20 Point Hill.....	St. John's	.....	1834	1833	21	42	...	11	37	...	...	15	...	379	9
21 Stewart Town.....	Trelawney	B. B. Dexter.....	1829	1829	86	22	...	36	40	6	...	26	...	652	6
22 New Birmingham.....	.....	.....	1838	1838	94	17	3	18	6	1	...	89	...	528	7
23 Refuge.....	.....	E. Fry.....	1831	1837	67	28	38	58	12	2	...	61	...	596	12
24 Falmouth.....	.....	R. Gay.....	1827	1827	26	64	1	32	33	6	...	20	...	883	3
25 Salter's Hill.....	St. James	W. Hendy.....	1824	1825	3	40	9	74	40	2	...	66	...	892	51
26 Montego Bay, 2d ch.	.....	T. Hands.....	1849	1849	46	2	36	21	4	3	...	50	...	381	12
27 Mount Carey.....	.....	E. Hewett.....	1845	1842	46	14	14	80	25	1	...	32	...	626	18
28 Shortwood.....	.....	.....	1840	1842	13	7	...	26	14	1	...	25	...	553	10
29 Bethel Hill.....	Westmoreland	.....	1831	1842	23	13	6	31	6	2	15	...	12	440	14
30 Watford Hill.....	Hanover	.....	1838	1838	9	3	26	37	9	...	1	...	8	222	5
31 Gurney's Mount.....	.....	T. Armstrong.....	1829	1829	25	20	1	20	7	299	4	...	254	302	26
32 Mount Peto.....	.....	.....	1849	1851	29	16	301	11	5	...	1	32	...	315	66
33 Fletcher's Grove.....	.....	.....	1835	1842	...	9	1	26	3	...	...	...	19	142	33
34 Providence.....	St. Elizabeth's	.....	1840	1841	14	5	...	5	6	...	...	8	...	182	20
35 Bethelalem.....	.....	.....	1857	1840	...	16	1	4	3	...	2	...	176	25	...
Total.....					1056	663	490	659	545	355	35	1119	508	1478	27

NOTE.—In consequence of the absence and sickness of some of the pastors, no returns have been received from ten churches. The number of members in these churches last year was 3,600
Number reported in 1851..... 14,750

Total number..... 18,350

HOME PROCEEDINGS.

We have been compelled to devote in interest, while many of them were so large a space during the past three months to the announcement of contributions, in order to keep the receipts in our books, and the public acknowledgment of them exact and complete, that we have not been able to notice the various meetings which have been recently held on behalf of the Society.

During May meetings were held in various parts of Norfolk, which were attended by Revs. F. TRESTRAIL, J. LEECHMAN, and B. W. NOEL, assisted by the pastors of churches in the county. None of these meetings were wanting

In June, Mr. UNDERHILL, with Revs. F. BOSWORTH, and P. H. CORNFORD, were engaged in Cambridge and vicinity, for

a week; and the Rev. T. SMITH went to Colchester. Mr. TRESTRAIL visited Bath, Keynsham, and Paulton; and, while we write, Messrs. CAREY and UNDERHILL are attending meetings in Gloucestershire. The turmoil and excitement consequent on the elections have somewhat interfered with their proceedings, but we hope the results will be found to be equal, at least, to those of last year.

For the first two months of the present financial year, the income of the Society was not quite equal to the corresponding period of the previous year. But at the close of June, the receipts were somewhat more than they were at the end of June, 1851. The payments had been, however, considerably heavier. As yet, the Committee have not had to borrow from the bankers to meet current payments. May we once more remind the Treasurers and Secretaries of auxiliaries to send up what they may have in hand, from time to time, *on account*, and not wait until they have received all the proceeds of their district. This will tend to equalize the income and expenditure, and very favourably affect the bankers' account.

We shall be glad, too, if our friends in the country will continue to favour us with some statement of the meetings held in the several districts—the attendance, spirit, and general impression made by

them. Such intelligence is valuable on many accounts, and is interesting to our readers generally.

The Committee have had under their consideration a plan, submitted to them by the Secretaries, for extending and strengthening the mission in Bengal Proper—a district lying within lines drawn from Calcutta eastward to Chittagong; thence north-west to Dinapore; thence back again to Calcutta. There are more than twenty millions of immortal beings in this district, ten millions of whom have never heard the gospel of Christ at all, and the majority of the people are in a state of lamentable destitution. To carry the plan, however modified, into effect, will require an *increased* income of £3,500 a year. When the Committee have fully considered, and matured their judgments upon the project, it will be made known to the churches. Without their concurrence nothing can be done. To take any step which would incur the risk of augmenting the present debt, would be ruinous. In the meanwhile, may our friends be found uniting in fervent prayer, that the Spirit of divine wisdom may guide the Committee in their deliberations, and incline the friends of the Society to respond cheerfully, and with one heart and mind, to this call when it is made.

POSTSCRIPT.

We are happy to find by a note dated June 24th, that our esteemed brother Mr. CLARK, and his family, have reached Brown's Town in safety. He adds what cannot be read without deep sympathy: "Heart-rending tidings reach me from every one I meet of the ravages of the small pox, and of the distresses which follow in its train. May God incline his people to aid the sufferers in their season of affliction and sorrow, and

mercifully sanctify to them this painful dispensation of His providence."

The notice of our brethren abroad, particularly those in the East, is called to an extract from a note which we have received from a kind and zealous friend. "The reading of the Herald is now become general. But there is one thing which makes against its being read by our poorer members who have no pastors. It is the many untranslated

words which occur in the reports from abroad. If they could be explained in a parenthesis, or in any way, it would encourage the reading of the Herald at our meetings."

This hint is important. The orthography of things, places, and persons, is constantly changing in eastern letters. We are often puzzled ourselves. We got familiar with "pukka" houses. This month it is pakkā. Once it was Koran; now it is Quran. Formerly it was brahmin; now it is brahmán, and so on through a long list. We trust brethren, in writing, will think of the English public, and forget, for a time, Indian technicalities and sounds.

Mrs. ALLEN, of Colombo, desires us to state that she has received a box of clothing for her school, but there is no note with it to inform her from whom it came. She also wishes us to suggest to any kind friends who may send her articles for Ceylon, that modern things suited for *European* wear are most suitable, and that the shirts and loose pinafores contained in the *aforsaid* box were of no use at all for the natives. If the goods had been sent *unmade*, they would have been most acceptable for the girls; but the Cingalese wear their own costume, and will not wear frocks.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.....	March 4.
		Saker, A.....	April 6, May 3.
CAMEROONS .....	.....	Saker, A.....	Feb. 26, March 15 and 23, April 13 and 17.
		Saker, A.....	January —, May 5.
CLARENCE.....	.....	Wheeler, J. A....	Feb. 15 & 16, March 1 & 11, April 15, one letter, no date, received July 7.
		Butler, W.	June 10.
AMERICA	SHELburn FALLS	Butler, W.	June 10.
		Carey, W.....	May 21.
ASIA.....	CUTWA	Lawrence, J.....	May 27.
		Littlewood, W....	May 1, June 7, 15 & 16.
BAHAMAS.....	GRAND CAY	Capern, H.....	May 7.
		Jenkins, J.	June 18.
BRITTANY	MORLAIX	Webley, A.....	June 27.
		Webley, W. H....	June 28.
HAITI	JACMEL	Rycroft, W. K....	June 8.
		Clark, J.....	June 24.
JAMAICA	BROWN'S TOWN	East, D. J.....	June 6 and 15.
		Gay, R.	June 7.
.....	FALMOUTH	Milbourne, T....	June 8.
		Graham, R.....	June 12.
.....	KINGSTON	Oughton, H. S....	June 26.
		Campbell, G., & ors..	March 23.
.....	MANCHIONEAL	Millard, B.....	June 25.
		Lynch, A., & ors..	March 20.
.....	ST. ANN'S BAY... ..	Hodges, S.	June 10 and 25.
		Law, J.....	June 26.
.....	STOKES HALL .....	.....	.....
	
.....	STURGE TOWN .....	.....	.....
	
.....	TRINIDAD .....	.....	.....
	
.....	PORT OF SPAIN .....	.....	.....
	

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Butlin, Luton, for a parcel of magazines;

Friends connected with the Baptist Church, Addlestone, for a parcel of clothing, for Africa;

Mr. Williamson, Ringstead, for a box of books, for *Rev. W. K. Ryecroft*;
 Mr. Gilbert Blight, for a valuable series of the Periodical Accounts, Baptist Magazine,
 Christian Observer, &c.;
 John Purser, Esq., and family, Rathmines Castle, Dublin, for a case of clothing and
 fancy articles, for *Rev. E. Fray, Refuge, Jamaica*;
 Miss Waylen, Great Chilhampton, for a parcel of fancy articles, for *the same*;
 A lady, Staffordshire, by Hon. and Rev. B. W. Noel, for a brooch;
 The British and Foreign School Society, for the grant of a case of school materials, value
 £5, for *Rev. H. Capern, Bahamas*.

The Committee will feel obliged to any friends who may have copies of the last year's
 Annual Report of the Society, which they do not require for their own use or for
 distribution, if they will kindly return them, carriage free, to the Mission House; as the
 Committee's reserved copies are quite exhausted.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month
 of June, 1852.*

£ s. d.			£ s. d.			£ s. d.		
ANNUAL COLLECTION.			BUCKINGHAMSHIRE.			KENT.		
Annual Sermon to			Swanbourne	0	19	0	Bessels Green—	
Young Men, at Poul-						Contributions	1	1
try Chapel	13	0	CAMBRIDGESHIRE.			Do., Sunday School	0	18
Less expenses	4	0	Cambridge—			Footscray—		
	9	0	Contributions	4	4	Rogers, Mr. John.....	1	0
			Do., for E. I. Schools	8	14	Lossness Heath—		
						Collection	1	0
Annual Subscriptions.			DEVONSHIRE.					
Courtball, Mrs.....	1	1	Tiverton—			NORFOLK.		
Giles, E., Esq.	1	1	Collection	4	13	NORFOLK, on account,		
Hassall, Mrs.	1	1	Contributions	8	10	by Mr. J. D. Smith...	180	0
Thornton, Miss	1	0	Do., Sunday School,					
			for Paul Rutton,			NORTHAMPTONSHIRE.		
Donations.			Dinagapore.....	5	0	Braunstone—		
A. D.	5	0				Collection	2	10
J. S. B. M.....	0	10						
						SOMERSETSHIRE.		
LONDON AUXILIARIES.						Bridgewater—		
Eagle Street—						Collection	1	15
Juvenile Auxiliary, by						Contributions	7	6
Young Men's Mis-						Do., Juvenile	8	13
sionary Association,						Bristol, on account, by		
for Schools	1	6				R. Leonard, Esq.....	335	0
Henrietta Street—						Burnham	1	1
Collection	0	0				Crewkerne—		
John Street, on account	25	0				Collection	3	9
Soho Chapel—						Contributions	0	14
Juvenile Auxiliary, by						Hatch—		
Young Men's Mis-						Collection	3	16
sionary Association,						Highbridge—		
for Ketterville School	10	10				Collection, &c.	0	17
						Isle Abbot—		
Waltham, Horsaey Street—						Collection	1	7
Collections	7	4				Montacute—		
Contributions	0	13				Collection, &c.	4	9
Do., Sunday School	3	18				Contributions	5	14
						Do., Sunday School	1	9
	11	16				Minehead—		
Less expenses	0	4				Collection, &c.	5	3
						Contributions at W...	1	0
	11	12				Do., for Africa	0	10
						Stogumber—		
BREKESHIRE.						Collection	2	2
Reading—								
Contributions, by Mrs.								
C. Davies, for Rev.								
T. C. Page, Madras	1	10						

£ s. d.			£ s. d.			£ s. d.					
Watchet and Williton	4	4	6	Cemas—		Blaenavon, Harob—					
Contributions	2	18	10	Collection	0	6	5	Collection	1	2	6
Wellington—								Contributions	2	7	6
Contributions	2	15	0					Castletown—			
Yeovil—								Collection	1	10	5
Collection!.....	4	0	0					Contributions	4	0	8
								Do., Sunday School	4	2	5
	398	0	6	SOUTH WALES.				Ebbw Vale, Brierly Hill—			
Less expenses	7	8	9	BRECKNOCKSHIRE—				Collection	0	13	6
	390	11	0	Brynmaur, Tabor—				Contributions	0	17	6
STAFFORDSHIRE.				Cefn-Coed-y-cymar—				Llandewi—			
Stoke, Burslem, and Hanley—				Collection				Collection	2	1	8
Collections, after Ser-				Darran Felen—				Contributions	1	2	6
mons by the Hon.				Collection				Llanidhel—			
and Rev. B. W.				Contributions				Contributions	2	2	0
Noel, M.A.	46	5	10	Llanelli, Bethlehem—				Llansaintfraild—			
				Collection				Collection	1	0	0
SURREY.				Contributions				Contributions	2	0	1
Addlestone—				Llanfrynach—				Llanwenarth—			
Contributions, box ...	0	4	6	Collection				Collection	2	13	3
				Llangorse—				Contributions	5	4	6
WESTMORELAND.				Collection				Newport, Temple—			
Crosby Garrett—				Llangynidr—				Collection	2	0	0
Contributions, for				Collection				Nodda—			
Native Preachers ...	0	11	0	Contributions				Collection	0	7	0
				Llanvangel, Soar—				Pontypool, Tabernacle—			
WILTSHIRE.				Collection				Collection	2	0	0
Chapmanslade—				Contributions				Pontypool, Trosnant—			
Collection	1	0	0	Maesbyrllan—				Collection	1	2	7
Cornham—				Collection				St. Mellons—			
Collection	1	8	0	Contributions				Collection	0	15	0
Contributions	7	2	0	Newbridge—				Contributions	2	8	3
Melksham—				Collection				Twyn Gwyn—			
Collections	6	6	11	Contributions				Collection	1	8	8
Do., Forest	0	4	8	GLAMORGANSHIRE—				Contributions	1	5	4
Do., Beanacre	0	3	5	Dowlais, Caersalem—							
Contributions	31	0	3	Collection				SCOTLAND.			
Do., for African				Contributions				Edinburgh—			
Schools	1	10	6	Dowlais, Hebron—				Society for Promoting			
				Collection				Female Education			
WORCESTERSHIRE.				Merthyr Tydvil, Ebenezer—				in the East, by			
Bewdley—				Collection				Robt. Irvine, Esq.,			
Collections, &c.	9	7	10	Contributions				for Calcutta Schools	5	0	0
Sunday School	0	12	2	Pontypridd—				Do., for Ceylon			
				Collection				Schools	5	12	1
				Contributions				Perth—			
NORTH WALES.				Ynysfach and Libanus—				Collection	9	0	0
ANGLESEA—				Contributions, &c. ...							
Amlwch, Salem—				MONMOUTHSHIRE—				FOREIGN.			
Collection	0	18	4	Bethel—				JAMAICA—			
Contributions	8	9	9	Collection				Bethsalem—			
				Contributions				Contributions, by			
				Blaenau Gwent—				Sunday School			
				Collection				Teachers, for Africa	1	11	10
				Contributions				Montego Bay, First			
				Do., Sunday School				Church, by Rev. Jas.			
								Reid	5	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1852.

MEMOIR OF THE LATE REV. JAMES ALEXANDER HALDANE.

(Continued from page 472.)

IN the early part of Mr. Haldane's ministry, having made an excursion to North Berwick, "he had announced the intended sermon in the usual manner, and had begun to preach one summer's evening not far from the shore of that beautiful bay, stretching nearly twenty miles along the coast, at one extremity of which the Bass Rock and North Berwick Law rise, as from the ocean, to confront the ancient castle of Edinburgh and the majestic rocks of Arthur's Seat. At that period the convivial habits of East Lothian were notorious, even in an age when Scottish hospitality had become stained with the vices of riotous excess. There were many of the East Lothian squires who drank so hard and so habitually, that it is said by those who knew them well, that they never went to bed sober. It happened that the officers of the East Lothian yeomanry, and certain justices of the peace, including one who long sat in *Parliament for the county*, were *dining with the provost and magistrates*

of North Berwick. According to the wretched habits of the times, they were already deep in their potations, when they were informed that Mr. Haldane was preaching in their immediate vicinity to the assembled people of North Berwick. The sound of the gospel had no charms for them, nor were they willing that others should hear it. Already heated with wine, they began to consult in what way they should put down this missionary invasion of their own territories. One of them, more reckless than the rest, said that it would be a capital plan to seize on the preacher, as had been done in the case of some political lecturers in England during the suspension of the Habeas Corpus Act, and send him at once on board a man-of-war. It was replied, that this would be rather dangerous, and besides, that it would be awkward, as the admiral of the North Seas was Mr. Haldane's uncle by blood, whilst it was again observed, that the commander of the king's land forces was

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of North Berwick. According to the wretched habits of the times, they were already deep in their potations, when they were informed that Mr. Haldane was preaching in their immediate vicinity to the assembled people of North Berwick. The sound of the gospel had no charms for them, nor were they willing that others should hear it. Already heated with wine, they began to consult in what way they should put down this missionary invasion of their own territories. One of them, more reckless than the rest, said that it would be a capital plan to seize on the preacher, as had been done in the case of some political lecturers in England during the suspension of the Habeas Corpus Act, and send him at once on board a man-of-war. It was replied, that this would be rather dangerous, and besides, that it would be awkward, as the admiral of the North Seas was Mr. Haldane's uncle by blood, whilst it was again observed, that the commander of the king's land forces was

his uncle by marriage. But as they drank on they became more and more resolved that in some way he should be put down, and open-air preaching crushed in North Berwick. Rising from the table, the provost and magistrates sallied forth, threatening that if the preacher did not desist, they would make a law to stop him if they did not find one. In this infuriated mood they rushed forward to the spot, a boisterous throng not omitting oaths, with horrid imprecations, and other melancholy proofs of their half inebriated state. Mr. Haldane received them with calm self-possession, and in reply to their demands, intimated that he was infringing no law and interrupting no thoroughfare. He said, at the same time, that if as magistrates they required him to desist from preaching in that particular spot, he would certainly obey, but added, that when he heard men in authority setting such an example of profane swearing—'What!' exclaimed the magistrates, eagerly interrupting the half-finished sentence,—'what do you say of us?' 'I would not,' he replied with firmness,—'I would not say what I think of you.' 'Conscience,' it has been truly said, 'makes cowards of us all;' and the same determined composure of spirit, which a few years before had overawed the intoxicated mutineers at the door of the powder magazine of the Dutton, seemed now to have paralyzed the godless throng who had rushed from their revel to seize upon the preacher. In the meantime, great was the indignation that arose amongst the people who witnessed this wanton and indecent interruption, and it is difficult to say what might have been the result, had not a respectable farmer come forward and requested Mr. Haldane to adjourn to his field, which was private property, and where the jurisdiction of the provost ceased. He did so, and drawing a

moral from the enmity to the gospel just witnessed, preached a powerful and impressive sermon, which sent away the people awed and solemnized. It was long remembered at North Berwick and in the neighbourhood. That sermon was not, however, permitted to end without interruption, for such was the rancorous feeling of the Provost and magistrates, that, nettled at the defeat they had sustained, they prevailed upon one of the country gentlemen who commanded the Yeomanry to lend his drum for the purpose of drowning the preacher's voice. This undignified act of magisterial interference did not, however, succeed, as the drummer was not allowed to enter the field, and the interruption was more vexatious than successful."

"Twenty years afterwards, when walking one summer's evening near Portobello, with some of his children, Mr. Haldane met a tall, portly gentleman, of commanding presence, who, on seeing him, immediately left the foot-path, and uncovering, made a profound bow and passed on. Mr. Haldane returned the unlooked-for courtesy of the stranger, and next day discovered that it was the officer who lent the drum at North Berwick. Since that evening he had never met the preacher, but had deeply repented of the part which he was tempted to take in that affair; it was a recollection that lay heavy on his conscience; and he afterwards charged his sons to do what in them lay to show respect for Mr. Haldane and kindness to his family. It is still more pleasing to think that this officer himself was a trophy of Divine grace, and that the preacher to whom he had once refused to listen, and whose voice he had tried to drown, spoke to him the words of peace and prayed by his side when laid on the bed of death. Four gallant sons of his had engaged in defence of their country; one of them

distinguished himself as the colonel of a Highland regiment, and another received promotion for his zeal and conduct on the field of Waterloo. Both became, what was far better, good soldiers of Jesus Christ. The last time that Mr. Haldane preached near London, was in the year 1848, when he proclaimed the gospel to a crowded military audience at Woolwich, where he had been invited by the excellent minister of the Scottish Free Church, at the request of Colonel Anderson, who holds an important command in that garrison, and is the eldest surviving son of him who, just fifty years before, had been a party to the interruption at North Berwick."

In March, 1798, a few zealous Christians were supping together at Mr. Robert Haldane's house, in Princes Street, Edinburgh; the conversation turning upon the idea of having a place of worship built in that city upon the plan of Mr. Whitfield's tabernacles, it was mentioned that the Circus might be obtained, as the Relief congregation had left it, and Mr. R. Haldane looked to a lawyer who was present, saying,— "Mr. Dymock, will you enquire about it to-morrow? and if it be to let, take it for a year." The place was secured; Mr. Rowland Hill was brought from London to open it; and though, at first all who were engaged in the undertaking were members of the establishment, it was not long before they determined to form an independent church. "Mr. Ewing, as most familiar with such matters, was requested to draw out a plan for its government, and, after repeated conferences, they with one voice invited Mr. J. A. Haldane to be their pastor. Hitherto he had aspired to no other office than that of an evangelist, preaching in the villages round Edinburgh, occasionally making distant and extensive tours, and more recently, drawing around him crowds of attentive

listeners on the Calton Hill. But having given himself wholly to the study of the word, 'meditating upon these things,' he had become 'mighty in the Scriptures;' 'his profiting had appeared to all;' whilst his unction in prayer, the solemn and unpretending eloquence of his pointed, direct, and telling addresses, his persevering zeal and remarkable success, his unwearied attendance on the sick, and his spotless consistency of practice, seemed to mark him out as 'a man full of faith and of the Holy Ghost,' well qualified for the pastoral office. It was not, however, without deliberation that he accepted the call, nor until he had explained that he considered his own gifts to be better adapted for the office of an Evangelist. But the call being persisted in, he yielded to what he deemed the voice of Providence, and assumed a post from the labours and responsibilities of which he never shrunk for the remaining years of his active and eventful life."

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thousand two hundred persons, whilst, on special occasions, four thousand might be crowded within the building.

"The cost was entirely borne by Mr. Haldane and when the building was finished, he offered to make it over in perpetuity to his brother. This Mr. James Haldane declined, alleging that, so long as it was a property devoted to religious purposes, it was as well in his brother's hands, who could, at his death, make what arrangements he pleased. But it was never contemplated by either of them that the property should become vested in trustees, so as to take it away from their own control, or expose it to the risks which have befallen so many orthodox endowments.

"In May, 1801, the Tabernacle was opened, and the congregation, which had for nearly three years occupied the Circus, took possession of this new and commodious building. In that place did Mr. J. A. Haldane labour for nearly fifty years, and counted it his privilege, from first to last, to minister in the gospel of Christ. The accommodation which it supplied was at first partially, and in after-years entirely, free to the public, and whatever was produced by collections or otherwise, after paying the current expenses of the building, was appropriated to the propagation of the Gospel. One of the last religious services performed in the Circus, was the ordination of Mr. Aikman, on the 17th of May. It was conducted by the late Rev. Mr. Moodie of Warwick, and Mr. Ewing of Glasgow, in concert with Mr. James Haldane, who preached the sermon from the words of our Lord's message to the church of Philadelphia (Rev. iii. 2), 'Hold that fast which thou hast, that no man take thy crown.' The 'Missionary Magazine' remarks: 'The congregation assembled on this occasion was immense, the services of the day were solemn and interesting,

much fitted to impress the minds of the audience with the incalculable value of the Gospel of peace.'

Doubts of the scriptural authority for infant baptism occurred to the mind of Mr. Haldane frequently, while he acted upon the supposition that the presumptive evidence in its favour preponderated. "Still the recurrence of these doubts led him to suspect that he had not fully fathomed the subject, and, therefore, after his return from England, at the end of 1804, he had determined fully to examine the Scriptures at his leisure, with prayer for direction and a desire to be led to a right conclusion. He felt that, on former occasions, his examinations had been conducted under the influence of a fear of diminishing his usefulness, if he were obliged to renounce infant baptism, but at last he was 'delivered from this snare,' and became satisfied that the more simply he followed the Lord, the more useful he should in reality be. In short he now viewed the conflict of duty and usefulness as one that was absurd. The result was, that, after mature deliberation and reading deeply on the subject, his doubts so much increased that on an occasion when he was requested to administer infant baptism, he was obliged to inform the church, that, although his mind was not made up to become himself a Baptist, yet, that, at present, he could not conscientiously baptize children. He concludes his letter:— 'If I had not been compelled to baptize, I should never have mentioned my doubts till they were fully satisfied. At the same time, I informed the church that, although I were baptized, I should be of the same mind as formerly, that the Baptists and Pædo baptists might have fellowship together."

Nearly two hundred members followed their pastor; and within a year his elder brother also embraced baptist sentiments. Differences of opinion on

this and some other subjects connected with church order, alienated, however, from them many with whom they had been accustomed to co-operate. "The disruption not only divided and diminished the church, but shattered the great congregation in Edinburgh to which Mr. James Haldane was wont to preach, and probably reduced it to one-third of its former average number. This must have been a subject of regret to him, but it was one to which he seldom alluded, and seemed not at all to feel as a personal mortification. '*I am the Lord's servant*,' was a striking expression of his, and whether he preached to thousands or to hundreds, seemed only to concern him, so far as it afforded the opportunity of proclaiming the everlasting Gospel. To the love of popularity he was insensible, and considered any sacrifice made for this end to be derogatory to the profession of the Gospel and degrading to the character of a minister of Christ.

"In 1816 Mr. J. Haldane spent some weeks at Gilsland, in Cumberland, in the hope of recruiting his wife's drooping health. On that occasion he met a well-known Roman catholic archbishop, the late Dr. Everard, titular of Cashel. He was one of the old school of Irish priests, before the well-educated and well-mannered race, trained in France, had been exchanged for the coarser and more turbulent pupils of the College of Maynooth. Dr. Everard was a man of very cultivated mind, who had lived in the families of some of the highest English aristocracy, and had seen much of the world. His character was described in glowing colours by Lord Glenelg, in one of his speeches on the Roman catholic emancipation question. At first he appeared at the hotel simply as Mr. Everard; and the only circumstance which created any suspicion, in regard to his rank, was the awe with which he was obviously regarded by a

priest, who was also staying at the hotel, and whose reserved conversation and altered habits denoted a restraint, to which he had not been previously subjected.

"On the very first day that they met at table, Dr. Everard singled out Mr. James Haldane from the crowd of visitors, and in the evening made up to him and engaged him in a very interesting conversation. Next day his attentions became more marked, and, at dinner, it appeared that the Doctor's servant had received orders to wait on Mr. and Mrs. Haldane as much as on himself. The intimacy increased, and every day hours were spent in the walks or drives around Gilsland, discussing the claims of the Romish church and the doctrines of the gospel. Mighty in the scriptures, and armed in Christian panoply, Mr. James Haldane repelled every argument drawn from the traditions of the church or the authority of man; and, on the other hand, assured his new acquaintance, that, if Romanists refused an appeal 'to the law and to the testimony,' it must be because there was no light in them. These friendly discussions were carried on with intense earnestness, and in a spirit that inspired mutual respect. Dr. Everard confidentially disclosed his rank and position in the Romish church, but solemnly appealed to Heaven, that he sought only the truth, and was indifferent to all secular considerations. The conversations became daily more interesting. On the Lord's day Mr. James Haldane preached in the assembly-room. Before the sermon, Dr. Everard begged the daughter of his protestant friend to persuade her father to preach in the drawing-room, and tell him how much he himself desired to listen. After the service was over, Dr. Everard asked why his request had not been complied with, and why Mr. Haldane had not preached in the drawing-room,

TABULAR VIEW OF CHURCHES AND STATIONS CONNECTED WITH THE BAPTIST
WESTERN UNION, FOR THE YEAR ENDING DECEMBER 31, 1851.

NAME OF STATION.	PARISH.	PASTOR.	Station commenced.	Church formed.	Baptized.	Restored.	Received.	Died.	Excluded.	Dismissed.	Withdrawn.	Increase.	Decrease.	Members.	Inquirers.
1 Annatto Bay.....	Metcalfe.....	S. Jones.....	1824	1824	19	34	4	34	63	1	2	...	43	550	127
2 Buff Bay.....	St. George's.....	.....	.....	.....	20	11	...	21	13	...	...	...	3	153	128
3 Mount Angus.....	St. Mary's.....	W. Teall.....	1834	1842	10	25	5	5	20	...	...	15	...	279	100
4 Spanish Town.....	St. Catherine's.....	J. M. Phillippo.....	1819	1820	73	16	6	6	5	1	...	83	...	1237	120
5 Passage Fort.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	...
6 Sligo Ville.....	St. Thos. in Vale.....	.....	1835	1835	42	4	...	2	2	...	...	42	...	234	50
7 Mount Nebo.....	.....	J. Gordon.....	1828	1842	...	19	...	3	26	3	2	...	15	281	31
8 Monague.....	St. Ann's.....	W. M. Lagan.....	1834	1835	33	2	5	2	5	2	...	31	...	139	18
9 St. Ann's Bay.....	.....	B. Millard.....	1829	1829	61	52	1	4	22	1	...	87	...	601	320
10 Ocho Rios.....	.....	.....	1829	1829	37	8	...	9	15	...	...	21	...	383	102
11 Goultart Grove.....	.....	.....	1835	1833	25	9	1	4	6	...	...	25	...	294	62
12 Sturge Town.....	.....	S. Hodges.....	1839	1845	22	20	4	12	4	...	...	30	...	389	42
13 Salem.....	.....	.....	1843	1846	26	31	...	4	7	...	...	46	...	285	30
14 Dry Harbour.....	.....	E. Smith.....	1841	1842	36	10	1	13	11	2	...	21	...	261	22
15 Brown's Town.....	.....	J. Clark.....	1830	1831	67	36	2	20	28	10	...	47	...	1071	116
16 Bethany.....	.....	.....	1839	1839	42	27	11	16	10	...	...	54	...	567	129
17 Clarksonville.....	.....	F. Johnson.....	1839	1840	23	17	6	3	28	...	2	13	...	467	56
18 Mount Zion.....	Clarendon.....	.....	.....	.....	17	7	5	4	13	15	...	3	...	149	16
19 Stacey Ville.....	.....	E. Palmer.....	1835	1838	7	23	2	7	21	...	...	4	...	329	79
20 Point Hill.....	St. John's.....	.....	1834	1835	21	42	...	11	37	...	...	15	...	376	94
21 Stewart Town.....	Trelawney.....	B. B. Dexter.....	1829	1829	86	22	...	36	40	6	...	26	...	636	68
22 New Birmingham.....	.....	.....	1838	1838	94	17	3	18	6	1	...	89	...	298	70
23 Refuge.....	.....	E. Fray.....	1831	1837	67	28	35	58	12	2	...	61	...	526	125
24 Falmouth.....	.....	R. Gay.....	1827	1827	26	64	1	32	33	6	...	20	...	583	13
25 St. James Hill.....	St. James.....	W. Dendy.....	1824	1825	3	40	9	74	40	2	2	...	66	592	271
26 Montego Bay, 2d ch.....	.....	T. Hand.....	1849	1849	40	2	36	21	4	3	...	50	...	351	130
27 Mount Carey.....	.....	E. Hewett.....	1835	1842	46	14	14	80	25	1	...	32	...	626	180
28 Shortwood.....	.....	.....	1840	1842	13	7	...	26	14	1	4	...	23	553	105
29 Bethel Hill.....	Westmoreland.....	.....	1837	1842	23	13	6	31	6	2	15	...	12	446	104
30 Watford Hill.....	Hanover.....	.....	1838	1838	9	3	26	37	9	...	1	...	9	22	59
31 Garney's Mount.....	.....	C. Armstrong.....	1829	1829	25	20	1	20	7	299	4	...	284	302	30
32 Mount Peto.....	.....	.....	1849	1871	29	16	301	11	5	...	1	32	...	329	66
33 Fletcher's Grove.....	.....	.....	1835	1841	...	9	1	26	3	...	...	...	19	142	31
34 Providence.....	St. Elizabeth's.....	.....	1840	1841	14	5	...	5	6	...	...	8	...	192	21
35 Bethsalem.....	.....	.....	1837	1840	...	16	1	4	3	...	2	...	2	176	27
Total.....					156	663	490	659	549	335	35	1119	505	1478	271

NOTE.—In consequence of the absence and sickness of some of the pastors, no returns have been received from ten churches. The number of members in these churches last year was 3,690
Number reported in 1851..... 14,780

Total number..... 18,350

HOME PROCEEDINGS.

We have been compelled to devote in interest, while many of them were so large a space during the past three unusually animated and encouraging months to the announcement of contri- During the same month, Mr. TRESTRAIL butions, in order to keep the receipts in visited many churches in Northampton- our books, and the public acknowledge- shire; Mr. UNDERHILL spent a Lord's ment of them exact and complete, that day at Clipstone, and also attended we have not been able to notice the meetings in Devon, Somerset, and various meetings which have been re- Dorset; and Mr. FISHBOURNE was cently held on behalf of the Society.

During May meetings were held in various parts of Norfolk, which were attended by Revs. F. TRESTRAIL, J. LEECHMAN, and B. W. NOEL, assisted by the pastors of churches in the county. None of these meetings were wanting

in June, Mr. UNDERHILL, with Revs. F. BOSWORTH, and P. H. CORNFORD, were engaged in Cambridge and vicinity, for

a week; and the Rev. T. SMITH went to Colchester. Mr. TRESTRAIL visited Bath, Keynsham, and Paulton; and, while we write, Messrs. CAREY and UNDERHILL are attending meetings in Gloucestershire. The turmoil and excitement consequent on the elections have somewhat interfered with their proceedings, but we hope the results will be found to be equal, at least, to those of last year.

For the first two months of the present financial year, the income of the Society was not quite equal to the corresponding period of the previous year. But at the close of June, the receipts were somewhat more than they were at the end of June, 1851. The payments had been, however, considerably heavier. As yet, the Committee have not had to borrow from the bankers to meet current payments. May we once more remind the Treasurers and Secretaries of auxiliaries to send up what they may have in hand, from time to time, *on account*, and not wait until they have received all the proceeds of their district. This will tend to equalize the income and expenditure, and very favourably affect the bankers' account.

We shall be glad, too, if our friends in the country will continue to favour us with some statement of the meetings held in the several districts—the attendance, spirit, and general impression made by

them. Such intelligence is valuable on many accounts, and is interesting to our readers generally.

The Committee have had under their consideration a plan, submitted to them by the Secretaries, for extending and strengthening the mission in Bengal Proper—a district lying within lines drawn from Calcutta eastward to Chittagong; thence north-west to Dinapore; thence back again to Calcutta. There are more than twenty millions of immortal beings in this district, ten millions of whom have never heard the gospel of Christ at all, and the majority of the people are in a state of lamentable destitution. To carry the plan, however modified, into effect, will require an *increased* income of £3,500 a year. When the Committee have fully considered, and matured their judgments upon the project, it will be made known to the churches. Without their concurrence nothing can be done. To take any step which would incur the risk of augmenting the present debt, would be ruinous. In the meanwhile, may our friends be found uniting in fervent prayer, that the Spirit of divine wisdom may guide the Committee in their deliberations, and incline the friends of the Society to respond cheerfully, and with one heart and mind, to this call when it is made.

POSTSCRIPT.

We are happy to find by a note dated June 24th, that our esteemed brother Mr. CLARK, and his family, have reached Brown's Town in safety. He adds what cannot be read without deep sympathy: "Heart-rending tidings reach me from every one I meet of the ravages of the small pox, and of the distresses which follow in its train. May God incline his people to aid the sufferers in their *season of affliction and sorrow*, and

mercifully sanctify to them this painful dispensation of His providence."

The notice of our brethren abroad, particularly those in the East, is called to an extract from a note which we have received from a kind and zealous friend. "The reading of the Herald is now become general. But there is one thing which makes against its being read by our poorer members who have no pastors. It is the many untranslated

words which occur in the reports from abroad. If they could be explained in a parenthesis, or in any way, it would encourage the reading of the Herald at our meetings."

This hint is important. The orthography of things, places, and persons, is constantly changing in eastern letters. We are often puzzled ourselves. We got familiar with "pukka" houses. This month it's pakkà. Once it was Koran; now it is Quran. Formerly it was brahmin; now it is brahmán, and so on through a long list. We trust brethren, in writing, will think of the English public, and forget, for a time, Indian technicalities and sounds.

Mrs. ALLEN, of Colombo, desires us to state that she has received a box of clothing for her school, but there is no note with it to inform her from whom it came. She also wishes us to suggest to any kind friends who may send her articles for Ceylon, that modern things suited for *European* wear are most suitable, and that the shirts and loose pinafores contained in the *aforesaid* box were of no use at all for the natives. If the goods had been sent *unmade*, they would have been most acceptable for the girls; but the Cingalese wear their own costume, and will not wear frocks.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.....	March 4.
		Saker, A.....	April 6, May 3.
CAMEROONS .....	.....	Saker, A.....	Feb. 26, March 15 and 29,
			April 13 and 17.
CLARENCE.....	.....	Saker, A.....	January —, May 5.
		Wheeler, J. A....	Feb. 15 & 16, March 1 & 11,
			April 15, one letter, no
			date, received July 7.
AMERICA	SHELBURN FALLS	Butler, W.	June 10.
ASIA.....	CUTWA	Carey, W.....	May 24.
	MONGHIR.....	Lawrence, J.....	May 27.
BAHAMAS.....	GRAND CAY.....	Littlewood, W....	May 1, June 7, 15 & 16.
	NASSAU	Capern, H.....	May 7.
BRITTANY	MORLAIX	Jenkins, J.	June 18.
HAITI	JACMEL	Webley, A.....	June 27.
		Webley, W. H....	June 28.
	PORT AU PLAT	Rycroft, W. K....	June 8.
JAMAICA	BROWN'S TOWN	Clark, J.....	June 24.
		East, D. J.....	June 6 and 15.
	FALMOUTH	Gay, R.	June 7.
	KETTERING	Milbourne, T....	June 8.
	KINGSTON	Graham, R.....	June 12.
		Oughton, H. S....	June 26.
	MANCHIONEAL	Campbell, G., & ora..	March 23.
	ST. ANN'S BAY... ..	Millard, B.....	June 25.
	STOKES HALL	Lynch, A., & ora..	March 20.
	STURGE TOWN	Hodges, S.	June 10 and 25.
TRINIDAD	PORT OF SPAIN	Law, J.....	June 26.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Butlin, Luton, for a parcel of magazines;
 Friends connected with the Baptist Church, Addlestone, for a parcel of clothing, for
Africa;

Mr. Williamson, Ringstead, for a box of books, for *Rev. W. K. Rycraft*;
 Mr. Gilbert Blight, for a valuable series of the *Periodical Accounts, Baptist Magazine, Christian Observer, &c.*;
 John Purser, Esq., and family, Rathmines Castle, Dublin, for a case of clothing and fancy articles, for *Rev. E. Fray, Refuge, Jamaica*;
 Miss Waylen, Great Chilhampton, for a parcel of fancy articles, for *the same*;
 A lady, Staffordshire, by Hon. and Rev. B. W. Noel, for a brooch;
 The British and Foreign School Society, for the grant of a case of school materials, value £5, for *Rev. H. Capern, Bahamas*.

The Committee will feel obliged to any friends who may have copies of the last year's Annual Report of the Society, which they do not require for their own use or for distribution, if they will kindly return them, carriage free, to the Mission House; as the Committee's reserved copies are quite exhausted.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1852.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTION.		BUCKINGHAMSHIRE.		KENT.	
Annual Sermon to Young Men, at Poultry Chapel.....	13 0 3	Swanbourne	0 19 0	Bessels Green—	
Less expenses	4 0 3			Contributions	1 1 0
	9 0 0	CAMBRIDGESHIRE.		Do., Sunday School	0 18 8
Annual Subscriptions.		Cambridge—		Footscray—	
Courtball, Mrs.....	1 1 0	Contributions	4 4 6	Rogers, Mr. John.....	1 0 0
Giles, E., Esq.	1 1 0	Do., for E. I. Schools	8 14 0	Leasness Heath—	
Hassall, Mrs.....	1 1 0			Collection	1 0 0
Thornton, Miss	1 0 0	DEVONSHIRE.			
Donations.		Tiverton—		NORFOLK.	
A. D.	5 0 0	Collection	4 13 8	NORFOLK, on account,	
J. S. R. M.....	0 10 0	Contributions	8 10 11	by Mr. J. D. Smith...	180 0 0
		Do., Sunday School, for Paul Rutton, Dinapore.....	5 0 0		
LONDON AUXILIARIES.			18 4 7	NORTHAMPTONSHIRE.	
Eagle Street—		Less expenses	0 0 5	Braunstone—	
Juvenile Auxiliary, by Young Men's Missionary Association, for Schools	1 6 0		18 4 2	Collection	2 10 0
Henrietta Street—		DORSETSHIRE.			
Collection	6 0 0	Bridport—		SOMERSETSHIRE.	
John Street, on account	25 0 0	Collection	1 7 6	Bridgewater—	
Soho Chapel—		Contribution.....	1 0 0	Collection	1 15 9
Juvenile Auxiliary, by Young Men's Missionary Association, for Kottarville School	10 10 0	Lyne—		Contributions	7 6 6
		Collection, &c.	6 10 6	Do. Juvenile	8 13 7
Walworth, Horsley Street—		Weymouth, on account	20 0 0	Bristol, on account, by R. Leonard, Esq.....	335 0 0
Collection	7 4 6			Burnham	1 1 0
Contributions	0 13 3	ESSEX.		Crewkerne—	
Do., Sunday School	3 18 9	Colchester—		Collection	3 9 0
	11 16 6	Collection	8 8 6	Contributions	0 14 3
Less expenses	0 4 0	Less expenses	0 9 8	Hatch—	
	11 12 6		7 19 0	Collection	3 16 0
BERRKSHIRE.		Romford—		Highbridge—	
Reading—		Collection (moisty) ...	2 10 0	Collection, &c.	0 17 2
Contributions, by Mrs. C. Davies, for Rev. T. C. Page, Madras	1 10 0	Witham—		Isle Abbot—	
		Thomasin, Geo., Esq.	1 0 0	Collection	1 7 4
		HAMPSHIRE.		Montacute—	
		Whitchurch—		Collection, &c.	4 2 4
		Contributions.....	3 2 7	Contributions	5 14 1
		Contributions	2 16 6	Do., Sunday School	1 9 0
		Do., Sunday School	0 6 11	Minehead—	
				Collection, &c.	5 3 8
				Contributions at W....	1 0 0
				Do., for Africa	0 19 0
				Stogumber—	
				Collection	2 2 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1852.

MEMOIR OF THE LATE REV. JAMES ALEXANDER HALDANE.

(Continued from page 472.)

IN the early part of Mr. Haldane's ministry, having made an excursion to North Berwick, "he had announced the intended sermon in the usual manner, and had begun to preach one summer's evening not far from the shore of that beautiful bay, stretching nearly twenty miles along the coast, at one extremity of which the Bass Rock and North Berwick Law rise, as from the ocean, to confront the ancient castle of Edinburgh and the majestic rocks of Arthur's Seat. At that period the convivial habits of East Lothian were notorious, even in an age when Scottish hospitality had become stained with the vices of riotous excess. There were many of the East Lothian squires who drank so hard and so habitually, that it is said by those who knew them well, that they never went to bed sober. It happened that the officers of the East Lothian yeomanry, and certain justices of the peace, including one who long sat in Parliament for the county, were dining with the provost and magistrates

of North Berwick. According to the wretched habits of the times, they were already deep in their potations, when they were informed that Mr. Haldane was preaching in their immediate vicinity to the assembled people of North Berwick. The sound of the gospel had no charms for them, nor were they willing that others should hear it. Already heated with wine, they began to consult in what way they should put down this missionary invasion of their own territories. One of them, more reckless than the rest, said that it would be a capital plan to seize on the preacher, as had been done in the case of some political lecturers in England during the suspension of the Habeas Corpus Act, and send him at once on board a man-of-war. It was replied, that this would be rather dangerous, and besides, that it would be awkward, as the admiral of the North Seas was Mr. Haldane's uncle by blood, whilst it was again observed, that the commander of the king's land forces was

his uncle by marriage. But as they drank on they became more and more resolved that in some way he should be put down, and open-air preaching crushed in North Berwick. Rising from the table, the provost and magistrates sallied forth, threatening that if the preacher did not desist, they would make a law to stop him if they did not find one. In this infuriated mood they rushed forward to the spot, a boisterous throng not omitting oaths, with horrid imprecations, and other melancholy proofs of their half inebriated state. Mr. Haldane received them with calm self-possession, and in reply to their demands, intimated that he was infringing no law and interrupting no thoroughfare. He said, at the same time, that if as magistrates they required him to desist from preaching in that particular spot, he would certainly obey, but added, that when he heard men in authority setting such an example of profane swearing—'What!' exclaimed the magistrates, eagerly interrupting the half-finished sentence,—'what do you say of us?' 'I would not,' he replied with firmness,—'I would not say what I think of you.' 'Conscience,' it has been truly said, 'makes cowards of us all;' and the same determined composure of spirit, which a few years before had overawed the intoxicated mutineers at the door of the powder magazine of the Dutton, seemed now to have paralyzed the godless throng who had rushed from their revel to seize upon the preacher. In the meantime, great was the indignation that arose amongst the people who witnessed this wanton and indecent interruption, and it is difficult to say what might have been the result, had not a respectable farmer come forward and requested Mr. Haldane to adjourn to his field, which was private property, and where the jurisdiction of the provost ceased. He did so, and drawing a

moral from the enmity to the gospel just witnessed, preached a powerful and impressive sermon, which sent away the people awed and solemnized. It was long remembered at North Berwick and in the neighbourhood. That sermon was not, however, permitted to end without interruption, for such was the rancorous feeling of the Provost and magistrates, that, nettled at the defeat they had sustained, they prevailed upon one of the country gentlemen who commanded the Yeomanry to lend his drum for the purpose of drowning the preacher's voice. This undignified act of magisterial interference did not, however, succeed, as the drummer was not allowed to enter the field, and the interruption was more vexatious than successful."

"Twenty years afterwards, when walking one summer's evening near Portobello, with some of his children, Mr. Haldane met a tall, portly gentleman, of commanding presence, who, on seeing him, immediately left the foot-path, and uncovering, made a profound bow and passed on. Mr. Haldane returned the unlooked-for courtesy of the stranger, and next day discovered that it was the officer who lent the drum at North Berwick. Since that evening he had never met the preacher, but had deeply repented of the part which he was tempted to take in that affair; it was a recollection that lay heavy on his conscience; and he afterwards charged his sons to do what in them lay to show respect for Mr. Haldane and kindness to his family. It is still more pleasing to think that this officer himself was a trophy of Divine grace, and that the preacher to whom he had once refused to listen, and whose voice he had tried to drown, spoke to him the words of peace and prayed by his side when laid on the bed of death. Four gallant sons of his had engaged in defence of their country; one of them

distinguished himself as the colonel of a Highland regiment, and another received promotion for his zeal and conduct on the field of Waterloo. Both became, what was far better, good soldiers of Jesus Christ. The last time that Mr. Haldane preached near London, was in the year 1848, when he proclaimed the gospel to a crowded military audience at Woolwich, where he had been invited by the excellent minister of the Scottish Free Church, at the request of Colonel Anderson, who holds an important command in that garrison, and is the eldest surviving son of him who, just fifty years before, had been a party to the interruption at North Berwick."

In March, 1798, a few zealous Christians were supping together at Mr. Robert Haldane's house, in Princes Street, Edinburgh; the conversation turning upon the idea of having a place of worship built in that city upon the plan of Mr. Whitfield's tabernacles, it was mentioned that the Circus might be obtained, as the Relief congregation had left it, and Mr. R. Haldane looked to a lawyer who was present, saying,— "Mr. Dymock, will you enquire about it to-morrow? and if it be to let, take it for a year." The place was secured; Mr. Rowland Hill was brought from London to open it; and though, at first all who were engaged in the undertaking were members of the establishment, it was not long before they determined to form an independent church. "Mr. Ewing, as most familiar with such matters, was requested to draw out a plan for its government, and, after repeated conferences, they with one voice invited Mr. J. A. Haldane to be their pastor. Hitherto he had aspired to no other office than that of an evangelist, preaching in the villages round Edinburgh, occasionally making distant and extensive tours, and more recently, drawing around him crowds of attentive

listeners on the Calton Hill. But having given himself wholly to the study of the word, 'meditating upon these things,' he had become 'mighty in the Scriptures;' 'his profiting had appeared to all;' whilst his unction in prayer, the solemn and unpretending eloquence of his pointed, direct, and telling addresses, his persevering zeal and remarkable success, his unwearied attendance on the sick, and his spotless consistency of practice, seemed to mark him out as 'a man full of faith and of the Holy Ghost,' well qualified for the pastoral office. It was not, however, without deliberation that he accepted the call, nor until he had explained that he considered his own gifts to be better adapted for the office of an Evangelist. But the call being persisted in, he yielded to what he deemed the voice of Providence, and assumed a post from the labours and responsibilities of which he never shrunk for the remaining years of his active and eventful life."

"No sooner had Mr. James Haldane accepted the office of stated minister of the Circus, than his brother proceeded to erect for him a spacious place of worship, on a site purchased at the head of Leith Walk, Edinburgh, which, after the fashion of Mr. Whitfield's chapels, was called the Tabernacle. It was built by Mr. Adam Black, a member of the Circus church, and father of the eminent publisher, so long Lord-Provost of Edinburgh. It was larger than any of the city churches, and calculated to accommodate a greater congregation even than St. Cuthbert's. The entrance was by a descent of some steps, which conducted to three doorways, leading into the vestibule of a spacious area, rising like an amphitheatre, at a little distance from the pulpit. Above, there were two galleries, each capable of seating about eight hundred people. It was estimated that the whole place furnished sittings for three

thousand two hundred persons, whilst, on special occasions, four thousand might be crowded within the building.

"The cost was entirely borne by Mr. Haldane and when the building was finished, he offered to make it over in perpetuity to his brother. This Mr. James Haldane declined, alleging that, so long as it was a property devoted to religious purposes, it was as well in his brother's hands, who could, at his death, make what arrangements he pleased. But it was never contemplated by either of them that the property should become vested in trustees, so as to take it away from their own control, or expose it to the risks which have befallen so many orthodox endowments.

"In May, 1801, the Tabernacle was opened, and the congregation, which had for nearly three years occupied the Circus, took possession of this new and commodious building. In that place did Mr. J. A. Haldane labour for nearly fifty years, and counted it his privilege, from first to last, to minister in the gospel of Christ. The accommodation which it supplied was at first partially, and in after-years entirely, free to the public, and whatever was produced by collections or otherwise, after paying the current expenses of the building, was appropriated to the propagation of the Gospel. One of the last religious services performed in the Circus, was the ordination of Mr. Aikman, on the 17th of May. It was conducted by the late Rev. Mr. Moodie of Warwick, and Mr. Ewing of Glasgow, in concert with Mr. James Haldane, who preached the sermon from the words of our Lord's message to the church of Philadelphia (Rev. iii. 2), 'Hold that fast which thou hast, that no man take thy crown.' The 'Missionary Magazine' remarks: 'The congregation assembled on this occasion was immense, the services of the day were solemn and interesting,

much fitted to impress the minds of the audience with the incalculable value of the Gospel of peace.'

Doubts of the scriptural authority for infant baptism occurred to the mind of Mr. Haldane frequently, while he acted upon the supposition that the presumptive evidence in its favour preponderated. "Still the recurrence of these doubts led him to suspect that he had not fully fathomed the subject, and, therefore, after his return from England, at the end of 1804, he had determined fully to examine the Scriptures at his leisure, with prayer for direction and a desire to be led to a right conclusion. He felt that, on former occasions, his examinations had been conducted under the influence of a fear of diminishing his usefulness, if he were obliged to renounce infant baptism, but at last he was 'delivered from this snare,' and became satisfied that the more simply he followed the Lord, the more useful he should in reality be. In short he now viewed the conflict of duty and usefulness as one that was absurd. The result was, that, after mature deliberation and reading deeply on the subject, his doubts so much increased that on an occasion when he was requested to administer infant baptism, he was obliged to inform the church, that, although his mind was not made up to become himself a Baptist, yet, that, at present, he could not conscientiously baptize children. He concludes his letter:— 'If I had not been compelled to baptize, I should never have mentioned my doubts till they were fully satisfied. At the same time, I informed the church that, although I were baptized, I should be of the same mind as formerly, that the Baptists and Pædo baptists might have fellowship together."

Nearly two hundred members followed their pastor; and within a year his elder brother also embraced baptist sentiments. Differences of opinion on

this and some other subjects connected with church order, alienated, however, from them many with whom they had been accustomed to co-operate. "The disruption not only divided and diminished the church, but shattered the great congregation in Edinburgh to which Mr. James Haldane was wont to preach, and probably reduced it to one-third of its former average number. This must have been a subject of regret to him, but it was one to which he seldom alluded, and seemed not at all to feel as a personal mortification. '*I am the Lord's servant*,' was a striking expression of his, and whether he preached to thousands or to hundreds, seemed only to concern him, so far as it afforded the opportunity of proclaiming the everlasting Gospel. To the love of popularity he was insensible, and considered any sacrifice made for this end to be derogatory to the profession of the Gospel and degrading to the character of a minister of Christ.

"In 1816 Mr. J. Haldane spent some weeks at Gilsland, in Cumberland, in the hope of recruiting his wife's drooping health. On that occasion he met a well-known Roman catholic archbishop, the late Dr. Everard, titular of Cashel. He was one of the old school of Irish priests, before the well-educated and well-mannered race, trained in France, had been exchanged for the coarser and more turbulent pupils of the College of Maynooth. Dr. Everard was a man of very cultivated mind, who had lived in the families of some of the highest English aristocracy, and had seen much of the world. His character was described in glowing colours by Lord Glenelg, in one of his speeches on the Roman catholic emancipation question. At first he appeared at the hotel simply as Mr. Everard; and the only circumstance which created any suspicion, in regard to his rank, was the awe with which he was obviously regarded by a

priest, who was also staying at the hotel, and whose reserved conversation and altered habits denoted a restraint, to which he had not been previously subjected.

"On the very first day that they met at table, Dr. Everard singled out Mr. James Haldane from the crowd of visitors, and in the evening made up to him and engaged him in a very interesting conversation. Next day his attentions became more marked, and, at dinner, it appeared that the Doctor's servant had received orders to wait on Mr. and Mrs. Haldane as much as on himself. The intimacy increased, and every day hours were spent in the walks or drives around Gilsland, discussing the claims of the Romish church and the doctrines of the gospel. Mighty in the scriptures, and armed in Christian panoply, Mr. James Haldane repelled every argument drawn from the traditions of the church or the authority of man; and, on the other hand, assured his new acquaintance, that, if Romanists refused an appeal 'to the law and to the testimony,' it must be because there was no light in them. These friendly discussions were carried on with intense earnestness, and in a spirit that inspired mutual respect. Dr. Everard confidentially disclosed his rank and position in the Romish church, but solemnly appealed to Heaven, that he sought only the truth, and was indifferent to all secular considerations. The conversations became daily more interesting. On the Lord's day Mr. James Haldane preached in the assembly-room. Before the sermon, Dr. Everard begged the daughter of his protestant friend to persuade her father to preach in the drawing-room, and tell him how much he himself desired to listen. After the service was over, Dr. Everard asked why his request had not been complied with, and why Mr. Haldane had not preached in the drawing-room,

'where,' he said, 'I could have remained and listened without any breach of discipline or canonical law, although, of course, it was impossible to follow you to another place.' Mr. Haldane explained that many servants and cottagers would have been excluded from hearing, had he conducted the service in the drawing-room, but offered to go over all the leading topics of his discourse. This he did, and discussed them with his usual candour. A few days before he left Gilsland, Dr. Everard confined himself to his room and did not appear in public. He afterwards sought a parting interview with his protestant friend; it was at once solemn and affecting. The archbishop told Mr. Haldane that the conversations he had enjoyed with him, and particularly his appeals to the bible, had shaken him more than anything he had ever before heard, and that it had made him very uneasy; that he had, therefore, determined, with fasting and prayer, once more to seek counsel of God, in order that his error, if he were in error, might be shown to him. He added, that his meditations, during his hours of fasting and retirement, had led him to this train of thought: 'Here is a man who is certainly mighty in the scriptures, but who interprets the bible for himself and depends on his own private judgment. The case is different with myself. If I err, I err with a long line of holy men who have lived and died in the bosom of the catholic church.' Mr. James Haldane endeavoured to show the danger of trusting to the example or opinions of fallible men, although some of those named, such as Pascal and Fenelon, had been themselves persecuted for their protestant tendencies; and he contrasted the uncertainty based on the shifting sands of human opinion with the certainty that belongs to the written word of God, read by the light of God's Holy

Spirit shining on its pages. He also said something about 'the traditions of the apostles.' 'What,' said Dr. Everard, 'do you speak of traditions! I had thought you discarded them entirely.' The reply was, 'The traditions of fallible men I reject, but the traditions of the apostles, as recorded by the finger of inspiration, are to be received as every other part of the inspired word of God.' Mr. James Haldane added, 'Pardon me, but I must tell you, in faithfulness and love, that it is my firm conviction, that the church which you so much esteem is no other than the woman which the apostle John beheld in the Apocalypse 'drunken with the blood of the saints and martyrs of Jesus.' Again he said, 'Do not think me rude.' The archbishop affectionately pressed his hand, and said, 'No, my dear sir; I know you too well to think so. I am persuaded that you only speak for my good.' Mr. Haldane once more urged the necessity of further investigation of the bible with prayer. A compliance with this request was promised, coupled with an entreaty that his protestant friend would do the same. Mr. Haldane replied that his convictions were based upon a rock too solid to be shaken, and one which would admit of being again and again examined with minute attention. But he reminded Dr. Everard, that all the claims of popery rested on human testimony; on principles that would not bear the light of God's word, and around which there was, at best, a lurid halo of doubt and uncertainty. They parted with mutual expressions of regard, and Dr. Everard died a few years afterwards, at Cashel, where there were whispers in the neighbourhood, which intimated that his dying room was carefully watched to prevent the intrusion of those whose presence was not desired, and that the mystery which was kept up, as to his illness, arose from

suspicious that he did not continue steadfast in the Romish faith."

"For many years Mr. Haldane was enabled to hold on the even tenor of his way, neither elevated by the excitement of popularity, nor depressed by the want of co-operation. He had still many seals to his ministry, and except at the very commencement of his career, there was no period at which his usefulness was more remarkable, than at that which followed the disruption of the Tabernacle connection. But the good of which he was instrumental will not be known till the books shall be opened on the day of the gathering round the great white throne. We are told that, in that day, there shall be a bright diadem for those who have turned many to righteousness; and that this honour was reserved for James Haldane, long after he ceased to itinerate and preach to wondering thousands, is proved by many authentic testimonies. Amongst others, the Rev. Dr. Andrew Thomson, who had one of the largest parishes in Edinburgh, pointedly remarked, that, in examining candidates for admission to his half-yearly communions, he found a greater number of instances of awakenings attributed to the preaching of Mr. James Haldane than to that of any other preacher in Edinburgh. The same testimony was borne by others, and it agrees with an anecdote which rests on the authority of a venerable minister in England, who still survives, and who stated that, in a conversation with Dr. M'Crie, during a visit to Edinburgh, they were discussing the merits of various preachers, when the celebrated historian of John Knox observed, that, in his opinion, Mr. James Haldane preached the doctrine of free justification more fully and more clearly than any other minister he knew."

"Although Mr. J. A. Haldane's strength

seemed long to triumph over age, yet frequent attacks of gout reminded him, as he himself wrote, that 'the clouds returned after the rain.' In a letter written when he was seventy-five, he says:—"As to exertion and fatigue, you greatly overrate my labours, and I do not feel more fatigued on the Lord's day evening than on other days. If ever I find, as is likely should I live a little longer, that my work is too great, I will give up the Lord's day evening service. At present this is not necessary." "Thus, until verging on fourscore years, did he conduct three services every Lord's day, preaching twice besides administering the Lord's supper in the morning, and delivering two addresses, equal in length to one full sermon."

On the 8th of February, 1851, after a few days' illness, "Dr. Allison remarked how forcibly his pulse beat, although his strength was fast sinking, and Professor Millar added, 'but he is quickly passing away, like a shock of corn, fully ripe, and you have cause to be thankful that he suffers so little.' During his waking intervals, he was in possession of every faculty, even to the last day. About an hour before his departure his devoted wife said, 'You are going to Jesus. How happy you will be soon.' A vivid smile lighted up his countenance with the expression of ineffable joy, as he emphatically said, 'Oh! yes.' After this, Dr. Innes called, and prayed by his bedside. But it was doubtful if he heard. For about a quarter of an hour his breathing was rather difficult. He then became quite calm. His pulse beat almost to the last minute, and his face was suffused with colour. Then, in the presence of his family, he drew the last soft breath, and, in an instant, the shadow of death passed over his countenance, and his ransomed spirit entered into the joy of his Lord."

THE FUTURE OF THE BAPTISTS.

The substance of a Lecture delivered at Wolfville, Nova Scotia, March 25th, 1852.

BY J. M. CRAMP, D.D.

"THERE is a future for the baptists." These were the words of the celebrated Dr. Krummacher, on occasion of a visit from two English baptist ministers in the autumn of 1851. They are powerfully suggestive.

What has been the "past" of the baptists? Is not the record highly instructive and encouraging? It tells of uncompromising adherence to the word of God, in opposition to all traditionary pretences. It tells of reverential obedience to the Saviour's commands, disclaiming the power to add, alter, or omit, and honouring the sole supremacy of the great Head of the church. It tells of consistent and continuous pleading for spiritual, personal religion—the individual, voluntary surrender of the heart to God, in repentance and faith, testified by the public profession. It tells of communities of baptized believers, constituted according to the laws of the Saviour, regulating their worship and government by those laws, and aiming to exemplify the spirit of Christianity in the service of their Master. It tells of gospel truths for which they did "earnestly contend," and of precious promises by which they were comforted. It tells of their struggles for freedom—their assertion of man's inalienable right to think and act for himself in matters of religion—and their disclaimer of human authority and power in that connection, as opposed to the just demands of the Most High, and the sole responsibility of intelligent beings to himself. It tells of their indignant protest against the usurpations of earthly governments, especially the union of church and state, which they have ever regarded as *unholy and base* in its origin, oppressive

in its agencies, and destructive to both parties in its effects. It furnishes a long catalogue of witnesses for the truth, who shrunk not from poverty, hardship, and suffering, who "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment," and in thousands of instances willingly surrendered their lives rather than forswear the faith or deny their Lord. It tells of liberty of conscience, demanded of all men, and never by baptists denied to any. In these last days it presents the bright page of Christian missions inscribed with testimonies of noble deeds and successful issues.

So much for the past. What, now, are the aspects of these times?

In many respects they are encouraging, and cannot be contemplated without much thankfulness to God; for a work is going on which promises glorious results. Education was never so extensive nor so skilfully conducted; it blesses the cottage as well as the palace, enlightening and elevating the mind, and rescuing it from the bondage of injurious influences. Science is cultivated with unwonted enthusiasm, and its practical applications multiply conveniences and comforts in all our dwellings. The word of God, translated into the principal languages of the nations of the earth, scatters the seeds of divine truth far and wide. Christian churches, planted within the last fifty years in almost all heathen lands, like well garrisoned fortresses in an enemy's country, proclaim the beginnings of a contest which is destined to be complete and enduring. These signs of the times, with others which might be mentioned, betoken improvement and progress.

But there are many adversaries. Po-

pery has risen up in its might. Having for a long time affected lamb-like speech and a peaceable bearing, it has of late thrown off its awkward and troublesome disguises, and resumed the manifestation of its ancient spirit. The lion roars again as of old. The bible is openly declared to be a prohibited book, and in Italy men and women are cast into prison, for possessing and reading it. New anathemas are hurled against protestantism. Union with protestants for educational purposes is strictly forbidden. In Hungary, Austria, and the kingdoms of South-western Europe, and even in France, the state, leagued with catholicism in order to gain priestly support, hinders as far as possible the dissemination of Christian truth; while conductors of the press in France, in England, and in North America, have not scrupled to claim for the Romish church the right to enforce submission to its decrees, and to punish all opposers, after the manner of the persecutors of bygone days. The Papal Antichrist is still the implacable foe of freedom.

Infidelity in its worst forms rages on the continent of Europe, and to no inconsiderable extent in Great Britain and in this western world. Some of its advocates are contented with the manifestation of practical disregard of religion, even in its outward services; but a far greater number boldly proclaim their actual hostility to godliness, and labour to the utmost to bring it into disrepute. For this purpose methods of all kinds, however dishonourable, are employed; forgotten difficulties and objections are reproduced, as though they had never been satisfactorily removed or refuted; Christianity is made answerable for evils which are the natural consequences of neglect of its principles, and particularly for the injustice of the state-church system and the abominations of popery; science is pressed into

an unnatural association with unbelief; and in both hemispheres the current literature is deeply imbued with infidel tendencies, beguiling thousands who are not aware of their danger till they are drawn into the perilous vortex and irrecoverably ruined.

Yet there are other and better influences at work. Not to dwell on the protest of all evangelical denominations against superstition and ungodliness, which requires in this place neither exposition nor eulogy, it is especially desirable to advert to the under-current of religious inquiry, noiselessly pursuing its course in various parts of the world, and encouraging large hopes.

The inquiries going on will not terminate, it is to be believed, in adhesion to the long established forms of protestantism. Abjuration of error will be followed by abandonment of will-worship in all its manifestations. The habit of obeying the monitions of conscience, enlightened by the word of God, being once formed, the investigations of thoughtful men will be extended to religion in all its aspects and requirements. As they observe the prevailing tendency, in all protestant communities, to retain principles and practices for which tradition only can be pleaded, they will seek for societies of an exclusively biblical character. They will see clearly that "the want of unanimity among Christians" is not to be wondered at "so long as the question of 'what thinkest thou?' is made the principle of their creed, and for the safe guidance of criticism they have committed themselves to the endless caprices of the human intellect;" and they will be prepared to say with the eloquent writer,* whose words have been just quoted, "let the principle of 'what thinkest thou?' be exploded, and that of 'what readest thou?' be substituted in its place. Let us take our lesson

* Dr. Chalmers.

as the Almighty places it before us; and, instead of being the judge of his conduct, be satisfied with the safer and humbler office of being the interpreter of his language." Acting on these principles the new protestants of this age will not rest till they have discovered or established Christian churches as free from human inventions as were those of apostolic times.

Believing that the baptist denomination exhibits the nearest approach to the ideal of primitive Christianity, we entertain the conviction that it will become the centre to which the religious movements that have been now alluded to will converge.

There is, then, 'A FUTURE' for the baptists, fraught by God's blessing, with glorious results. In the new Reformation, by which the defects of the former event so named will be remedied, and the cause of truth established, not, as before, by the edicts of princes and the temporal sword, but by the word of God and the influence of the Holy Spirit, baptists will occupy a prominent place. It is their duty to observe the signs of the times, and to prepare for coming developments.

It would be easy to enlarge on each of these topics. Let us confine ourselves, however, on this occasion, to the most important—piety and education.

Baptists should be a pre-eminently religious people. Our profession and practice are peculiar. We deem it our special mission to plead for personal obedience to the will of the Lord. For this we have always contended. We reject hereditary membership, holding that men are not born Christians, but that they become Christians when they are born again, and that until then they have no right to Christian ordinances, because they cannot enjoy Christian blessings. We deny sacramental power, maintaining that the soul is renewed and sanctified, not by

any outward act performed upon us or by us, but by the truth of the gospel and the grace of the Holy Spirit. We gather from the teachings of the apostles that a man should be a Christian before he avows himself to be one; and in full accordance, as we believe, with the instructions of the New Testament, we admit none to our fellowship without a profession of repentance towards God and faith in our Lord Jesus Christ. Their baptism is at the same time a declaration of their sole reliance on the Saviour, and a symbol of their union with him in his death and his resurrection—a spiritual, vital union. Our churches, so constituted, profess to be societies of believers, congregations of saints.

Membership in baptist churches, therefore, implies piety. The object of our union is to nurture godliness in each other, and to diffuse it abroad to the greatest extent possible, abjuring all attempts at mere outward attraction. Our efforts tend exclusively to the advancement of personal religion. We invite men to the faith and holiness of the primitive churches. Our desire is first to call them to God, and then to train them for heaven by a course of spiritual education. All this cannot be accomplished but by a truly spiritual community, nor can such efforts be long sustained unless there be a continued spiritual progress. Orthodoxy is necessary, and order is necessary; but neither orthodoxy nor order will ensure prosperity without a living likeness to Christ. How earnestly should we aspire after that blessing! How diligently should we labour to obtain it, and in increasing measure! With what ardour should we adopt all scriptural means to promote communion with the Redeemer, and to enkindle sympathy and love among his servants! The extent and saving efficacy of our influence must depend on

the amount of our spiritual attainments. There are sects which can prosper without those attainments, because of the worldliness that is inherent in their constitutions, and the connection of church privileges with natural descent; but the baptist denomination depends altogether for success and enlargement on the prevalence of true godliness among its members. Our churches will be fit asylums for those who shall escape from the perils of cold and torpid formality, only as they shall exemplify the "work of faith, and labour of love, and patience of hope," by which the early followers of the Lord were distinguished. If these be wanting, or notably deficient, inquirers will go where there is more power, though the form and order may be less agreeable to the apostolic pattern, and our "future" will be darkened by clouds of disgrace and failure.

We proceed to observe, further, that in order to ensure the continued prosperity of our denomination it will be necessary, in addition to the adoption of such measures as may be conducive, by the divine blessing, to eminent piety, to improve and enlarge, as far as possible, our educational arrangements. If we are to become growingly influential in society, and to take a prominent part in moulding the character of future generations, we must see to it that literature and science be cultivated among us with ardour. Rejoicing in the general progress of the age, we must determine to be found in the foremost ranks of the enlightened. Our children must be conducted to the fountains of all knowledge, and encouraged to "drink deep." For them, and for others who may be entrusted to our care, we must make liberal provision, nor must we be deterred by any consideration of expense or toil. We must resolve to seek out the best

methods of instruction, to employ the best qualified instructors, and to frame our plans on a scale so comprehensive, and so well suited to the exigencies of the times, that our Institutions of learning may be resorted to with eagerness by aspiring youth of all classes. Whatever may tend to general enlightenment and the elevation of our race should receive from us prompt patronage. If we would fulfil our mission, it must be by taking a high stand. Let all men see that baptists are among the warmest friends of intellectual culture; that they will spare no pains, and shrink from no exertion, and withhold no funds, in the attempt to scatter knowledge broadcast over the country; that the religious system to which they are attached commends and invites inquiry, and fears not the most scrutinising investigation; and that in all movements for the extension of the means of education and the better adaptation of its appliances to the advanced state of society they are prepared to assume their full quota of responsibility and labour. Less than this will not meet the demands of the present, nor comport with the hopes of the future.

The baptists of the North American Continent have, for the most part, evinced a praiseworthy zeal in the cause of education. In the United States, besides Academies and Literary Institutions in great numbers, there are twenty Colleges owned by them, or under their control, in which about one thousand young men are now pursuing their studies. There are also ten Theological Schools, wherein nearly three hundred candidates for the ministry are under preparation for that great work. In the erection and endowment of those seats of learning immense sums have been expended, entirely raised by voluntary contributions. New enterprises of this kind,

involving large outlays, are entered upon nearly every year.

These are gratifying indications of enlightened zeal. How much it is to be regretted that in this respect the baptists of the British Colonies of North America are so far behind ! In Canada, the largest of those Colonies, they have no educational institution whatever. Their only College is in Nova Scotia. Its erection was confessedly an exhibition of self-denying and laborious effort, and ardent enthusiasm, and it is destined, we hope, to exert a salutary and extensive influence for ages to come ; but at present it is languishing under crippled means and defective arrangements, in consequence of which the intentions of its founders cannot be carried into full effect, and its very existence is perilled.

In order to accomplish these great results we need union, devotedness, and faith. *Union* :—We must not “fall out by the way,” nor waste our time in unholy janglings, nor throw stumbling-blocks before one another, nor say, nor do anything calculated to cause division or estrangement. *Devotedness* :—we have professedly given ourselves and all we have to the Lord, to be employed in his service as he may direct—and we must be prepared to carry out the surrender, whatever it may cost us.—*Faith* :—The faith of Carey, which “expects great things and attempts great things”—the faith of Luther, defying the devil and all his hosts—the faith of the martyrs of the olden time, who obeyed God and risked all consequences—the faith which can remove

mountains, which is “the substance of things hoped for, the evidence of things not seen.”—

“Laughs at impossibilities,
And cries, ‘It shall be done.’”

The practical manifestation of this union, devotedness, and faith will show that we resemble those worthy men of whom it was said in reference to a great occasion in Jewish history that they “had understanding of the times, to know what Israel ought to do.” God’s blessing will follow. We shall walk in the light of his countenance. Our influence will be felt on all these shores, and by men of all classes.

“There is a future for the baptists,” and it is our duty to prepare for it. Thousands of souls, just looking out of obscurity, and “feeling after God,” ask your guidance in the search for truth and life. Freedom outraged and downtrodden by earthly tyrants, calls upon you to assert the rights of conscience, and its entire immunity from human control ; and while it beckons you to the holy war, reminds you that it is your glory (a glory in which most Protestant communities have no share) to wield the sword of the Spirit with hands that have never been reddened by a brother’s blood. Your martyrs, burnt, beheaded, strangled, or drowned, in every European country, at the era of the Reformation, and as yet unknown to fame, although their Christian heroism was right noble, expect that in the diffusion and defence of the truths for which they suffered, you will display a zeal befitting your privileged lot.

ON REGENERATION.

BY THE REV. G. H. DAVIS.

“A DIFFICULT subject,” said my young friend, who was preparing to return to Cambridge as the long vacation drew near its close. “Yes,” I replied, “like all the operations of the Creator, whether on matter or mind, it

has its difficulties, but they are by no means so numerous as men have made them."

"Why," said he, with something of the irritability of scepticism, "what can be more difficult to comprehend or to believe, than that children have a totally new nature given them in their baptism? For my part the more I think about it, the more I get puzzled."

"Precisely so, and these are the very difficulties which men have created, they have treated regeneration in relation to children as its objects, and in relation to baptism as its means, and thus have got far beyond their depth."

"Well, but is not this the proper mode of treating it," said my friend, opening his eyes with astonishment, "I never heard of any other mode."

"Perhaps not. But if, instead of using your ears, you had used those sparkling eyes of yours, you might have discovered another mode. You have a bible; have you ever diligently examined its contents upon this subject?"

"Not so much as I ought," said my friend. "I have studied the prayer-book, and the various treatises on the point that have come in my way. These quote passages on one side, and the other; but I ought to have been more guarded in taking the quotations of controversialists, who see every passage in the peculiar light demanded by their theory. But do favour me with your views upon the subject."

"On one condition I have no objection, and that is, that you will not at once adopt my statements, but consider them merely as suggestions for future consideration and research."

My friend bowed and I proceeded.

"All we can know upon this subject, must be derived from the inspired writings. Though a change effected upon us while on earth, it is yet

amongst the heavenly things which Christ and his Spirit alone can unfold. We must therefore diligently search into those passages in which the term or its cognates are to be found. The term itself, which we translate 'regeneration,' occurs *only twice* in the New Testament. Once it is used by our Lord in his answer to the apostle Peter, Matt. xix. 28. 'Verily I say unto you that ye which have followed me, in the *regeneration* when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones,' &c. Once again it is used by the apostle Paul in his Epistle to Titus, iii. 5, 'According to his mercy, he saved us, by the washing of *regeneration* and renewing of the Holy Ghost.' In the first of these passages the term evidently signifies not a change passing upon individuals, but the renewed social condition which should be introduced when the Lord should reign in his kingdom and glory; for the words 'in the regeneration,' belong not to the words which go before them in the text, but those which follow. In the second passage the word seems to signify not a new social condition, but a renewal of individual character. We who were "serving divers lusts and pleasures" are saved by the cleansing of regeneration,' i. e., by our undergoing the purifying processes of the new birth. The term, therefore, must either be equivalent to the new birth, or to the state consequent upon the new birth. The new birth itself is, in either case, that which we have to consider. This change either in its passive form as experienced by us, or in active form as effected by God, is mentioned by St. James, St. Peter, St. Paul, and more especially by St. John.

"Now there are two facts, in respect to the application of these terms which are worthy of observation, and which tend to get rid of much of the difficulty

with which the whole subject has been surrounded. The one is that they are never used in relation to infants ; the other, that they are never used, clearly and undeniably in connexion with baptism.

"When St. James says, 'Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures,' he is speaking to beloved *brethren* who had fallen into divers trials, and whom in consideration of their new birth he thus exhorts, 'Wherefore, let every man be swift to hear, slow to speak, slow to wrath.' He had men and not babes in his mind, and therefore any argument we build upon his words must have relation to men, and men only.

"When St. Peter says, 'Being born again, not of corruptible seed,' &c., he is addressing *men*, who had purified their souls in obeying the truth through the Spirit, unto unfeigned love of the brethren,' and not making any statement about infants whatever. When St. Paul says to the Corinthians, 'In Christ Jesus I have begotten you through the gospel,' and to Philemon, 'whom I have begotten in my bonds,' he is in the first case writing to men, and in the second case about a man ; and in neither has he infants in his mind. And when he describes our salvation by the 'washing of regeneration' he is evidently treating of the same class, which he describes in terms wholly inapplicable to babes,—'For we ourselves, also, were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful, and hating one another.' When St. John writes, 'Whosoever is born of God doth not commit sin,—whosoever believeth that Jesus is the Christ is born of God,' his thoughts are evidently engaged with men and not *with infants*. And when the Lord *Christ* discourses to Nicodemus of the

new birth, he is talking to a man about men, and this rendered the whole statement the more incredible and confounding to the unspiritual Jew."

"Well," said my friend, "there is something in this certainly, but what do you conclude from it?"

"Why, simply this, that in treating of regeneration we should treat of it in relation to such as have grown up to sufficient age to manifest moral character, and not in relation to babes. In pursuing the matter, therefore, it must be considered a practical subject for ourselves, and not a speculative discussion concerning infants."

"Agreed," said he, "but first for your other fact—"

"That regeneration is not found with any certainty in connexion with baptism. Of all the passages in which the new birth is mentioned not one mentions *baptism*, though many, as we shall subsequently see, mention specifically its proximate cause. Two passages alone make mention of water, John iii. 5 ; Tit. iii. 5. When the first of these passages was spoken, Christian baptism was not instituted. When the second was written, baptism was so long instituted, and was so familiar a metaphor with the apostle, that it is morally certain that if baptism were regeneration in any sense, Paul would have employed the word. Instead of this our Lord simply says born of water not of baptism ; and Paul 'the *washing* (not the baptism) of regeneration.' True it is that water is used in baptism and water occurs in these passages. But if, wherever water is used as illustrative of the effect of certain operations, we must mean baptism ; or if wherever cleansing is used, we must suppose water, we shall become but poor interpreters of holy writ. That either of these passages refers to baptism appears to me to be an unproved assumption, however generally received.

We must therefore free ourselves of this supposed necessary connexion between regeneration and baptism, and thus we shall be open to whatever teaching an unprejudiced examination of all the passages treating on the subject may convey. In so doing we will pursue the following method.

"I. We will seek for the outward marks of the new birth, whereby we may know whether we be regenerate or not.

"II. We will inquire into the efficient and instrumental causes of this great change.

"III. We will consider how far man is responsible for its production within himself.

"I. With the outward marks of the true birth the apostle John amply furnishes us in his first Epistle. They are faith, love, habitual and triumphant holiness.

"1. *Faith*. 'Whosoever believeth that Jesus is the Christ is born of God,' v. 1. Believing Jesus to be the Christ, in the days of his flesh, was no ordinary attainment. Many, like Nicodemus, believed him to be a teacher sent from God; but few believed that that root of the dry ground which had no form nor comeliness, was in very deed the Messiah the King. This faith involved their absolute submission to his authority, though submission brought suffering and death. Such faith the Lord himself declared to be the gift of Heaven. When Peter made the good confession, 'Thou art the Christ,' the Lord responded, 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Such faith St. Paul esteemed the operation of the Spirit. 'No man is able to say that Jesus is the Lord, but by the Holy Ghost,' 1 Cor. xii. 3. A true living faith, then, that rests upon Christ's atonement for reconciliation, that embraces his offers as its hope, that

diligently cultivates his Spirit, and treads in his footsteps, is the first mark of a regenerate man.

"2. *Love*. 'Every one that loveth is born of God, and knoweth God,' 1 John iv. 7. This love of course embraces our Father as its first object. Its existence proves that we know him for ourselves in the experience of his grace, and not as the father of lies was used to describe him to our hearts, filling them with fear and hate. It is not, however, confined to our Father. It embraces all the children of the same family. 'Beloved, let us love one another. Every one that loveth him that begat, loveth him also that is begotten of him.' To love the brethren, therefore, wherever they are found, however divided by sectarian differences, and however obscured by poverty, and to love all men with that tender compassion which God has exhibited to the world, is the second great sign of a regenerate man.

"3. *Holiness habitual and triumphant*. 'If ye know that he is righteous, ye know that every one that doeth righteousness is born of Him;' ii. 29. 'Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God,' iii. 9. 'Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith,' v. 4. These passages teach us that a regenerate man cannot sin as the devil and his children sin, i. e. wilfully, malignantly, habitually, taking pleasure therein. He may be overtaken in a fault, but the word of God remaining in his heart must be the light and law of his life. He therefore not only avoids the sins condemned, but cultivates the righteousness prescribed, being holy as God his father is holy, and reflecting the image of the new man after which he is formed. In this course he is opposed by the world, which is under the influence of Satan

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its chosen but usurping god, but the world he overcomes whether in its fascinations or its threats. Habitual holiness is therefore the third great sign of a regenerate man.

"These marks supplied by St. John are confirmed by Christ and St. Paul, 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' Every birth partakes of the essential nature of him, who begets it. We have only to inquire, therefore, into the nature of the Spirit, to ascertain the nature which must be manifested in the regeneration. Now that Spirit is holy. His special work in the economy of grace is to sanctify, or make holy. The fruits of the Spirit, the results of presence and power, are 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' He who is born again must bear these fruits. Their exhibition alone is the evidence of the great change. Have you, then, my friend, these things in your own heart? Are you conscious that the old unbelief, selfishness, sinfulness, under whose dominion you long lived, have been crucified with Christ, and that he is formed within the hope of glory, the centre and source of love, the pattern and principle of holiness? Forgive this personal appeal, but what avails any speculation on a subject of such momentous interest, unless it bear directly on our own moral condition? If, my friend, you are conscious of this change, I do not think we shall have much difficulty in ascertaining its cause, for your experience will correspond with the teaching of scripture; and if you are not conscious of this change, it is of the last importance you should know how it is produced, that you may know where to apply for it. Listen, therefore, while I briefly touch on the second part proposed for consideration:—The efficient, and instrumental causes of regeneration. 1. The efficient cause of

regeneration is God the Spirit. Believers are 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God,' John i. 13. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' 'The washing of regeneration, even the renewing of the Holy Ghost,' Tit. iii. 5. God the Holy Ghost, is therefore by a special act the father of the believing, loving, sanctified children constituting the family of the Redeemer. On this point there is no question. We proceed, 2. To the instrumental cause, and that is, *the word of God, the gospel of Jesus*. This is clear from the express declarations of the apostles. 'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you, *through the gospel*,' 1 Cor. iv. 15. 'Of his own will begat he us *with the word of truth*,' James i. 18. 'Being born again not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever,' 1 Pet. i. 23. 'Whosoever is born of God doth not commit sin, *for his seed* (the word of God) remaineth in him,' 1 John iii. 9.

"This evidence is strengthened by those passages which ascribe to the word quickening and cleansing influences. For in regeneration the spirit which was dead is quickened, the moral nature which was unclean is purified. If, therefore, these results are ascribed to the word, as well as to the Spirit of God, the word must be the instrument which the Spirit employs. Now mark such expressions as these, 'Thy word hath quickened me,' Psalm cxix. 50. 'I will never forget thy precepts, for with them thou hast quickened me,' 93. 'It is the Spirit that quickeneth: the flesh profiteth nothing; *the words that I speak unto you, they are spirit, and they are life*,' John vi. 'The word of God is quick and powerful,' Heb. iv. 12. Now

are ye clean through the word which I have spoken unto you,' John xv. 3. 'That he might sanctify it and cleanse it with the washing of water, *by the word,*' Eph. v. 26.

"The evidence is further confirmed by the fact that each of the signs of regeneration is attributed to the word. 'Faith cometh by hearing, and hearing by the word of God.' 'Seeing ye have purified your souls *in obeying the truth* through the Spirit, unto unfeigned love of the brethren.' 'Through sanctification of the Spirit, and belief of the truth.' 'Sanctify them through thy truth, thy word is truth.' Faith, and love, and holiness all owe their existence to the word, which must therefore be the instrument of the new birth.

"This instrumentality is perfectly agreeable to the nature of the case. A man, who is in the condition described by Paul, 'foolish, disobedient, deceived,' is to be made wise unto salvation, brought into submission to Christ, elevated above the joys of flesh and sense, changed into a loving and holy member of a heavenly community. How is it to be done except by presenting to his mind and heart the varied motives for such a change, with which the gospel is charged? Knowing the terrors of the Lord, you must persuade him. Knowing the love of the Lord, you must allure him. Heaven and hell, Calvary and judgment, the beautiful and good in contrast to the vile and worthless, must be urged upon his conscience. And as the word takes effect, old things pass away, he is re-born into a new moral and spiritual life.

"Now against this consistent mass of evidence which establishes the word of the gospel as the instrument of regeneration, only two passages are alleged to prove that that instrument is baptism, in neither of which is baptism mentioned, but only '*water*' in the one, and '*washing*' in the other. These

two instruments are utterly inconsistent with one another. Baptism could only be a physical cause, acting physically. The word is a spiritual cause, acting spiritually. We must stand by the one or the other. If the instrument be baptism there is no need of the word. If the word, there is no need of baptism. If you interpret those passages of baptism, you cannot reconcile them with the others which ascribe regeneration to the word: but if you understand the words '*water and washing*' metaphorically, as indicating the purifying effect of the new birth, they are in perfect keeping with the whole doctrine of scripture and the nature of the change itself. We cannot hesitate as to which interpretation we shall choose if only we are contending for truth, and not victory. Therefore, my dear young friend, let me again pray you to dismiss from your mind any supposition that you were regenerated in your infancy by your baptism, and seek to be born again of the word of God, which liveth and abideth for ever.'

My friend drew a long sigh and said,—"I perceive that this subject assumes a very different aspect when viewed in relation to myself, than when treated as an abstract doctrine. And to myself I will confine my thoughts, yet, let me ask, how are infants who die before they can be brought under the influence of the word, saved?"

"Trouble not yourself," I replied, "with the question. You cannot for a moment believe that all infants dying unbaptized are for ever lost. You leave so horrible a doctrine to those who have hardened their hearts in an enforced celibacy, and know not, therefore, the feelings of a father, or of God. Doubt not but that the Spirit of God finds means to regenerate those whom Christ has justified, though they cannot believe. And again, I say that regeneration, as developed in the Scriptures, has

to do with you, and all who like you are capable of receiving or rejecting the word of God."

"One question more," said he, "and I have done. It is said we must be born again, but how can I be responsible for a regeneration? I am in no sense responsible for my natural birth, how then can I be for my spiritual?"

"You propose, I answered, a real difficulty. It is the third topic we proposed to discuss, but I am not sure it can be satisfactorily solved. Yet, perhaps, these thoughts may help you.

"1. You must never push a figure too far. And it is evidently so misused when we derive any argument from it against any established fact in the spiritual economy. Now your responsibility to God for all you do and think, and feel, and are, is an established fact, which no necessity for a second birth can change or effect. You must adhere strictly to the true design of the metaphor, which in this case is simply to announce the greatness of the moral change which must pass on an unspiritual and immoral man before he can be fit for the kingdom of God. He must be not literally but metaphorically born again. The new-birth expresses the change, but leaves your responsibility to have the change effected untouched. You must be born again, and you must see to it that you are.

"2. Regeneration is the work of the spirit, but it is *through the word*. All that a human spirit is conscious of is the reception of the word, the yielding to its influences, the exercise of penitence and faith through its persuasions. Had not God informed us of the fact, we should not have known that in our thus yielding, there was a direct operation of his own. Now you admit your responsibility as to the reception of the word. You acknowledge your unbelief of God is a sin for which you may be

justly punished. But as the reception of the word is the means of regeneration, you are responsible for that necessary change.

"3. Wherever God acts by a settled law, and we are made acquainted with the conditions of such action, and those conditions are placed within our own reach, we are responsible not only for the conditions, but for the divine action dependent upon them. God has made the new-birth of a grain of corn dependent on its being sown in the earth. The farmer, therefore, who will not sow is evidently responsible for the absence of the crop. Now, God has made the gift of the Spirit contingent on our prayer. We must ask, and it will be given. If earthly parents, being evil, know how to give to their children who ask them bread, how much more shall our heavenly Father give the Holy Spirit to them that seek it! Yea before we ask he will answer, and while we are yet speaking he will hear. If, therefore, you neglect to seek that Spirit in earnest, importunate, believing supplication, you are clearly responsible for his absence, and so for the regeneration which it is his work to effect.

"Deceive not yourself, my friend, that because this is God's work you are free. In the whole of our salvation there is a human co-working with the divine. Hence Peter did not fear to say 'Save yourselves.' Acts ii. 40. Nor Paul, 'In doing this thou shalt both save thyself and them that hear thee.' 1 Tim. iv. 16. Do your part therefore, assigned by God himself, and he will not be wanting to his own. 'Repent and be converted,' cries Peter to sinners at Jerusalem. 'Repent, believe, and be regenerate,' should be the cry of every servant of God to a sinful world, and it is mine to you—Farewell!"

INFANT BAPTISM THE GERM OF BAPTISMAL REGENERATION.

BY THE REV. THOMAS POTTENGER.

BAPTISM is one of the questions of the day. Circumstances beyond the life of our own communion have forced upon the attention of the community at large, and gained for it a degree of notoriety unknown since the time of the Commonwealth. The growth of Wesleyanism in the established church has revealed the fact that thousands of the clergy hold views on baptism which may be called *steps towards Rome*, or a bridge over which the Puseyites pass from the Anglican to the Roman church. The process is simple, the results are inevitable. The germ of the evil lies in unsound opinions respecting baptism, and in the belief of "another gospel." One error begets another, and the journey from Oxford to Rome is soon accomplished. Thus it comes to pass that at our "venerable establishment," which has been lauded as the bulwark of protestantism, trains up numbers of its clergy in such a miserable way, that they become papists in disguise, or else they throw off the mask, and enter the ranks of the Jesuits.

Nor is the evil now in question confined to the Anglican and Roman churches, for under various modifications it may be found in all communions which practise infant baptism. Even English nonconformists, who have nobly contended for the faith once delivered to the saints, have used language concerning the efficacy and benefits of infant baptism which became emblems of the papacy rather than descendants of Owen and Howe.

It has been common with pædobaptist writers to charge us with making too much of believers' baptism—with making "a ritual ceremony of greater importance than moral virtues,"—with making baptism a saving ordinance,"

a "darling hypothesis," and a 'passport to heaven.' Is this true? Where are its proofs? Which of our ministers have written in this strain? Among all our confessions of faith which have been published during the last two hundred years, where can such statements be found? We ask for the proofs, and until they are produced we must plead not guilty.

But can our pædobaptist brethren clear themselves from this imputation? Have none of them converted infant baptism into a saving ordinance and a darling hypothesis? Do not the majority of protestant dissenters connect its administration with the reception of spiritual benefits, and in a modified form hold the *principle* of baptismal regeneration? I am aware they deny this in their confessions of faith, yet many of them have written about it in terms which seem to confound an outward sign with an invisible grace, and to make "a ritual ceremony of greater importance than moral virtues." Let the reader judge for himself when he has compared the following quotations and remarks.

The first notices of infant baptism in ecclesiastical history wear the garb of baptismal regeneration. Irenæus says, "it originated in the idea that it was essential to salvation." "It is ordained," said Tertullian, "that no one can be saved without baptism." Gregory Nazianzen declares that "they who die unbaptized, without their own fault, go neither to heaven nor to hell, but if they have lived piously, to a middle place." "Let us not therefore," exclaimed Austin, "of our own head promise any eternal salvation to infants without the baptism of Christ." And according to Dr. Wall, "the whole troop

of schoolmen suppose there is a place or state of hell, or hades, which they call limbus, or infernus puerorum, where unbaptized infants will be in no other torments or condemnation, but the loss of heaven."

These statements may well excite our suspicions, and justify the belief that the mystery of iniquity was thus early at work. At first the evil was latent and its development was slow, but ultimately it changed the very form of the Christian church and brought upon Europe the dark ages.

In justification of the *title* placed at the head of this paper, let me request the reader to compare the following passages selected from the standards and writings of men who represent five ecclesiastical communities. As a text or introduction to the whole here are the words of Dr. Wall, viz. "most of the pædobaptists hold that God, by his Spirit, does at the time of baptism, seal and apply to the infant that is there dedicated to him the promises of the covenant of which he is capable, viz. adoption, pardon of sin, and translation from the state of nature to that of grace." The first witness in support of this is,

THE CHURCH OF ROME.

The church of Rome declares that "sin, whether contracted by birth from our first parents, or committed of ourselves, by the admirable virtue of baptism is remitted and pardoned: by baptism we are signed with a character which can never be blotted out of our souls, it opens to every one of us the gate of heaven."—*Quoted from Gibbs on Baptism*, p. 18, 19.

II. THE CHURCH OF ENGLAND.

"In my baptism wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."
—*Church Catechism*.

"How many sacraments hath Christ ordained in his church? Two only as generally necessary to salvation, baptism and the Lord's Supper."—*Ibid*.

The Rev. H. Melville says, "I entered the church when my parents brought me to the priest, and he baptized me in the name of the Father, the Son, and the Holy Ghost—and I have never been made more actually a member of the Christian church than I was then."—*Baptist Magazine*, A. D. 1836, p. 576.

"Baptismal regeneration," says the Rev. H. Budd, "is the lever which shall renew human society, if faith but apply its hand steadily and faithfully to the work. God has done his part, the reformers have done their part, let us do ours."—*Baptist Magazine*, A. D. 1827, p. 424.

"The privileges of baptism, as explained by our church, are an investiture with the promises of the Christian covenant, such as union with Christ, adoption into the family of God, and the inheritance of heaven."—*Bridge's Christian Ministry*, p. 578.

III. THE PRESBYTERIANS.

In the Westminster Confession of Faith we are told that "children by baptism are solemnly received into the bosom of the church, distinguished from the world and them that are without, and united with believers, they are Christians and federally holy before baptism, and therefore they are baptized."—*Quoted by the Author of Jethro*, p. 220.

"The efficacy of baptism is putting the child's name into the gospel grant. The child's actual faith, repentance, and obedience are thereby made debts, then incurred, to be paid at a future time. And surely this is abundantly sufficient to invite and encourage parents to dedicate their children in baptism."—*M. Henry on Baptism*.

"Baptism may be administered to

infants to assure the parents that their future faith shall be counted and rewarded as righteousness, or, if they die in infancy, that they shall be raised to eternal life. In this view the baptism of infants is a reasonable rite and must afford the greatest consolation to all pious parents."—*Macknight on Rom. iii. 11.*

IV. THE INDEPENDENTS.

"Baptism is to be administered to infants, says Johnson, being the children of the faithful, because it is the sign of his washing away our sins, receiving us into Christ, and incorporating us into Christ for salvation by his death and resurrection; whereof the children of believers are partakers as well as they which be of years, and therefore can no more be deprived of baptism than of remission of sins, entrance into the church and ingrafting into Christ, and salvation by his means."—*Hanbury's Collections, Vol. I. pp. 168. 412—413.*

"When children die in infancy, and are scripturally dedicated to God in baptism, there is much and consoling reason furnished to believe that they are accepted beyond the grave. *There is, I think, reason to hope well concerning other children, dying in infancy.** But there is certainly peculiar reason for Christian parents to entertain strong consolation with respect to their offspring whom God has not only permitted, but required them to offer to him in his ordinance, pointing so extensively and so significantly to their purification."—*Dwight on Baptism.*

"The children of professing Christians are already in the church. They were born members. Their baptism did not make them such. Baptized young people! you have been in the bosom of the church ever since you drew your first breath. The seal of God's covenant

has been upon you."—*Dr. Miller on Baptism, quoted with approbation by the author of Jethro, p. 228.*

"We could not by any personal submission to baptism now exceed in faith or devotion, the intense solicitude of a holy mother, or the solemn faith of a godly father, who with united hands and hearts baptized us into the one body of the church of their God and our God."—*Philip's life of Bunyan, p. 210.*

"Was I baptized in infancy? Then have I additional incentives to gratitude; for from that early period has pardon of sin, free salvation, eternal life, with every new covenant blessing, been sealed to me. I was then added to the church that I might be saved. I was then constituted a visible member of Christ that I might be conformed to him. I was then put in the way I should go, that when grown up I might not depart from it. From a distance I was brought near. From a stranger I was made a fellow-citizen with the saints and of the household of God."—*Anti-pedobaptism examined by Dr. Williams, formerly tutor of Rotheram College, Vol. II. pp. 299, 301.*

V. THE WESLEYANS.

"By water, as a means, the water of baptism, we are regenerated or born again: whence it is called by the apostle the washing of regeneration. In all ages, the outward baptism is a means of the inward. Herein we receive a title to, and an earnest of, a kingdom which cannot be moved. In the ordinary way there is no other means of entering into the church, or into heaven. If infants are guilty of original sin then are they proper subjects of baptism, seeing in the ordinary way they cannot be saved unless it is washed away by baptism."—*Wesley's Works, Vol. VI. pp. 15, 16. New York Edition. Quoted from Judd on Baptism, p. 115.*

"To the infant child baptism is a visible reception into the covenant of

* The Italics are mine.

involving large outlays, are entered upon nearly every year.

These are gratifying indications of enlightened zeal. How much it is to be regretted that in this respect the baptists of the British Colonies of North America are so far behind ! In Canada, the largest of those Colonies, they have no educational institution whatever. Their only College is in Nova Scotia. Its erection was confessedly an exhibition of self-denying and laborious effort, and ardent enthusiasm, and it is destined, we hope, to exert a salutary and extensive influence for ages to come ; but at present it is languishing under crippled means and defective arrangements, in consequence of which the intentions of its founders cannot be carried into full effect, and its very existence is perilled.

In order to accomplish these great results we need union, devotedness, and faith. *Union* :—We must not “fall out by the way,” nor waste our time in unholy janglings, nor throw stumbling-blocks before one another, nor say, nor do anything calculated to cause division or estrangement. *Devotedness* :—we have professedly given ourselves and all we have to the Lord, to be employed in his service as he may direct—and we must be prepared to carry out the surrender, whatever it may cost us.—*Faith* :—The faith of Carey, which “expects great things and attempts great things”—the faith of Luther, defying the devil and all his hosts—the faith of the martyrs of the olden time, who obeyed God and risked all consequences—the faith which can remove

mountains, which is “the substance of things hoped for, the evidence of things not seen.”—

“Laughs at impossibilities,
And cries, ‘It shall be done.’”

The practical manifestation of this union, devotedness, and faith will show that we resemble those worthy men of whom it was said in reference to a great occasion in Jewish history that they “had understanding of the times, to know what Israel ought to do.” God’s blessing will follow. We shall walk in the light of his countenance. Our influence will be felt on all these shores, and by men of all classes.

“There is a future for the baptists,” and it is our duty to prepare for it. Thousands of souls, just looking out of obscurity, and “feeling after God,” ask your guidance in the search for truth and life. Freedom outraged and downtrodden by earthly tyrants, calls upon you to assert the rights of conscience, and its entire immunity from human control ; and while it beckons you to the holy war, reminds you that it is your glory (a glory in which most Protestant communities have no share) to wield the sword of the Spirit with hands that have never been reddened by a brother’s blood. Your martyrs, burnt, beheaded, strangled, or drowned, in every European country, at the era of the Reformation, and as yet unknown to fame, although their Christian heroism was right noble, expect that in the diffusion and defence of the truths for which they suffered, you will display a zeal befitting your privileged lot.

ON REGENERATION.

BY THE REV. G. H. DAVIS.

“A DIFFICULT subject,” said my young friend, who was preparing to return to Cambridge as the long vacation drew near its close. “Yes,” I replied, “like all the operations of the Creator, whether on matter or mind, it

has its difficulties, but they are by no means so numerous as men have made them."

"Why," said he, with something of the irritability of scepticism, "what can be more difficult to comprehend or to believe, than that children have a totally new nature given them in their baptism? For my part the more I think about it, the more I get puzzled."

"Precisely so, and these are the very difficulties which men have created, they have treated regeneration in relation to children as its objects, and in relation to baptism as its means, and thus have got far beyond their depth."

"Well, but is not this the proper mode of treating it," said my friend, opening his eyes with astonishment, "I never heard of any other mode."

"Perhaps not. But if, instead of using your ears, you had used those sparkling eyes of yours, you might have discovered another mode. You have a bible; have you ever diligently examined its contents upon this subject?"

"Not so much as I ought," said my friend. "I have studied the prayer-book, and the various treatises on the point that have come in my way. These quote passages on one side, and the other; but I ought to have been more guarded in taking the quotations of controversialists, who see every passage in the peculiar light demanded by their theory. But do favour me with your views upon the subject."

"On one condition I have no objection, and that is, that you will not at once adopt my statements, but consider them merely as suggestions for future consideration and research."

My friend bowed and I proceeded.

"All we can know upon this subject, must be derived from the inspired writings. Though a change effected upon us while on earth, it is yet

amongst the heavenly things which Christ and his Spirit alone can unfold. We must therefore diligently search into those passages in which the term or its cognates are to be found. The term itself, which we translate 'regeneration,' occurs *only twice* in the New Testament. Once it is used by our Lord in his answer to the apostle Peter, Matt. xix. 28. 'Verily I say unto you that ye which have followed me, in the *regeneration* when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones,' &c. Once again it is used by the apostle Paul in his Epistle to Titus, iii. 5, 'According to his mercy, he saved us, by the washing of *regeneration* and renewing of the Holy Ghost.' In the first of these passages the term evidently signifies not a change passing upon individuals, but the renewed social condition which should be introduced when the Lord should reign in his kingdom and glory; for the words 'in the regeneration,' belong not to the words which go before them in the text, but those which follow. In the second passage the word seems to signify not a new social condition, but a renewal of individual character. We who were "serving divers lusts and pleasures" are saved by the cleansing of regeneration,' i. e., by our undergoing the purifying processes of the new birth. The term, therefore, must either be equivalent to the new birth, or to the state consequent upon the new birth. The new birth itself is, in either case, that which we have to consider. This change either in its passive form as experienced by us, or in active form as effected by God, is mentioned by St. James, St. Peter, St. Paul, and more especially by St. John.

"Now there are two facts, in respect to the application of these terms which are worthy of observation, and which tend to get rid of much of the difficulty

with which the whole subject has been surrounded. The one is that they are never used in relation to infants; the other, that they are never used, clearly and undeniably in connexion with baptism.

"When St. James says, 'Of his own will begat he *us* with the word of truth, that we should be a kind of first fruits of his creatures,' he is speaking to beloved *brethren* who had fallen into divers trials, and whom in consideration of their new birth he thus exhorts, 'Wherefore, let every man be swift to hear, slow to speak, slow to wrath.' He had men and not babes in his mind, and therefore any argument we build upon his words must have relation to men, and men only.

"When St. Peter says, 'Being born again, not of corruptible seed,' &c., he is addressing *men*, who had purified their souls in obeying the truth through the Spirit, unto unfeigned love of the brethren,' and not making any statement about infants whatever. When St. Paul says to the Corinthians, 'In Christ Jesus I have begotten you through the gospel,' and to Philemon, 'whom I have begotten in my bonds,' he is in the first case writing to men, and in the second case about a man; and in neither has he infants in his mind. And when he describes our salvation by the 'washing of regeneration' he is evidently treating of the same class, which he describes in terms wholly inapplicable to babes,—'For we ourselves, also, were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful, and hating one another.' When St. John writes, 'Whosoever is born of God doth not commit sin,—whosoever believeth that Jesus is the Christ is born of God,' his thoughts are evidently engaged with men and not with infants. And when the Lord Christ discourses to Nicodemus of the

new birth, he is talking to a man about men, and this rendered the whole statement the more incredible and confounding to the unspiritual Jew."

"Well," said my friend, "there is something in this certainly, but what do you conclude from it?"

"Why, simply this, that in treating of regeneration we should treat of it in relation to such as have grown up to sufficient age to manifest moral character, and not in relation to babes. In pursuing the matter, therefore, it must be considered a practical subject for ourselves, and not a speculative discussion concerning infants."

"Agreed," said he, "but first for your other fact—"

"That regeneration is not found with any certainty in connexion with baptism. Of all the passages in which the new birth is mentioned not one mentions *baptism*, though many, as we shall subsequently see, mention specifically its proximate cause. Two passages alone make mention of water, John iii. 5; Tit. iii. 5. When the first of these passages was spoken, Christian baptism was not instituted. When the second was written, baptism was so long instituted, and was so familiar a metaphor with the apostle, that it is morally certain that if baptism were regeneration in any sense, Paul would have employed the word. Instead of this our Lord simply says born of water not of baptism; and Paul 'the *washing* (not the baptism) of regeneration.' True it is that water is used in baptism and water occurs in these passages. But if, wherever water is used as illustrative of the effect of certain operations, we must mean baptism; or if wherever cleansing is used, we must suppose water, we shall become but poor interpreters of holy writ. That either of these passages refers to baptism appears to me to be an unproved assumption, however generally received.

We must therefore free ourselves of this supposed necessary connexion between regeneration and baptism, and thus we shall be open to whatever teaching an unprejudiced examination of all the passages treating on the subject may convey. In so doing we will pursue the following method.

"I. We will seek for the outward marks of the new birth, whereby we may know whether we be regenerate or not.

"II. We will inquire into the efficient and instrumental causes of this great change.

"III. We will consider how far man is responsible for its production within himself.

"I. With the outward marks of the true birth the apostle John amply furnishes us in his first Epistle. They are faith, love, habitual and triumphant holiness.

"1. *Faith*. 'Whosoever believeth that Jesus is the Christ is born of God,' v. 1. Believing Jesus to be the Christ, in the days of his flesh, was no ordinary attainment. Many, like Nicodemus, believed him to be a teacher sent from God; but few believed that that root of the dry ground which had no form nor comeliness, was in very deed the Messiah the King. This faith involved their absolute submission to his authority, though submission brought suffering and death. Such faith the Lord himself declared to be the gift of Heaven. When Peter made the good confession, 'Thou art the Christ,' the Lord responded, 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Such faith St. Paul esteemed the operation of the Spirit. 'No man is able to say that Jesus is the Lord, but by the Holy Ghost,' 1 Cor. xii. 3. A true living faith, then, that rests upon Christ's atonement for reconciliation, that embraces his offers as its hope, that

diligently cultivates his Spirit, and treads in his footsteps, is the first mark of a regenerate man.

"2. *Love*. 'Every one that loveth is born of God, and knoweth God,' 1 John iv. 7. This love of course embraces our Father as its first object. Its existence proves that we know him for ourselves in the experience of his grace, and not as the father of lies was used to describe him to our hearts, filling them with fear and hate. It is not, however, confined to our Father. It embraces all the children of the same family. 'Beloved, let us love one another. Every one that loveth him that begat, loveth him also that is begotten of him.' To love the brethren, therefore, wherever they are found, however divided by sectarian differences, and however obscured by poverty, and to love all men with that tender compassion which God has exhibited to the world, is the second great sign of a regenerate man.

"3. *Holiness habitual and triumphant*. 'If ye know that he is righteous, ye know that every one that doeth righteousness is born of Him;' ii. 29. 'Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God,' iii. 9. 'Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith,' v. 4. These passages teach us that a regenerate man cannot sin as the devil and his children sin, i. e. wilfully, malignantly, habitually, taking pleasure therein. He may be overtaken in a fault, but the word of God remaining in his heart must be the light and law of his life. He therefore not only avoids the sins condemned, but cultivates the righteousness prescribed, being holy as God his father is holy, and reflecting the image of the new man after which he is formed. In this course he is opposed by the world, which is under the influence of Satan

its chosen but usurping god, but the world he overcomes whether in its fascinations or its threats. Habitual holiness is therefore the third great sign of a regenerate man.

"These marks supplied by St. John are confirmed by Christ and St. Paul, 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' Every birth partakes of the essential nature of him, who begets it. We have only to inquire, therefore, into the nature of the Spirit, to ascertain the nature which must be manifested in the regeneration. Now that Spirit is holy. His special work in the economy of grace is to sanctify, or make holy. The fruits of the Spirit, the results of presence and power, are 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' He who is born again must bear these fruits. Their exhibition alone is the evidence of the great change. Have you, then, my friend, these things in your own heart? Are you conscious that the old unbelief, selfishness, sinfulness, under whose dominion you long lived, have been crucified with Christ, and that he is formed within the hope of glory, the centre and source of love, the pattern and principle of holiness? Forgive this personal appeal, but what avails any speculation on a subject of such momentous interest, unless it bear directly on our own moral condition? If, my friend, you are conscious of this change, I do not think we shall have much difficulty in ascertaining its cause, for your experience will correspond with the teaching of scripture; and if you are not conscious of this change, it is of the last importance you should know how it is produced, that you may know where to apply for it. Listen, therefore, while I briefly touch on the second part proposed for consideration:—The efficient, and instrumental causes of regeneration. 1. The efficient cause of

regeneration is God the Spirit. Believers are 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God,' John i. 13. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' 'The washing of regeneration, even the renewing of the Holy Ghost,' Tit. iii. 5. God the Holy Ghost, is therefore by a special act the father of the believing, loving, sanctified children constituting the family of the Redeemer. On this point there is no question. We proceed, 2. To the instrumental cause, and that is, *the word of God, the gospel of Jesus*. This is clear from the express declarations of the apostles. 'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you, *through the gospel*,' 1 Cor. iv. 15. 'Of his own will begat he us *with the word of truth*,' James i. 18. 'Being born again not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever,' 1 Pet. i. 23. 'Whoever is born of God doth not commit sin, *for his seed* (the word of God) remaineth in him,' 1 John iii. 9.

"This evidence is strengthened by those passages which ascribe to the word quickening and cleansing influences. For in regeneration the spirit which was dead is quickened, the moral nature which was unclean is purified. If, therefore, these results are ascribed to the word, as well as to the Spirit of God, the word must be the instrument which the Spirit employs. Now mark such expressions as these, 'Thy word hath quickened me,' Psalm cxix. 50. 'I will never forget thy precepts, for with them thou hast quickened me,' 93. 'It is the Spirit that quickeneth: the flesh profiteth nothing; *the words that I speak unto you, they are spirit, and they are life*,' John vi. 'The word of God is quick and powerful,' Heb. iv. 12. Now

are ye clean through the word which I have spoken unto you,' John xv. 3. 'That he might sanctify it and cleanse it with the washing of water, *by the word,*' Eph. v. 26.

"The evidence is further confirmed by the fact that each of the signs of regeneration is attributed to the word. 'Faith cometh by hearing, and hearing by the word of God.' 'Seeing ye have purified your souls *in obeying the truth* through the Spirit, unto unfeigned love of the brethren.' 'Through sanctification of the Spirit, and belief of the truth.' 'Sanctify them through thy truth, thy word is truth.' Faith, and love, and holiness all owe their existence to the word, which must therefore be the instrument of the new birth.

"This instrumentality is perfectly agreeable to the nature of the case. A man, who is in the condition described by Paul, 'foolish, disobedient, deceived,' is to be made wise unto salvation, brought into submission to Christ, elevated above the joys of flesh and sense, changed into a loving and holy member of a heavenly community. How is it to be done except by presenting to his mind and heart the varied motives for such a change, with which the gospel is charged? Knowing the terrors of the Lord, you must persuade him. Knowing the love of the Lord, you must allure him. Heaven and hell, Calvary and judgment, the beautiful and good in contrast to the vile and worthless, must be urged upon his conscience. And as the word takes effect, old things pass away, he is re-born into a new moral and spiritual life.

"Now against this consistent mass of evidence which establishes the word of the gospel as the instrument of regeneration, only two passages are alleged to prove that that instrument is baptism, in neither of which is baptism mentioned, but only 'water' in the one, and 'washing' in the other. These

two instruments are utterly inconsistent with one another. Baptism could only be a physical cause, acting physically. The word is a spiritual cause, acting spiritually. We must stand by the one or the other. If the instrument be baptism there is no need of the word. If the word, there is no need of baptism. If you interpret those passages of baptism, you cannot reconcile them with the others which ascribe regeneration to the word: but if you understand the words 'water and washing' metaphorically, as indicating the purifying effect of the new birth, they are in perfect keeping with the whole doctrine of scripture and the nature of the change itself. We cannot hesitate as to which interpretation we shall choose if only we are contending for truth, and not victory. Therefore, my dear young friend, let me again pray you to dismiss from your mind any supposition that you were regenerated in your infancy by your baptism, and seek to be born again of the word of God, which liveth and abideth for ever.'

My friend drew a long sigh and said,—"I perceive that this subject assumes a very different aspect when viewed in relation to myself, than when treated as an abstract doctrine. And to myself I will confine my thoughts, yet, let me ask, how are infants who die before they can be brought under the influence of the word, saved?"

"Trouble not yourself," I replied, "with the question. You cannot for a moment believe that all infants dying unbaptized are for ever lost. You leave so horrible a doctrine to those who have hardened their hearts in an enforced celibacy, and know not, therefore, the feelings of a father, or of God. Doubt not but that the Spirit of God finds means to regenerate those whom Christ has justified, though they cannot believe. And again, I say that regeneration, as developed in the Scriptures, has

to do with you, and all who like you are capable of receiving or rejecting the word of God."

"One question more," said he, "and I have done. It is said we must be born again, but how can I be responsible for a regeneration? I am in no sense responsible for my natural birth, how then can I be for my spiritual?"

"You propose, I answered, a real difficulty. It is the third topic we proposed to discuss, but I am not sure it can be satisfactorily solved. Yet, perhaps, these thoughts may help you.

"1. You must never push a figure too far. And it is evidently so misused when we derive any argument from it against any established fact in the spiritual economy. Now your responsibility to God for all you do and think, and feel, and are, is an established fact, which no necessity for a second birth can change or effect. You must adhere strictly to the true design of the metaphor, which in this case is simply to announce the greatness of the moral change which must pass on an unspiritual and immoral man before he can be fit for the kingdom of God. He must be not literally but metaphorically born again. The new-birth expresses the change, but leaves your responsibility to have the change effected untouched. You must be born again, and you must see to it that you are.

"2. Regeneration is the work of the spirit, but it is *through the word*. All that a human spirit is conscious of is the reception of the word, the yielding to its influences, the exercise of penitence and faith through its persuasions. Had not God informed us of the fact, we should not have known that in our thus yielding, there was a direct operation of his own. Now you admit your responsibility as to the reception of the word. You acknowledge your unbelief of God is a sin for which you may be

justly punished. But as the reception of the word is the means of regeneration, you are responsible for that necessary change.

"3. Wherever God acts by a settled law, and we are made acquainted with the conditions of such action, and those conditions are placed within our own reach, we are responsible not only for the conditions, but for the divine action dependent upon them. God has made the new-birth of a grain of corn dependent on its being sown in the earth. The farmer, therefore, who will not sow is evidently responsible for the absence of the crop. Now, God has made the gift of the Spirit contingent on our prayer. We must ask, and it will be given. If earthly parents, being evil, know how to give to their children who ask them bread, how much more shall our heavenly Father give the Holy Spirit to them that seek it! Yea before we ask he will answer, and while we are yet speaking he will hear. If, therefore, you neglect to seek that Spirit in earnest, importunate, believing supplication, you are clearly responsible for his absence, and so for the regeneration which it is his work to effect.

"Deceive not yourself, my friend, that because this is God's work you are free. In the whole of our salvation there is a human co-working with the divine. Hence Peter did not fear to say 'Save yourselves.' Acts ii. 40. Nor Paul, 'In doing this thou shalt both save thyself and them that hear thee.' 1 Tim. iv. 16. Do your part therefore, assigned by God himself, and he will not be wanting to his own. 'Repent and be converted,' cries Peter to sinners at Jerusalem. 'Repent, believe, and be regenerate,' should be the cry of every servant of God to a sinful world, and it is mine to you—Farewell!"

INFANT BAPTISM THE GERM OF BAPTISMAL REGENERATION.

BY THE REV. THOMAS POTTENGER.

BAPTISM is one of the questions of the day. Circumstances beyond the pale of our own communion have forced it upon the attention of the community at large, and gained for it a degree of notoriety unknown since the time of the Commonwealth. The growth of Puseyism in the established church has revealed the fact that thousands of the clergy hold views on baptism which may be called *steps towards Rome*, or a bridge over which the Puseyites pass from the Anglican to the Roman church. The process is simple, the results are inevitable. The germ of the evil lies in unsound opinions respecting baptism, and in the belief of "another gospel." One error begets another, and the journey from Oxford to Rome is soon accomplished. Thus it comes to pass that our "venerable establishment," which has been lauded as the bulwark of protestantism, trains up numbers of her clergy in such a miserable way, that they become papists in disguise, or else they throw off the mask, and enter the ranks of the Jesuits.

Nor is the evil now in question confined to the Anglican and Roman churches, for under various modifications it may be found in all communities which practise infant baptism. Even English nonconformists, who have nobly contended for the faith once delivered to the saints, have used language concerning the efficacy and benefits of infant baptism which became members of the papacy rather than descendants of Owen and Howe.

It has been common with pædobaptist writers to charge us with making too much of believers' baptism—with making "a ritual ceremony of greater importance than moral virtues,"—with "making baptism a saving ordinance,"

a "darling hypothesis," and a 'passport to heaven.' Is this true? Where are its proofs? Which of our ministers have written in this strain? Among all our confessions of faith which have been published during the last two hundred years, where can such statements be found? We ask for the proofs, and until they are produced we must plead not guilty.

But can our pædobaptist brethren clear *themselves* from this imputation? Have none of them converted infant baptism into a saving ordinance and a darling hypothesis? Do not the majority of protestant dissenters connect its administration with the reception of spiritual benefits, and in a modified form hold the *principle* of baptismal regeneration? I am aware they deny this in their confessions of faith, yet many of them have written about it in terms which seem to confound an outward sign with an invisible grace, and to make "a ritual ceremony of greater importance than moral virtues." Let the reader judge for himself when he has compared the following quotations and remarks.

The first notices of infant baptism in ecclesiastical history wear the garb of baptismal regeneration. Irenæus says, "it originated in the idea that it was essential to salvation." "It is ordained," said Tertullian, "that no one can be saved without baptism." Gregory Nazianzen declares that "they who die unbaptized, without their own fault, go neither to heaven nor to hell, but if they have lived piously, to a middle place." "Let us not therefore," exclaimed Austin, "of our own head promise any eternal salvation to infants without the baptism of Christ." And according to Dr. Wall, "the whole troop

of schoolmen suppose there is a place or state of hell, or hades, which they call limbus, or infernus puerorum, where unbaptized infants will be in no other torments or condemnation, but the loss of heaven."

These statements may well excite our suspicions, and justify the belief that the mystery of iniquity was thus early at work. At first the evil was latent and its development was slow, but ultimately it changed the very form of the Christian church and brought upon Europe the dark ages.

In justification of the *title* placed at the head of this paper, let me request the reader to compare the following passages selected from the standards and writings of men who represent five ecclesiastical communities. As a text or introduction to the whole here are the words of Dr. Wall, viz. "most of the paedobaptists hold that God, by his Spirit, does at the time of baptism, seal and apply to the infant that is there dedicated to him the promises of the covenant of which he is capable, viz. adoption, pardon of sin, and translation from the state of nature to that of grace." The first witness in support of this is,

THE CHURCH OF ROME.

The church of Rome declares that "sin, whether contracted by birth from our first parents, or committed of ourselves, by the admirable virtue of baptism is remitted and pardoned: by baptism we are signed with a character which can never be blotted out of our souls, it opens to every one of us the gate of heaven."—*Quoted from Gibbs on Baptism*, p. 18, 19.

II. THE CHURCH OF ENGLAND.

"In my baptism wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."—*Church Catechism*.

"How many sacraments hath Christ ordained in his church? Two only as generally necessary to salvation, baptism and the Lord's Supper."—*Ibid*.

The Rev. H. Melville says, "I entered the church when my parents brought me to the priest, and he baptized me in the name of the Father, the Son, and the Holy Ghost—and I have never been made more actually a member of the Christian church than I was then."—*Baptist Magazine*, A. D. 1836, p. 576.

"Baptismal regeneration," says the Rev. H. Budd, "is the lever which shall renew human society, if faith but apply its hand steadily and faithfully to the work. God has done his part, the reformers have done their part, let us do ours."—*Baptist Magazine*, A. D. 1827, p. 424.

"The privileges of baptism, as explained by our church, are an investiture with the promises of the Christian covenant, such as union with Christ, adoption into the family of God, and the inheritance of heaven."—*Bridge's Christian Ministry*, p. 578.

III. THE PRESBYTERIANS.

In the Westminster Confession of Faith we are told that "children by baptism are solemnly received into the bosom of the church, distinguished from the world and them that are without, and united with believers, they are Christians and federally holy before baptism, and therefore they are baptized."—*Quoted by the Author of Jehu*, p. 220.

"The efficacy of baptism is putting the child's name into the gospel grant. The child's actual faith, repentance, and obedience are thereby made debts, then incurred, to be paid at a future time. And surely this is abundantly sufficient to invite and encourage parents to dedicate their children in baptism."—*M. Henry on Baptism*.

"Baptism may be administered to

infants to assure the parents that their future faith shall be counted and rewarded as righteousness, or, if they die in infancy, that they shall be raised to eternal life. In this view the baptism of infants is a reasonable rite and must afford the greatest consolation to all pious parents."—*Macknight on Rom. iii. 11.*

IV. THE INDEPENDENTS.

"Baptism is to be administered to infants, says Johnson, being the children of the faithful, because it is the sign of his washing away our sins, receiving us into Christ, and incorporating us into Christ for salvation by his death and resurrection; whereof the children of believers are partakers as well as they which be of years, and therefore can no more be deprived of baptism than of remission of sins, entrance into the church and ingrafting into Christ, and salvation by his means."—*Hanbury's Collections, Vol. I. pp. 168. 412—413.*

"When children die in infancy, and are scripturally dedicated to God in baptism, there is much and consoling reason furnished to believe that they are accepted beyond the grave. *There is, I think, reason to hope well concerning other children, dying in infancy.** But there is certainly peculiar reason for Christian parents to entertain strong consolation with respect to their offspring whom God has not only permitted, but required them to offer to him in his ordinance, pointing so extensively and so significantly to their purification."—*Dwight on Baptism.*

"The children of professing Christians are already in the church. They were born members. Their baptism did not make them such. Baptized young people! you have been in the bosom of the church ever since you drew your first breath. The seal of God's covenant

has been upon you."—*Dr. Miller on Baptism, quoted with approbation by the author of Jethro, p. 228.*

"We could not by any personal submission to baptism now exceed in faith or devotion, the intense solicitude of a holy mother, or the solemn faith of a godly father, who with united hands and hearts *baptized us into the one body of the church of their God and our God.*"—*Philip's life of Bunyan, p. 210.*

"Was I baptized in infancy? Then have I additional incentives to gratitude; for from that early period has pardon of sin, free salvation, eternal life, with every new covenant blessing, been sealed to me. I was then added to the church that I might be saved. I was then constituted a visible member of Christ that I might be conformed to him. I was then put in the way I should go, that when grown up I might not depart from it. From a distance I was brought near. From a stranger I was made a fellow-citizen with the saints and of the household of God."—*Anti-pædobaptism examined by Dr. Williams, formerly tutor of Rotheram College, Vol. II. pp. 299, 301.*

V. THE WESLEYANS.

"By water, as a means, the water of baptism, we are regenerated or born again: whence it is called by the apostle the washing of regeneration. In all ages, the outward baptism is a means of the inward. Herein we receive a title to, and an earnest of, a kingdom which cannot be moved. In the ordinary way there is no other means of entering into the church, or into heaven. If infants are guilty of original sin then are they proper subjects of baptism, seeing in the ordinary way they cannot be saved unless it is washed away by baptism."—*Wesley's Works, Vol. VI. pp. 15, 16. New York Edition. Quoted from Judd on Baptism, p. 115.*

"To the infant child baptism is a visible reception into the covenant of

* The italics are mine.

grace and the church of Christ; a pledge of acceptance through Christ; the bestowment of a title to all the grace of the covenant as circumstances may require, and as it may be sought in future life by prayer, when the period of reason and moral choice may arrive. It conveys also the present blessing of Christ, which blessing cannot be nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Spirit in those secret influences by

which the actual regeneration of those children who die in infancy is effected, and which are a seed of life in those who are spared."—*Richard Watson's Institutes, Vol. III. pp. 428, 429.*

It may assist the reader in comparing the above quotations if we place the substance of them in parallel columns, adding thereto the testimony of the baptists on the subject of baptism. Thus:—

The Romanist declares that "by the admirable virtue of baptism sin is pardoned, the soul is joined to Christ, and signed with a character which can never be blotted out."

The Churchman says baptism made him "a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

The Presbyterian teaches that "baptism may be administered to infants to assure parents that their faith shall be counted and rewarded as righteousness; or if they die in infancy, that they shall be raised to eternal life."

The Independent rejoices that from "the early period of his infant baptism, pardon of sin, free salvation, and eternal life, with every new covenant blessing, have been sealed unto him."

The Wesleyan maintains that infant baptism "is a visible reception into the covenant of grace and the church of Christ—a pledge of acceptance thro' Christ, and the bestowment of a title to all the grace of the covenant, as circumstances may require."

The Baptist says, in the words of Andrew Fuller, "the principal design of it appears to be a solemn and practical profession of the Christian religion. Such is the profession we have made. We have not only declared our repentance towards God, and faith towards our Lord Jesus Christ, but have said the same things by our baptism."

If the reader has carefully weighed the foregoing passages, perhaps he is now prepared to answer the question, who "makes a ritual ceremony of greater importance than moral virtues?" or views baptism as a "darling hypothesis" and "a saving ordinance?" Is it the baptist or the pædobaptist? If words have any meaning there is but a difference in *degree* between the Romanist, the churchman, the presbyterian, the independent, and the Wesleyan, upon the efficacy of infant baptism. They may differ respecting the amount of virtue which results from the ceremony, and also about the pre-

cise nature of the blessings which flow from its observance, but the words used by papists and protestants, by churchmen and dissenters, by the Puseyite and evangelical clergy, are almost the same. Is this accidental? or is it the result of a common error? All of them plead for infant baptism on the ground of its connection with spiritual blessings, while some pædobaptist writers have spoken of unbaptized children in terms of pity, and one of them said the baptists "make Esau of all their children, and put them out of the covenant in which God in his infinite mercy hath already included them." When a child

is at the point of death, why is there so much haste to have it baptized? If there are no spiritual benefits resulting from the rite, and no connection between baptism and salvation, it is unnecessary; but if it conveys any blessings to the dying child, wherein does this differ from the *principle* of baptismal regeneration? And how can the advocates of this principle, even in its mildest form, expect to turn back the tide of Puseyism and popery which now threatens our native land? At any rate they must not accuse us of making too much of believers' baptism, so long as they maintain such opinions upon infant baptism as are expressed in a former part of this paper.

It will be an auspicious day for the church of Christ, when the light of divine truth shall disperse the cloud of darkness which has for so many centuries hid from the people of Europe the nature and design of Christian baptism, and when the ordinance of believers' baptism shall re-occupy in the house of God the place it had there in the days of the apostles. "Had the Christian church in all ages," said Mr. Fuller, "admitted none to baptism but those who professed to repent and believe the gospel, it is scarcely conceivable that any others would have been admitted to the Lord's supper,—and, if so, a stream of corruption which has actually deluged it with antichristianism, would have been diverted at the spring head. The church might,

indeed, have been corrupted from other causes, but these would have been merely *accidental*. Hypocrites and formalists might have imposed themselves upon it as they did in some degree in the apostolic age; but they would have been intruders. Whatever of this kind might have existed, believers could not have been *constitutionally* yoked together with unbelievers. The carnal descendants of godly people could not have claimed a place in in Christ's visible kingdom. The church could not have become national, embracing as its children all who are born in a Christianized country, without any profession of personal religion. Princes and nobles, if worthy, would have been received into communion as brethren; but not as rulers and patrons; and, if unworthy, refused, even though an exposure to persecution had been the consequence. But, if persons be admitted to baptism without any profession of personal religion, or upon the profession of others on their behalf, their admission to the Lord's supper will in most cases follow as a matter of course. . . . And if all who are now baptized be admitted to the supper, the line of separation will be broken; the church will be no longer a *garden enclosed*, but an open wilderness, where every beast of prey can range at pleasure."*

* Fuller's Works. Vol. IV., pp. 600, 601.

HARVEST.

BY THE REV. JOSEPH DREW.

"The harvest is the end of the world."—MATTHEW xiii, 39.

Man lose much for want of reflecting. There is no object near them that has not power to instruct, if it were

interrogated for that purpose. Nature is only dumb to those who have no ears to hear. To the attentive and thought-

ful she is ever "discoursing eloquent music." The wise grow wiser, and the good better, through fellowship with her: by innumerable voices she teaches the docile mind and influences the tender heart. Even the Saviour of the world grew more eloquent and pathetic when he drew his images out of her storehouse, and pressed her treasures into his service. With a spirit strung to the nicest harmony with all the forms of beauty, and loveliness, and grandeur before him, and a heart infinitely sensible to every charm that struck upon his senses, and a deep sympathy with the minutest thing that still retains the impress of its original goodness, he could make every place and scene which he frequented minister food to his reflective intellect, and lay the whole under contribution for the furtherance of the great object that brought him into the world. The aspects of the surrounding fields, the operations of the agriculturist, the various changes of the year, were all employed by him to illustrate and simplify the momentous themes which he was daily urging on the attention of his hearers.

Such an example it can never be wrong, however imperfectly it may be done, to imitate. And the transition of thought from the lower to the higher provinces of the divine government is not difficult. There is much that is analogous between them; and it has always been a favourite exercise with devout and thoughtful men to trace out the resemblance, and to employ it for the purposes of moral instruction. How successfully was this done by the prince of teachers in the beautiful parable from which we have extracted the motto which stands at the head of the present paper. Guided by the view which it opens to us, let us briefly consider two things; the *relation of the present to the future,*

and the relation of the future to the past.

I. *THE RELATION OF THE PRESENT TO THE FUTURE.* Every moment of time is related to the last moment. Things are not so much now as going to be. You cannot understand what is, without regarding it in the light of what it is to become. Take a new-born infant, and what can you predicate of his state at any one moment? He is at no two successive moments in the same state, but constantly passing out of one state into another. The same thing is true of mature persons, only the change is not so palpable. We are at no given period just what we shall be at a subsequent period. Every thing around us is subject to the same law of mutation. The solid earth itself;—what transitions has it not passed through? is it not now passing through? shall it not continue to pass through, till the last great change has come? something before it is the goal towards which every thing is pressing. Hence the universe appears to be very much a grand assemblage of relations. Its relation to something else gives to every finite existence all its significance and importance. It exists in time; all its relations are in time, and determined by time: but time itself exists in eternity, rests on eternity: without eternity there could be no time; time becomes eternity, floats all its children into eternity. The eternal is the bourne of which they are in search, the house in which alone they can rest.

The world is only a field in which to raise crops for eternity. All time is a labour season looking forward towards the harvest. Take away the idea of a future state, and you deprive yourself of all the postulates by which you might solve the problem of life. Henceforth it is an enigma to which you can never find the key; a riddle which no number of years would enable you to read.

Take in that idea, and the present brightens into intelligence; the fogs clear away; the day dawns; and, if you cannot explain the mystery, you can, at least, see how it is to be explained. This is one of the boons of revelation; it exhibits the true relation of the present life to the life to come; it shows time suspended between two eternities,—man probationary and earning his future condition—the progress of the ages towards one changeless, glorious, eternal age. What speechless content does the heart find in such a contemplation. What motives to earnest exertion, patient endurance, careful self-discipline. How important do the passing moments become; how all-powerful the incentive to improve them to the uttermost.

“The harvest is the end of the world.” The whole year looks round to the harvest. The teeming crops have scarcely been gathered into the barns before the ploughshare is thrust in again, and again the farmer’s eye is turned towards the harvest. But for the harvest you could not understand the toils of the field. The expense, labour, and anxiety of the husbandman would look like insanity. But refer them all to the coming season of ripeness and ingathering and enjoying, and there is no longer any difficulty in the matter. So with the present world. Its events, and scenes, and characteristics will amaze and astound you, except you refer them to a *future* and study them in this new light. Do this, and if you do not understand all, you will acquiesce in your ignorance, from an assured feeling that one day you shall understand all. Impatience will thus meet its appropriate check, doubt its proper answer; while the soul will calmly await a revelation that shall scatter all her difficulties, and bring her the completest satisfaction. The spiritual struggles through which men

have to pass, the anguish which often overwhelms and rends their spirits, the conflicts of virtue and religion, the trials of the good, and the apparent immunities of the wicked, will all assume a new character if viewed in their connection with a coming state of retribution.

Prior to the harvest there is—a seed time—a time of germination and growth—a time of development and ripening. Suppose we had had no experience in the matter, what should we think of the corn in either of these incipient stages? Could we think that the green blade, the crude stalk, or the soft ear, could ever be employed as the food of man? Yet such is precisely our condition with respect to the economy of divine providence. We have never seen a world-harvest, therefore we cannot tell what will be the ripened results of the processes now in operation. Perhaps the world is now in the green blade. *Three* seasons may yet have to pass over it before the harvest can arrive; and what changes those seasons may produce—what hopes awaken, what alarms excite or lull, we are by no means competent to say. Or suppose it has advanced much further; still the harvest is afar off, and we cannot comprehend it yet. We have no knowledge of similar past seasons to guide us in seeking acquaintance with this.

Man is impatient. The hopes of the husbandman appear much more likely to be disappointed than realized long after he has scattered the seed in his fields. It is washed by the rains of autumn, chilled by the frosts and snows of winter, assailed by the biting winds of spring, and parched by the heat and drought of summer; yet he hopes and labours on, and reaps with joy at last. Many of the very influences which threaten his crops with destruction are, he knows, amongst the peculiar arrangements by which a benignant Providence preserves and develops them. He is

thankful for the frosts which at once mellow the soil, and in a night destroy untold millions of noxious parasites; while their too great asperity is mitigated by the virgin bosom of that fleecy covering whose presence would awaken nothing but alarm in the minds of the inexperienced. And does the world undergo no such vicissitudes? We know it does. And there is this difference.—The longest season of the year lasts only a few months; two, or three at the utmost; but a world-season may continue for many centuries; while many generations are born, and struggle, and die. What are those likely to think who see none of the spring or summer; over whom only the severity and dreariness of winter have passed? Perhaps to think hardly of the world and its great Ruler; unless they are wise enough to believe and confide where they cannot comprehend. Still the world-year revolves, and the harvest shall certainly come at length.

In the great time-field there are two crops growing simultaneously—wheat and tares, the one sown by a divine, the other by an enemy's hand. Hence the conflicting interests which meet and clash here. Hence all the world's confusion, and barrenness, and malfertility. Remember, God did not sow the tares. Do not charge the woes of man's heart on him. He is no more chargeable with men's sorrows than he is with their crimes. The former are the legitimate offspring of the latter; but for his guilt, man should never have wept. Let us know that we are enduring what we have wilfully brought upon ourselves. The tares could never have grown if our hearts had not fostered them.

While the world's great processes are moving on, each man has his own little husbandry to attend to or neglect, and his harvest soon arrives. He scatters good or bad seed into his field, and is

soon permitted to gather his crop. It requires no great patience to wait for the result of a life's activity or sloth.

The world was intended as a seed-field for the truth, for the gospel of God. This seed has from the earliest times been deposited in the soil of man's heart. There is no heart, perhaps, into which some part of it, pure or impure, has not directly or incidentally been dropped. For more than eighteen centuries the spiritual husbandmen have had directions to sow it in its purity, broadcast, over the entire earth. They have only partially obeyed. Many of them, or of others personating them, have adulterated the good seed with the "elements of the world," and a mixed crop may be found growing almost in every place. Others, who have disseminated none but the pure seed, have disseminated that so sparingly that we cannot be surprised at the scantiness of the success. Well nigh, from the first, most have at times doubted, many desponded, and some even despaired as to the result. Hence much of the slackness that has characterized their toil. Of late, however, a new spirit has been awakened; the divine word has been rendered into almost all languages, and is being circulated amongst nearly all peoples; so that he must be sceptical indeed who cannot foresee a more genial, prolific, and animating season than the history of our world has ever yet exhibited. The farther we advance into the seed-time, the greater is the number of the sowers; the greater and more numerous the facilities which open to them, the greater the energy with which they give themselves to the work. In the mean time the great harvest, at however discouraging a distance, is approaching, no created power can keep it back or retard it for a day.

II. WE HAVE NEXT TO CONSIDER THE RELATION OF THE FUTURE TO THE PAST. The harvest will have come. It was

intended from the beginning that the world should end; its whole history is included in the interval between these two points. The end has always been approaching; every day has brought it nearer; this hour is irradiated with more of its light than the past. Our planet will have revolved for the last time; the last sun will have risen upon it; the last night will have passed away. This stately, but storm-tost vessel, after performing a voyage of many thousand years over the heaving, troubled bosom of the great time-ocean, will at length have entered the roads and anchored in the harbour of a new, long-sought, eternal land. And as she nears those sunny, peaceful, fruitful, happy shores, what new, unimagined joy will gush up in the hearts of her faithful crew and weary passengers while they inhale the odours, and descry the gleaming brightness of a country infinitely transcending all that poets have ever dreamed of or fabled. One glimpse of those delicious regions will be enough to compensate them for a whole lifetime of labour and grief.

As we cannot understand the present without referring it to the future, so neither will the future be explicable to us without reference to the past. In the joyful harvest-field we have the accumulated produce of a year's exertion, watchfulness, and care. Not a golden ear that waves in the breeze but bears testimony to the industry and care of man; to the faithful beneficence of his Maker. The splendid corn-fields on which, a few weeks ago, we gazed with so much admiration and grateful rejoicing, and whose fruits have all been safely garnered for the wants of the ensuing winter, what have they not cost in money, in anxiety, and labour, to the agricultural part of our industrious population? They were at once labour, result, and reward. As soon as they came under our eye, we referred them to the prudent painstaking of the

previous changeful months. And the sublime world-harvest, what will it be but the reaping of whatever man has thought, or felt, or said, or done, or neglected, or suffered, in the present life? Each of these is a living germ that must grow, and evolve, and ripen, and be reaped in a state of maturity at the last great day. You drop them thoughtlessly, it may be, into the prolific social mould over which you walk, and forget and lose sight of them, never suspecting for a moment that you shall meet with them again; but you shall, and not alone. They will have had an influence as wide as mankind is scattered, as lasting as all time; and, if evil, will discover, identify, and betray you, as their author when you are least expecting or desiring such an event. What solemn importance does this fact give to every act of life. What an awful thing must it be to live. At the final day, on the harvest-field, man shall read his whole past history as he never read it before. Then will he see that things which he once deemed trivial have had a fearful influence in determining his endless state. Words dropped in lightness, in anger, or malice, fell into minds which furnished them with congenial nutriment, and they took root, and grew, and became fertile in after mischief to numbers beyond calculation. The time of the year just passing has been full of instruction. If you have noticed the gardens, the hedge-rows, the fields, and the woods, you have seen that there has been scarcely a plant that has not been shedding its seed and thus providing for its reproduction. Many of these seeds have been so minute as almost to be invisible; many self-furnished with all the necessary appliances for transportation to other places. They have been carried by winds, in the feathers of birds, in the hair of animals, and in innumerable other ways, in some instances for

hundreds of miles, where they shall live and multiply their own species. There is a seminal principle as real, as vital, as fecund, and infinitely more subtle, in the moral actions of men. Vices spread and propagate themselves with a celerity and certainty which it is absolutely frightful to contemplate. And all are being treasured up for that harvest which is the end of the world. The appalling and exhilarating transactions of the great judgment will be easily enough explained by a reference to the principles which influenced men, and the conduct they pursued in the present world.

Harvest is a season of great joy to some, and of great disappointment to others. As a rule, all will depend upon the manner in which the preceding months have been employed. Those who occupied them in the prudent operations of husbandry, now rejoice in the fruit of their toil. But such as neglected thus wisely to exert themselves are destined to mourn now over their folly and sloth. Such will especially be true of the last harvest. The angels will have orders to "gather the wheat into the barn" of the Lord. The good will be taken personal and special care of. God has a safe and happy place to take them to. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Who can tell what such a state involves? Who can imagine the raptures they will feel? But what will be the disappointment and confusion of others? "Gather ye together first the tares, and bind them in bundles to burn them." "The angels shall gather together out of his kingdom all that offend and do iniquity, and cast them into a furnace of fire; there shall be wailing and gnashing of teeth." It is an awful and sickening spectacle to see men toiling and suffering here to earn no better reward. How do they watch over, tend, and foster, those weeds

and vices of their nature which are fitting them for, and leading them to, perdition. Oh, the pains that are taken to rear up this tare-crop for the sickle of the angels and the flames of hell! It is as if a man should carefully grow, cut, and dry, fagots with which to burn himself to death. A whole lifetime spent in providing fuel for the fire that is never quenched, and in rendering more irritable the sensibility of the worm that dieth not.

Reader, let me appeal to your common sense against such infatuation. Insanity like this, it is enough to break one's heart to witness. Do remember, the harvest is coming. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." I don't know what some of you who fancy you are sowing to the Spirit think of it; but I fear you will have but a poor harvest. I don't like the look of your fields. How seldom you are found labouring in them. The weeds are growing rank and high; are flowering and going to seed. Take care, or you will have more tares than wheat. While for the rest, I feel a still deeper concern. There is no *wheat* in your basket. It is not the "seed of the kingdom" you are scattering. Are you not sowing to the flesh? Are not all your undertakings designed to answer some temporal end? Then you are sowing to the flesh. Are you not seeking merely to aggrandise and enrich, or else to gratify and please yourselves? Then you are sowing to the flesh. Do not all your aims fall short of heaven, ignore the very existence of a supreme God, to whose glory everything ought to be done, exclude all right concern about those elements of your nature which are to survive time, and the perishing frame of this splendid universe? Then you

are sowing to the flesh, and shall surely reap in the approaching harvest; but it will be "corruption," the rottenness of the grave, the foul putridity and pollution of hell. What a harvest will the end of the world bring to you!

Our subject affords abundant encouragement to the humble, sincere servants of Christ. The harvest is before you. Do not expect it yet. Patience and courage, brothers, "in due season you shall reap." Have you loitered in your work? Thank God, then, that the time of harvest is not yet come; that you have an opportunity to redeem the time. Toil on. Sow with all diligence and care. Be not afraid of over-exerting yourselves. "He that soweth bountifully, shall reap also bountifully; and he that soweth spar-

ingly shall reap sparingly." In kind, in quantity, and in quality, you shall reap as good and as much, nay vastly more, than you have sown. And harvest is coming; genial winds shall blow, a bright sun throw his radiance and his warmth over every spot; golden fields shall acknowledge the ardour of his beams; the sickle shall be put in, and a redeemed, rescued, glorified multitude which no man can number shall rend the universe with the joyful shout of their "Harvest-home." After the harvest will come the season of appropriation and enjoyment; when those who have laboured in the field of the Lord shall be introduced to their rest and their reward, sharing in all the blessings accorded by the infinite grace of their Redeemer to a life of faith and obedience on earth.

THE EMPTY VINE.

BY THE LATE MRS. SMALL OF BENARES.

Composed in 1834, after hearing Mr. Thompson of Gifford preach from Hosea x. 1:—"Israel is an empty vine, he bringeth forth fruit unto himself."

Most faithful, tender, and beloved Lord,
Bounteous hath been thy grace!
Oh how o'erpowering to thy ransomed child,
The brightness of thy face.

Thy way was in the sanctuary, Lord:
Thy glory made us glad;
But Oh! indulgent Father, thine own word
Makes our full bosoms sad.

"Thy vine, thine Israel, is an empty vine;"
His fruit is to himself,
His altars are to sin—his God disown'd,
His root imparts not health.

Because his root is rottenness—O Lord!
Return unto thy vine;
Seest thou thine offspring grovelling in the dust,
And dost thou call us thine?

Yes, we are thine; thine only, thine alone;
The purchase of thy pain,
But barren still—O Lord, behold our tears,
And cause our sins be slain.

Our spirits fall—thy love's our sorrows' source.
For can we live in sin,
Bought with a price so high? Oh, dearest Lord,
Thou art life's joy and spring;

Plead thou our cause, O Lord! plead it on high,
Till living showers descend
Ambrosial—and thine own goodly vine,
With purple clusters bend.

Plead thine own cause, nor canst thou plead in vain,
Thou and thy flock are one,
Cause us to see, feel, hope, live, die in thee,
Shine forth, resplendent Sun.

Shine forth! shine on thy blood-bought heritage,
Oh in thy living beams,
Embrace thy Zion militant below.
So mild and silver streams

Of heaven's reflected light shall shine afar,
Across the midnight gloom,
And in this moral waste, this Upas vale,
Heaven's fairest flowers shall bloom,—

Unharm'd amid the hurricane of death
Sheltered unseen in thee,
The dwelling of the blest—portrait of heav'n,
Thine Oasis shall be.

So shall the wretched sons of misery
God's grace and glory see,
And sin's base slaves, like us, should joyful hail
Thy blood-bought jubilee.

REVIEWS.

*America as I found it. By the Author of
"A Memoir of Mary Lundie Duncan."*
Nisbet and Co. 12mo. 1852. Pp. xii. 330.

WE cannot complain of the rarity of books of this class. No country has formed such an admirable subject for the descriptive powers of travellers and the philosophic speculations of solitary students. But we shall not quarrel with such authors so long as their productions are the result of accurate observation and of sound thought. The same object presents itself in so many distinct aspects to different minds that the descriptions must be exceedingly numerous before it can be asserted that all its phases have been placed upon record. Stuart gives us the impressions of a well-educated man of the world; Lyell, the facts which strike a scientific observer; and the lamented Mackay, the conclusions of the political economist, while the host of less marked tourists reflect rays as varied as their several characters, attainments, and opportunities. The lady who pens this volume must have visited New England under favourable auspices, as the biographical work of which the name appears on this title-page had previously delighted thousands there, as it has done at home. The field in which she expatiated was, therefore, not the ordinary one of railway, steamer, and hotel, but of private abodes, domestic merry-makings, quiet intellectual discussions, and all the manifestations of the religious life. To the phenomena thus exhibited she brings a mind full of genial sympathy with all forms of character; a relish of the humorous blending with an affinity to the sad, together with a considerable previous experience by which to measure the qualities of new objects, and to direct the eye at once to the most salient points of a vast field; so that we have a book supplying no trivial contribution towards an exposition of our *alter idem* on the opposite shore. It is a tome easily read; broken up, in modern style, into chapters so short as constantly to cheer you with the conviction that you are getting on, and, without the inanity of a minute journal, or the personalities of a family letter, giving you a lively and definite notion of the thing or group of things which the title of the section led you to anticipate. There is, of course, no foreign country in which it is so easy for a Briton to feel himself at home. The language, and above all the easy manner, at once make you welcome: "Self-possessed quiet independence of manner seems common to all ranks. No one looks bold or forward, for every one is doing what it becomes him, in his position, to do. One never sees the supercilious stare of inquiry which seems to ask, 'Who are you?' 'Do you belong to our set?' 'Are you one of us!' American deportment between persons of different ranks derives from its republican institutions a healthy freedom and at the same time a wholesome restraint. There is no order of things more calculated to give native character fair play, and native dignity its due weight. I never saw this exhibited more to my taste than in the mistresses of a large dairy in one of these mountain farms. She was tall, thin, and rather delicate in appearance, yet she managed all the skilful parts of the work with her own hands. We saw

many cheeses as large as those which now come to England in wooden cases. In wonder being expressed how she could manage such huge and heavy cheeses, she put on her apron, and with as much courtesy as a countess might employ in showing her cabinet or her larder, she went round the great boiler, and showed the machine which poured in the milk to be heated. Then we saw that which drew it off into the tub when hot, and also how it was coagulated and afterwards worked into curd and pressed. She explained the processes with precision, in very melodious and complaisant tones, closing her exhibition in the cheese room with much grace and goodwill, that she would hardly accept our acknowledgments or expressions of gratification. She was happy to have been able to gratify us. Having finished her round, she folded her apron, laid it in its place, and led us out with the air of an amiable and obliging gentlewoman."

This style of things makes itself visible in the manner of supporting ministers, particularly in new settlements where money is scarce. We confess our liking to something more certain and less showy; but our old-world notions may be wrong. At all events the "Bee," as the ceremonial is called, is not unwelcome to the rural minister. On a certain day the people invite themselves *en masse* to the manse, parsonage, or "shieling," of the humble man, and as many as its four walls can contain enjoy a repast together, join in a social religious service, and depart.

"Then the family explore the house which had been given up to the friendly invaders. They have been in the larder, and there have left such marks as a slice of bacon, a cask of butter, some fine cheeses. They have been in the parret and deposited a load or two of flour, and a bag of buck-wheat, and

another of meal. They have been in the study and placed an easy chair, and a rug before it, for their pastor has left life's meridian behind him. They have been in the pantry, and left a barrel of sugar, a chest of tea, and a cask of molasses. The children find with surprise a nice new great coat hanging in the hall, as if it were quite at home. And on mamma's bed a web to make frocks, a beautiful new gown and cloak, and a piece for jackets for the boys. In the midst of all the exclamations of joyful surprise and grateful conjecture as to the individual donors, the good man steps to the garden to breathe more freely under this load of kindness, when lo! his wood-house is packed full of winter fuel, and the last waggoner stands at a loss, not finding room for his load. 'Take it to my neighbour the baptist minister down the hill there,' says the grateful pastor. 'I fear he is hardly so richly provided for as I am, and I am as much obliged to my friend as if I had burnt every cord of it myself.'

"This, Oh! tithe-paying people of England, is 'A Bee!' How sweetly could many of your generous hearts fall into the humour of the country, and contribute your own pot of honey, and your blessing with it!"

This energetic friendliness exhibits itself in more extended forms in the benevolent institutions which are the chief ornaments of New England. What has been largely told us on this subject by other writers is here confirmed. Societies meet the needy emigrant the moment he is flung upon the shore, helping him "down East," or "out West," to regions where industry meets its reward; institutions afford education to the orphan, an asylum to the friendless, a refuge to the delinquent, and a home to the seaman of all lands. Prisons have been improved by all the experience of Europe, and the pupil has

in many points, well deserving of attention, gone far in advance of the instructor. How perplexing, in the midst of all this philanthropy, the treatment of the coloured race, both bond and free!

"It was the only subject on which I saw a tendency to a ruffle on the sunny surface of American temper, and reminded me of Tom Moore's anecdote of an interview he had with Byron. Byron seemed never to have forgiven the providence which had disfigured his otherwise beautiful person, by a club-foot. While the poets conversed the eye of the Irish lyrist rested on the foot. The saturnine lord observed it and his countenance darkened. Poor Tom became aware, and evaded a bitter burst, by making his eyes wander carelessly over the whole person as if he had not specially marked the foot, and gradually the thunder cloud dispersed and sunshine returned. Every nation has its club-foot—some have two—some are perfect centipedes in deformities. Happy America, if she have but one! It is the more painfully deforming but will be more easily remedied. Even young ladies seem expert tacticians on this subject, and carry the war into the enemy's camp with great keenness. When a simple inquiry is made, not by an enemy, but a true friend, they accuse England of the cruelties perpetrated in Manchester on the manufacturers of cotton cloth as being worse than those inflicted on negroes who raise the raw material. They hardly believe when told that these people are free, that if they do not like one master they can engage with another, that they receive wages for their work, and if oppressed or injured they can bring the oppressor before a magistrate. If, however, convinced that this is not a point where they can make a breach in the wall of the British constitution, they will assail you on the wrongs of Ireland. Should

the truth that Ireland has been misgoverned by reason of its popish preferences be conceded, they triumph and say it does not become us to criticize slavery; as if evils on one side of the Atlantic could neutralize those on the other—or as if evils in our government of Ireland—the remedy of which has cost Britain millions of gold, and more than millions of ingenuity, trouble, and disappointment—ought to seal up our hearts against every benevolent sentiment in reference to the African race, or shut us out from the natural desire of information as to the condition of one branch of the human species."

The practical wrongs which every where meet the eye, awaken even in gentle hearts deep thoughts of retaliation which our readers can forgive:—

"The day and the scene were lovely as I sat on the dock at Poughkeepsie, waiting for the steamer, yet a brief exhibition of what appeared too common to draw the attention of others filled me with indignation and grief. A pleasant looking coloured youth, dressed neatly in clean summer clothing, leaned over the rails, looking down upon the water. Suddenly a dirty, ragged, vulgar fellow, perhaps jealous that a black man should look so much more respectable than himself, came up and tried to fasten a quarrel on him, which the dark man meekly evaded. The fellow struck him, and when still the injured dark man kept the peace, and turned his face to the water, the fellow kicked him and went away triumphing. No one laughed with him as I was pleased to observe; but no one said, 'Why do you insult this inoffensive man?' He saw there was none to take his part. Had I been a man, I think the insolent fellow would have got a washing in the Hudson. It would have been an honour to have been carried before a magistrate for such a trespass. O America! country of freemen, beware of laying up a store

of such injuries. The God of the black man and the white is a God of judgment, and does not forget your good deeds and your evil."

He to whom vengeance belongs may be trusted. It is impossible that, under his government, wrongs so vast should go unpunished, and whatever may be in reserve, the present penalty is by no means trifling. We remember being struck with Sir Charles Lyell's curious remark upon the Southern States. "There appears to be no place in society for poor whites." Our authoress expands and justifies this laconicism.

"When all things are fairly weighed," says she, "it appears that the slaveholder is as little really a freeman as is the slave. His system violates the eternal principles of justice, and consequently he dare not suffer the vicinity of the free negro, however just his claim to be there, or however it might advantage himself. Such an exhibition of liberty might spoil his gang. He dare not admit the instructor, lest the aurora of knowledge dawning afar should infuse into his gang some idea of a life above that of the passive brute. He dare not indulge even one favourite and promising coloured man with education, lest his skill and knowledge should make others discontented. The freedom of the press cannot exist where he is. Rome is not more exact in her expurgated lists of books and newspapers than is the legislature in a slave state. Nay, he must lord it over free states, that he may the more easily keep his own in bondage. Is he then a freeman, or is he not rather the slave of a most evil and unhappy system? Should a young lady from a free state, without sufficient knowledge of how matters stand, become the wife of a Southerner, she, poor inexperienced child, if she carry conscience and humanity with her, may be alarmed to

find herself called upon to exercise the offices and wisdom of age, being looked up to by a band of people utterly unused to confide in themselves and each other. Though a coloured nurse watch by the bed of the sick domestic slave, the lady must drop the medicine. She must look upon the time-piece for the moment to administer it. She, though at midnight or early morning hours, may [be awakened to give the potion. She must not only provide clothes for her numerous family, which has no provident habit because it is untrusting, but she may find it necessary to shape them, and fix the seams for the overgrown children who can with needle and thread be taught to fasten them together. Is she free? I speak not of her moral, but of her mere physical condition. Does she not discover that she has married into bondage? Some of the most elegant, refined, intelligent, princess-like women that I have met with in the United States, were such. They have learnt to be waited upon, to have their slightest wish attended to, and withal, because they, with woman's nature, are pitiful to the sick and feeble, they have exercised much benevolence. They have, mayhap, endured much in being aware of cruelties which they had not power to mitigate. All this has refined their characters, still they are not Cornelias and Portias, fit mothers for the sons of a republic, *they are refined into amiable despots, and fit mothers for the owners of slaves.*"

No candid American can condemn the spirit of these strictures, and if all our travellers had been at once as bold and as tender, we should have had less to regret in the existing condition of the sister land. It is because it is so difficult successfully to touch a theme allied to such violent prejudices that we value every syllable wisely said upon it, and when we consider the position which this writer appears to

have occupied, when we perceive that she was continually surrounded by fastidious intellectual circles, when we bear in mind that she must have penned this work under the consciousness that she had a reputation to maintain, and that every word would be perused by multitudes (an unmutilated copy published in New York now lies before us) who admired her other writings, we feel bound to acknowledge a debt of gratitude for her fidelity. Our readers will not regret taking the volume with them to the sea-side or to their rambles among autumnal woods.

The Beauties of the Bible. An Argument for Inspiration. In Ten Lectures. By WILLIAM LEASK. London: Partridge and Oakey, 34, Paternoster Row, &c.

Heroes of the Bible; or, Sketches of Scripture Characters. By W. S. EDWARDS, Congregational Chapel, City Road. London: John Snow, 35, Paternoster Row.

THE most wonderful book in the world is the bible. Whether we regard the circumstances under which it was written—its subsequent history—the statements it contains, or the influence these statements have exercised over the present and future of man, it must be considered as THE BOOK. No other volume attracts so much attention or excites such intense interest in our own times. Its enemies endeavour in every possible way to depreciate its character and disprove its claims. Its friends, by setting forth its historical value—its poetical beauties—its profound wisdom—its unparalleled importance as a revelation from God to man—and its adaptation to all the conditions of our race, seek to invest it with strong attractions and establish it as the highest standard of appeal in all matters spiritual and eternal.

To this latter class belong the writers

of the works whose titles appear at the head of this notice. This unity of design, rather than any similarity in their execution, leads us to class them together. The author of "*The Beauties of the Bible*" is now well known as a writer of books, the opinion of some being that while on the whole he always writes well, yet he might write better if he wrote less. We are of this way of thinking ourselves. The work before us originated in a course of lectures delivered in that part of the neighbourhood of London which is the scene of the author's ministerial labour. The lectures having been delivered he was requested by the audience to publish them; and a "spontaneous subscription for a considerable number of copies" having been raised, he felt that "non-compliance would have been uncourteous and unbecoming." The subjects discussed are the structure of the bible—its poetry—dreams—biography—morality—parables—predictions—miracles—design—and destiny.

The Lectures most to our mind are those on the Biography and Morality of the Bible. We regret that the same amount of thought as they exhibit has not been bestowed on some others of prime importance. With the general views expressed in the work we fully agree, taking exception, however, to the pre-millennialism of the Lecture on Parables, and the following statement in that on Miracles:—"I look upon the miracles which Jesus performed when he was on earth as specimens on a small scale of the glorious deeds which he will perform on a magnificent scale when he shall come to be glorified in his saints, and to be admired in all them that believe." As "an argument for inspiration," these Lectures will serve to increase the faith and reverence of those who already love the bible; and in cases where their perusal may not convince they cannot fail to instruct and please.

The Author of "Heroes of the Bible" makes his first appearance as a writer, we believe, in the present work. Though he has acquired some reputation as a metropolitan preacher, it does not seem to us probable that this performance will establish his fame as an author. It is wanting in nearly all the elements of a good book on the "Heroes of the Bible." There is little analysis or appreciation of character; no individuality of thought or style. It is a compilation rather than a production. Sometimes we have a display of considerable descriptive power, but an excess of false eloquence spoils much that otherwise would be excellent. The writer might advantageously study the lesson taught by Bacon,—“Words are but the images of matter; and except they have life of reason and invention, to fall in love with them is all one as to fall in love with a picture.” We regret to be constrained thus to animadvert on a young beginner. One feature in our author commands our admiration and love—his earnest advocacy of pure evangelical truth. We have no doubt that in process of time he may be able to write a good book. Let him wait a while. The world will not meantime perish for lack of intellectual supplies, and his own mind may undergo a beneficial process.

Nuns and Nunneries: Sketches compiled entirely from Romish Authorities. London: Seeleys, 1852, pp. xii. 342.

THERE are two distinct points of view in which this work may be regarded. It treats of practical questions which are beginning to awaken public notice, and which will demand ere long the attention of the legislature; but independently of its bearings on subjects of temporary interest, it is a valuable contribution to the natural history of our

species. It is the fruit of patient industry operating in extensive fields of investigation, and the view that it takes of the whole subject is comprehensive, careful, and candid. The determination of the writer to draw from the resources furnished by adherents of the church of Rome exclusively is kept in view throughout, and in many critical or delicate cases the originals are given as well as translations. Avoiding flippancy, harshness, and hasty generalization, dealing with the Conventual System as a fact which for many centuries has been exerting immense influence on the condition of human society, he illustrates its character and effects fairly, gravely, philanthropically, and piously. The natural result on the mind of the reader is a conviction, that however devout might be the intention of the founders of these institutions, or however pure the motives which have led many to enter them or to encourage others to become their inmates, the state of angelic superiority which is sought cannot be attained; human nature cannot bear the effort; irregularity and crime, misery and debasement ensue. The most amiable specimens of humanity placed in unnatural circumstances, deprived of legitimate opportunities and enjoyments, exposed to unlooked-for temptations, become corrupt and corrupters, degraded and vile. Thus it has been in successive ages, as is shown in these pages, wherever the effects of the system have been developed, whether among the Anglo-Saxons before the Conquest, or in the English nunneries after it, in Germany, or France, or Italy, or Spain.

The volume commences with the Countess of Arundell's letter to the Editor of the Catholic Standard, in which she resented as an insult to Roman Catholic ladies the proposal that legislative measures should be taken to hinder the retention of females in con-

vents by force, and the fallacy of her observations is pointed out. The ceremonies by which nuns are consecrated are described, including the espousal, the crowning, and the curse; extracts from the breviary, which becomes their daily study, are given, and its tendencies displayed; the mysteries of confession and penance are in some degree unveiled, and Liguori's book, "The true Spouse of Christ, or the Nun Sanctified by the Virtues of her State" is analyzed; convent discipline and the physical restraints with which it is connected are illustrated, and the evidence of history to the tendency and consequences of the system is largely adduced. Having shown that the Church of Rome is avowedly guilty of "binding down young and inexperienced girls by a vow which can never be shaken off, to a life which they may find, when their woman's nature develops itself, they are unfit for," and that the church of Rome, in addition to spiritual weapons, and the power of shame and ignominy which she flings upon the poor girl, who after noviciate would return to the world, "uses bolts and bars and lofty walls, and all the arrangements of a prison," the author demands that the prisoners "should have the liberty of telling whether they are immured by their own free will, or whether they desire to exercise the privileges of free-born British subjects. He sets forth the principles of British law as applicable to persons confined in lunatic asylums, and in some cases to deeds executed by a married woman, in which the commissioners sign a declaration that she was examined by them separately and apart from her husband, touching her knowledge of the contents of the said deed and her consent thereto, and declared the same to be freely and voluntarily executed by her."

"Surely, then, with these precedents before us, a bill might be framed, such

as Roman catholic members of Parliament might themselves support, which, without any offence to them, should vindicate the majesty of the law.

"The Act of Parliament need not assert nor suppose that women are kept in nunneries against their will; but it may provide against the possibility of such an evil.

"The provisions of the Act need not be complicated.

"I. Every house, in which communities of females bound by religious vows reside, should be registered and licensed.

"II. A register should be kept in every such house of all the inmates, giving both their real names and surnames, as well as the conventual name, or name in religion, by which the individual is known in the sisterhood.

"III. Certain officers of high respectability should be charged, by the Lord Chancellor, with the duty of visiting all such houses within the district, who should have the right of examining the register, and seeing every individual in the house.

"IV. These visits should take place at least four times in the year, and without previous notice; and the nuns should be questioned, *apart from the Abbess*, Lady Superior, or other elder nuns, and, above all, from the Priest or Confessor, as to whether she remains within their walls of her own free will.

"It should be the duty of these visitors to state to each nun, that if it is her desire to quit the nunnery she can do so at that moment; and it should be the duty of the visitors further to see that the person so wishing to quit the nunnery should be placed either under the care of her natural guardian or friend, or under the protection of some discreet and respectable married female until an order could be obtained from the Court of Chancery."

BRIEF NOTICES.

Sermons. By DANIEL KATTERNS. London : Snow. 8vo., pp. 462.

Laconic as this title is, to those who know Mr. Katterns it is ample. It is even more expressive than it would have been had the announcement been made in a greater number of words. It indicates quietly the absence of all ostentation, parade, pretence, and verbosity. In a sermon by Mr. Katterns, we always expect solid, scriptural, pertinent thought, clearly expressed in appropriate language; the reader who looks for this in these discourses will not be disappointed. Their number is two and twenty. The subjects are, Providence—Temptation—Secret Prayer—Jacob wrestling with God—The Sacrifice of Isaac—Christian Contentment—A Good Conscience—Mary an Example of Meditation—Christ the true Melchizedek—Man Self-destroyed, but not Self-saved—The Pillar of Salt—A Meditation on the Cross—The Unbelief of Thomas—The Hopes and Aspirations of the New Creature—the King of Kings—Peter Forewarned—On Adoption—The Value of the Soul—the Holy Spirit—The Life and Character of Hezekiah—Paul before Agrippa—the Life, Character, and Death of David. If, as we believe, these sermons may be taken as a fair specimen of the author's pulpit exercises, the church at Hackney may be congratulated on its peculiar privileges; and persons who being confined from public ordinances desire to avail themselves of printed sermons will find these pages well adapted to their spiritual improvement.

Sermons. By the Rev. GEORGE SMITH, Minister of Trinity Chapel, Poplar, London. London : Snow. 1851. 8vo., pp. xv., 444.

An apology is due to Mr. Smith for the length of time that this volume has stood upon our shelves unread. Our consolation is that he knows the heart of a working man, and has had experience of the hindrances and disappointments of purpose which are continually besetting all dissenting ministers who are willing to labour. To these he adverts as having impeded his compliance with wishes which had been frequently expressed, till at length the deacons of the church under his care presented a formal request to him to publish a volume, consisting of such sermons as he thought most likely to benefit his own people, and to prove acceptable to other persons among whom his ministry has occasionally been exercised. He has justified their procedure by producing a work which is equally honourable to his mental powers and his spiritual attainments. The sermons, he observes, "while not so closely connected any one with the rest as to lay claim to the character of a body of divinity, are yet so varied and generally related as to contain something like an outline of Christian truth in its doctrinal, experimental, and practical developments." The subjects are, The Spirituality of God—the Exclusive Theme of the Christian Ministry—the Doctrine of Justification by Faith—Angelic Studies of Divine Wisdom—Religious Decision—Neglect of Relative Obligations—the Fire on the Jewish Altar—the

Apocryphal Saying—the Father of Lights—the Renovation of All Things—Jesus Christ going to the Father—Horeb; or the Manifestation of God—Spiritual Things Prepared and Discerned—Babylon; or the Punishment of Luxury—The Going of a Man to his own Place—Christian Views of Eternal Life—God, the Comforter of the Down-cast—The Consequences of Despising or Honouring God—The Claims of the Saviour on the Young—Mutual Recognition in Heaven—The Doctrine of Christian Assurance.

This volume and that of Mr. Katterns form an excellent pair. There is a great resemblance between them in every thing relating to sentiment and style; and as they are brought out by the same publisher, and have the same external aspect, he who possesses either, if he is pleased with it, would certainly be gratified if he were to procure the other.

Charles Knight's Imperial Cyclopædia. Dedicated by Permission to Her Majesty. Subdivision: The British Empire. Part XII. Middleton—Parsonstown. London : half-a-crown.

For once, we have detected an error in this generally accurate and instructive publication. In the article on Nova Scotia it is said, "There are several colleges in the province: King's College at Windsor, on the plan of Cambridge and Oxford; Dalhousie College at Halifax, on the model of Edinburgh College; a general institution at Pictou; a Baptist College at Horton; and Acadia College, a Roman Catholic seminary at Halifax."—Acadia College is the Baptist College at Horton, of which Dr. Cramp is the principal, whom there is no danger of the Romish hierarchy claiming, unless they were getting up an *Auto da Fé* in the province, in which case the position assigned to him would doubtless be very prominent.

RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Pictorial Family Bible, according to the authorized version: containing the Old and New Testaments. With copious original notes, by J. Kirro, D.D. London. Parts 28 and 29.

The Eclectic Review, August, 1852. Contents:—I. India and our supply of Cotton. II. Life and Poetry of Delta. III. Pococke's India in Greece. IV. Autobiographies of Gillies and Jordan. V. The Limits of Testamentary Bequests. VI. The Grenville and Rockingham Correspondence. VII. Binney's Tower Church Sermons. VIII. Oxford University Commission. Review of the Month. Literary Intelligence. London: Ward and Co.

The Foreign Evangelical Review. No. II. August, 1852. Contents:—I. Morell's Philosophy of Religion. II. The Arnauts. III. Grinfield's Apology for the Septuagint. IV. Theology of the Intellect and that of the Feelings. V. The Mosaic Legislation. VI. Keil on Joshua. VII. The True Test of an Apostolic Ministry. VIII. University Education. IX. William Penn. Plagiarisms from Pascal. Edinburgh. Price 2s. 6d.

INTELLIGENCE.

CHAPEL REGISTRATION ACT.

The following is printed verbatim from the New Act of Parliament, entitled, "An Act to amend the Law relating to the certifying and registering Places of Religious Worship of Protestant Dissenters," as issued by the Queen's Printer. It is dated 30th June, 1852.

ANNO DECIMO QUINTO ET DECIMO SEXTO
VICTORIÆ CAP. XXXVI. REGINÆ.

Whereas by an Act passed in the First Year of the Reign of King William and Queen Mary, intituled "An Act for exempting their Majesties' Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws" (1 W. and M. Sess. 1. c. 18.) it was enacted, that no Congregation or Assembly for Religious Worship should be permitted or allowed by that Act until the Place of the meeting of such Congregation or Assembly had been certified to the Bishop of the Diocese, or Archdeacon of the Archdeaconry, or the Justices of the Peace at their General or Quarter Sessions of the Peace for the County, City, or Place in which the Meeting shall be, and registered in the Bishops' or Archdeacons' Courts respectively, or recorded at the Quarter Sessions: And whereas by another Act passed in the Fifty-second Year of the Reign of His Majesty King George the Third, intituled "An Act to repeal certain Acts and to amend other Acts relating to Religious Worship and Assemblies, and Persons teaching or preaching therein" (52 G. 3. c. 155), Enactments were made for certifying and registering the Places of Meeting of certain Congregations and Assemblies for Religious Worship of Protestants: And whereas it is expedient that such Places of Meeting should no longer be certified to or registered in the Court of any Bishop or Archdeacon, or be certified to any Justices of the Peace, or be recorded at the Quarter Sessions, but that such other Provision for the Certification and Registration thereof should be made as is hereinafter contained: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That—

I. No Place of Meeting of any Congregation or Assembly for Religious Worship of Protestants dissenting from the Church of England shall from and after the passing of this Act be certified to any Bishop or Arch-

deacon, or to any Justices of the Peace at their General or Quarter Sessions of the Peace, or be certified to or registered in the Court of any Bishop or Archdeacon, or be recorded at the Quarter Sessions, and the certifying to any Bishop or Archdeacon, or Justices of the Peace, or the certifying to or registering or recording in any such Court or at the Quarter Sessions, after the Time aforesaid, or the Certificate of any registering therein, given after the Time aforesaid by any Bishop or Registrar or Clerk of the Peace, shall be void and of no Effect; and the Registrar of every Bishop and Archdeacon, and the Clerk of the Peace of the County, Riding, Division, City, Town, or Place in which such Places of Meeting respectively are held, shall, within Three Calendar Months next after the passing of this Act, make a Return to the Registrar General of Births, Deaths, and Marriages in England, according to a Form to be provided by him for the Purpose, of all such Places of Meeting which, up to the Time when this Act shall come into operation, shall have been certified to and registered in the Court of the Bishop or Archdeacon respectively, or have been certified to the Justices of the Peace, or recorded at the Quarter Sessions; and it shall be lawful, instead of certifying any such Place of Meeting to the Bishop or Archdeacon, or to the Court of any Bishop or Archdeacon, or to the Quarter Sessions, to certify the same in Writing to the said Registrar General, through the Superintendent Registrar of Births, Deaths, and Marriages of the Union, Parish, or Place in which such Meeting shall be held, and the said Superintendent Registrar shall forthwith transmit the said written Certificate to the Registrar General, who is hereby required to record the same in a Book to be kept by him for that Purpose at the General Register Office; and the certifying any such Place of Meeting to the Registrar General as aforesaid shall have the same Force and Effect as if the same were certified to the Bishop or Archdeacon, or to the Justices of the Peace at their General or Quarter Sessions of the Peace; and the said Registrar General shall give to every Person demanding the same a Certificate that any such Place of Meeting has been duly certified.

II. For every such Certificate of such Registration the Parties so registering such Places of Worship shall pay to the Superintendent Registrar a Fee of Two Shillings and Sixpence, and it shall not be lawful for him on any Ground whatever to demand or take any greater Fee or Reward for the same.

III. The Registrar General shall in every Year make out and cause to be printed a List of all existing certified Places of Worship which shall have been returned to him as aforesaid, and also of all such other Places of Worship as shall from Time to Time be certified to and recorded by him as aforesaid, and shall state in such List the County and Superintendent Registrar's District within which each of such Places of Worship is situated, and the Religious Denomination to which it belongs, and shall cause a copy of such List to be sent to every Superintendent Registrar of Births, Deaths, and Marriages in England; and such Lists shall be open at all reasonable Times, without Fee, to all Persons desirous of inspecting the same.

The following circular to Superintendent Registrars will assist in understanding the course to be adopted by parties about to occupy a new place of worship.

General Register Office, June 29, 1852.

SIR,—I herewith transmit to you, by direction of the Registrar General, a copy of "An Act to amend the Law relating to the Certifying and Registering Places of Religious Worship of Protestant Dissenters," which has this day received the Royal Assent. Under this Act, certain duties will devolve upon the Registrar General, and upon Superintendent Registrars, for the performance whereof, so far as the latter are concerned, I am directed to convey to you the following instructions:—

You are probably aware that under the law as comprised in the Act of 1 William and Mary, c. 18 (commonly known as the Toleration Act), and that of 52 George III. c. 155, no Congregation or Assembly for Religious Worship of Protestants, at which there should be present more than twenty persons, besides the immediate family and servants of the person in whose house or upon whose premises such Meeting, Congregation, or Assembly should be had, was permissible or allowable, until the place of such meeting had been certified either to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justices of the Peace at the General or Quarter Sessions of the Peace for the County, Riding, Division, City, Town, or Place in which such meeting should be held; and it was further requisite that every such certified place of Meeting should be registered in the Court of the said Bishop or Archdeacon, or be recorded at the said General or Quarter Sessions.

The recent statute, however, having altered the law in this respect, by providing that no place of Meeting of any Congregation or Assembly for Religious Worship of Protestants dissenting from the Church of England shall in future be certified in the manner above recited, but that in lieu thereof every

such place shall be certified in writing to the Registrar General through the Superintendent Registrar of the District in which such Meeting shall be held, it becomes necessary that you should be immediately furnished with the means of carrying the Act into operation in your District, whenever an application shall be made to you by persons desirous of availing themselves of its provisions.

You will accordingly receive herewith a supply of blank Forms of Certificate, for the use of any persons who may hereafter require them for the purpose of certifying, as a place of Religious Worship for Protestant Dissenters, any Building, Room, or Place in your District *which has not already been so certified* under either of the Statutes of 1 William and Mary, c. 18, and 52 George III. c. 155, before cited. You will have the goodness, therefore, to present *two* of these Forms to any applicant, upon request, with an intimation that when properly filled up and signed *in duplicate*, they are to be returned to you, with a fee of 2s. 6d., which you will be entitled to receive and retain for your own use; you will thereupon transmit the Certificates by post to the Registrar General, who will forthwith cause the same to be recorded as the Act directs, and will return one of the Forms to you, in order that you may deliver it back to the person from whom you received it.

It is very possible, however, that you may occasionally have presented to you, for registration in this office, Certificates made out *not upon the printed Form, nor in exact accordance with it*; in either case you will have the goodness not to reject them, but to forward them to the Registrar General, who will himself decide whether to record them pursuant to the Act, or to return them, through you, to the parties for amendment. Should the latter course be adopted by him, you will be so good as to place in the hands of the parties, along with the defective Certificates when returned to you, two of the prescribed *printed* Forms, with a request that these may be used in lieu of the former, and that when they have been filled up and signed in duplicate, they may be left with you to be dealt with as before directed.

A further supply of these Forms, when needed, will be sent to you at any time, on your written application.

You will have the goodness to fill up and sign, and forthwith return to the Registrar General, the enclosed printed acknowledgment of the receipt of those now sent.

The Registrar General will forward to you in the year 1853 and in each subsequent year (as directed in section 3), a printed list of all existing certified places of Religious Worship belonging to Protestant Dissenters in England and Wales. It will behove you to preserve these Lists carefully as official

documents, the Act requiring that they should be accessible to the public at all reasonable times, without fee. To this end I am to suggest that they be constantly kept in the Register Office, along with the Marriage Notice Book.

It will be the duty of the Registrar General to expunge from time to time from the List of "existing" certified places all those which have *wholly ceased* to be used for Public Religious Worship. With this view, and for the purpose of obtaining authentic information upon that point, he will probably have occasion hereafter to seek your assistance and that of the Registrars under your superintendence. Into that matter, however, he will not now further enter, as a complete and satisfactory inquiry in reference to it cannot possibly take place until the Bishops' and Archdeacons' Registrars, and the Clerks of the Peace throughout England and Wales, shall severally have made to the Registrar General the "Returns" mentioned in section 1.

I am, Sir, your very obedient servant,
THOS. MANN, *Chief Clerk*.

Forms, of which a copy is subjoined, may be obtained of the local Superintendent Registrars.

TO THE REGISTRAR GENERAL OF BIRTHS,
DEATHS, AND MARRIAGES IN ENGLAND.

I the undersigned* of the County of do hereby, under and by virtue of an Act passed in the sixteenth year of the Reign of Her present Majesty Queen Victoria, entitled "An Act to amend the law relating to the certifying and registering Places of Religious Worship of Protestant Dissenters," certifying that a certain Building known by the name of † situated at ‡ in the County aforesaid within the Superintendent Registrar's District of is forthwith intended to be used, and will be forthwith used as a Place of Meeting for Religious Worship by a Congregation or Assembly of Protestant Dissenters from the Church of England of the Denomination called § And I request that this Certificate may be recorded in the General Register Office pursuant to the said Act.

* Insert in this and the two following blank spaces, the Name, Residence, County in which it is situated, and the Rank or Profession of the Party certifying.

† Insert the name of the Building if it have a distinguishing name; if not, expunge the words "known by the name of."

‡ Describe the situation so as clearly to identify the Building.

§ Insert the Religious Denomination of the Persons on whose behalf the Building is certified.

Dated this* day of 18

† of the Place of Meeting

MEMORANDUM.—The foregoing Certificate was duly recorded in the General Register Office, this day of 18, pursuant to the Act above-mentioned.

ASSOCIATIONS.]

BERKS AND WEST MIDDLESEX.

Eighteen churches constitute this body.

Abingdon	R. H. Marten.
Addlestone	
Ashampstead	H. Fuller.
Beech Hill	H. Young.
Brimpton	
Dorchester	J. Oldham.
Harlington	Wm. Perratt.
Horsell	B. Davis.
Newbury	Joseph Drex.
Reading	J. J. Brown.
Staines	G. Hawson.
Sunningdale	G. Chew.
Uxbridge	J. Ainsworth.
Wallingford	S. Davies.
Wantage	C. E. Birt.
West Drayton	J. Gibson.
Windsor	S. Lillycrop.
Wokingham	C. H. Harcourt.

The annual meeting was held at Wallingford, June 1st and 2nd. Brother S. Dav was chosen moderator. Brother Harco was re-appointed Secretary. Sermons were preached by brethren Marten, and Birt Oldham. The Circular Letter, written brother Brown, is on Church Discipline.

Statistics.

Baptized	76
Received by Letter	17
Profession	4
Restored	1
Removed by death	25
Dismissed	12
Withdrawn	16
Erased	28
Excluded	7
	89
Clear increase	10
Number of members	1468
School children	1574
Teachers	221
Village Stations	27

The next meeting is to be held on Tuesday and Wednesday in "Whit week" at Staines.

DEVON.

Thirty-five churches constitute 1 body :—

* Fill in the date, and add the Signature be it.

† Add "Proprietor," or "A Trustee," or "On pt." as the case may be.)

Appledore.....	
Ashwater.....	A. Facy.
Ashburton.....	J. Dore.
Bampton.....	W. Walton.
Barnstaple.....	S. Newman.
Bideford.....	B. Arthur.
Bovey Tracey.....	W. Brook.
Bradninch.....	C. Baker.
Brayford.....	W. Cutcliffe.
Brixham.....	M. Saunders.
Budleigh Salterton.....	T. Collins.
Christow.....	
Cullompton.....	U. Foot.
Comb Martin.....	W. Davey.
Crediton.....	
Croyde.....	J. Hunt.
Culmstock.....	G. Brockway.
Exeter, South Street.....	C. M. Wightman.
..... Bartholomew Yard ..	G. Cole.
Hemyock.....	R. P. Cross.
Honiton.....	W. E. Footc.
Kingsbridge.....	E. Tuckett.
Modbury.....	J. Russell.
Lifton.....	J. Kings.
Newton Abbott.....	
Ringmore.....	A. Foster.
Shaldon.....	
South Molton.....	T. W. Blackmore.
St. Hill, Kentisbere.....	
Thorverton.....	
Tiverton.....	E. Webb.
Torrington.....	D. Thompson.
Torquay.....	B. Carto.
Uffculm.....	
Yarcombe.....	Lockyear.

The annual meeting was held at Kingsbridge, on the 16th and 17th of June, 1852. Brother Tuckett was chosen moderator. Brother Webb was requested to continue his services as secretary. Brother Walton read the Association Letter on the Utility of Associations. Brethren Bunce, Newman, and Arthur preached.

Statistics.

Baptized.....	40
Received by letter.....	126
Restored.....	14
.....	180
Removed by death.....	25
Removed.....	42
Excluded.....	32
.....	99
Clear increase.....	81
Number of members.....	2070
Schools.....	31
Children.....	2874
Teachers.....	322
Scholars.....	25

The next meeting is to be held at Honiton, on the Wednesday and Thursday after the second Lord's day in June, 1853.

WESTERN.

The following churches are comprised in this body:—

Boroughbridge.....	T. Baker.
Bridgewater.....	H. Trend.
Bridport.....	T. Young.
Burnham.....	
Burton.....	J. Merchant.
Chard.....	E. Edwards.
Creech.....	G. Medway.
Crewkerne.....	S. Pearce.

VOL. XV.—FOURTH SERIES.

Dorchester.....	Kerry.
Hatch.....	H. W. Stenbridge.
Highbridge.....	J. Bolton.
Horsington.....	D. Bridgman.
Ile Abbots.....	J. Chappell.
Kilmington.....	J. Stenbridge.
Lyme Regis.....	A. Wayland.
Minehead.....	Fuller.
Montacute.....	J. Price.
North Curry.....	R. Serie.
Stogumber.....	J. G. Fuller.
Street.....	J. Little.
Taunton.....	R. Green.
Watchet.....	S. Sutton.
Wellington.....	J. Baynes.
Weymouth.....	J. Trafford.
Wincanton.....	G. Day.
Yeovil.....	R. James.

The Western Association held its annual meetings at Taunton, on the 23rd and 24th of June. The Association Sermon was preached by Mr. Trafford of Weymouth, on "success as promised by God to labourers for him;" and sermons were preached also by Messrs. Fuller of Stogumber and Wayland of Lyme. The circular letter on "prayer meetings" was written by Mr. Pearce of Crewkerne. Mr. Green of Taunton was chosen moderator, and Mr. Trend of Bridgewater was re-appointed secretary. After the reception of a deputation from the Devon Association, several important resolutions were adopted. The American Baptist Free Mission Society met with sympathy and encouragement. The Baptist Union was recommended to the pecuniary support of the members of the association. The grant to Maynooth was condemned on the general principle of opposition to all religious endowments. The objects of the Anti-State-Church Association were commended to the brethren, and a deputation was chosen to attend the next Triennial Conference. A Petition to Parliament against church rates was adopted, and separate petitions on the same subject were recommended to the churches. The Birmingham Scholastic Institution had a resolution passed in its favour. The low estate of the churches excited the regret of the brethren, and they deemed it desirable to fix on the second Monday in October, being the day appointed by the Bristol and the Devon Associations on a similar account, for the purpose of special meetings throughout the association for inquiry, exhortation, and prayer. The churches that have not made collections for the fund are to be affectionately reminded of their duty in this respect. And it was resolved that the geographical boundary of the association should be adhered to as it was determined last year. The cases of Kingsbridge and Yarcombe are to be presented to the churches during the year.

This association now contains 26 churches. Letters were received from twenty-three of them, from which it appears that there are in these churches just 1800 members, and

1768 Sunday school children taught by 253 teachers, there are also 25 village stations.

Statistics.	
Baptized.....	73
By letter.....	20
	— 93
By death.....	27
Removed.....	26
Excluded.....	12
	— 65
Clear increase.....	30

The next annual meeting is to be held at Hatch, and brethren Hare, Price, Trafford, and Trend are to visit the brethren of the Devon Association at their next meeting at Honiton, as the representatives of the Western Association.

THE SUFFOLK BAPTIST HOME MISSIONARY UNION.

This society, formed at Bradfield, on Thursday, June 10th, 1852, includes thirteen churches:—

Aldborough	J. Matthews.
Barton-Mills.....	J. Richardson.
Bildestone.....	C. T. Crato.
Botesdale.....	E. Tricket.
Bradfield.....	G. Ward.
Bury.....	C. Elvon.
Diss.....	J. P. Lewis.
Eye.....	C. Carpenter.
Ipwich, Stoke-Green.....	J. Webb.
Turret-Green.....	I. Lechl.
Stradbroke.....	R. Bayne.
Sudbury.....	S. Murch.
West-Row.....	W. C. Ellis.

The principal rules agreed upon as the basis of this Union are as follows, viz:—

I. That this Society be called "The Suffolk Baptist Home Missionary Union."

II. That its object be the support and extension of HOME MISSIONARY OPERATIONS, by aiding poor and deserving churches, planting permanent stations, and promoting the cause of Christ by local efforts, in any other way approved by the Ministers and Messengers at the Annual Meeting.

III. That any Evangelical Baptist church in the county or its borders, that shall contribute to its funds by subscriptions or annual collections, be eligible for membership.

IV. That an annual meeting of the representatives of this society be held at a place appointed by the previous annual meeting, on the second Tuesday in June; and that, during the service, at least one public collection be made on behalf of the funds.

V. That every church in this Union be represented at the annual meeting by its minister, and one or two delegated members, who shall be entitled to vote on every subject which may come under their consideration.

VI. That the services of the annual meeting be as follows:—to assemble at half-past ten o'clock precisely, when the morning shall be devoted to devotional exercises, and reading the statistics sent by the churches. The afternoon to be appropriated to business; and the other services to be such as shall be determined by the church where the annual meeting is held.

Statistics.	
Baptized.....	57
Received by letter.....	33
Restored.....	4

— 124

Removed by death.....	23
Dismissed.....	20
Withdrawn.....	20
Separated.....	21
	— 80

Clear increase during the year.....	34
Number of members.....	177
Sabbath scholars.....	1433
Teachers.....	27
Village stations.....	34

The next Annual Meeting is to be held on the second Thursday in June, 1853, at Botesdale.

SHIRLEY, NEAR SOUTHAMPTON.

The foundation stone of this new chapel was laid on Wednesday, July 14th, by Sampson Payne, Esq., Clayfield House. The assemblage on the occasion was large and respectable. The three baptist ministers of Southampton that are united in this Christian enterprise were countenanced and assisted in the services by the kind co-operation of the ministers of other denominations in the neighbourhood.

The above service closed about five o'clock, after which nearly three hundred persons took tea together, in a booth erected on the spot, and were in the course of the evening addressed by the Revs. T. Adkin, Southampton, T. Burt, Beaulieu, J. Martin of Lymington, A. McLaren, S. S. Pugh, W. Yarnold and G. Gregg of Southampton, and Griffiths of Romsey.

The company broke up about nine o'clock, and separated cherishing the hope that the building may be completed in a few months, and be known to many generations as the home of "a union church" distinguished by its attachment to the truth as it is in Jesus, and aiding in the establishment of Christ's kingdom on the world.

The committee will require one hundred and fifty pounds beyond what they have in hand, or in promise, to finish the building; they therefore very earnestly solicit the assistance of Christian friends at a distance, and as they apprehend indisposition may prevent their secretary from visiting some that expect him, they will feel very thankful if friends will forward their kind aid before Michaelmas to the Rev. W. Yarnold, Southampton.

HONITON, DEVON.

Services were held in this town, July 28th, in connexion with the ordination of the Rev. W. Evans Foote, as the pastor of the baptist church, and the laying the foundation stone of a new chapel for his ministrations. The existing chapel being small and inconvenient, that of the independent church was kindly offered and thankfully accepted for the occasion. In the morning the ordination service took place, when the introductory address

the nature of the Christian church was delivered by the Rev. Thos. Winter of Bristol; the questions were proposed, and the ordination prayer offered by the Rev. G. H. Davis, Mr. Foote's former pastor; and an affecting charge was delivered by the Rev. T. S. Crisp, president of the Baptist College.

In the afternoon the foundation stone of the new chapel was laid in the presence of a large and respectable auditory. Addresses were delivered by Messrs. Winter and Davis,

and a liberal collection made towards the new building.

In the evening a sermon was preached to the people by Mr. Davis.

A deep solemnity was thrown over all the services by the melancholy fact that the pastor of the independent church, the Rev. Mr. Wright, had died during the night previous. It was felt by all to be a striking warning to be always ready, and to work while it is called to-day, because the night cometh wherein no man can work.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me to call the attention of your readers to the subject of the petitions now in course of signature respecting the nunneries existing in this country, and to enclose you a copy of the Memorial to her Majesty praying for the inspection of such establishments.

I am aware that some persons object to this movement, on the ground that any steps taken for their regulation might imply the acknowledged *legality* of their existence. But whether legal or not, it is certain that they *do exist*, and are increasing much more rapidly than most people are aware of, and it would be well if immediate attention were given to the matter.

With us, as protestant dissenters, the great principle of religious liberty must ever stand pre-eminent; but while we would allow to all who feel it their duty to live a life of asceticism perfect liberty to do so, we cannot shut our eyes to the fact that the conventual system is essentially opposed to *liberty* both *religious* and *civil*, and that while these establishments remain closed to all official inspection, and even to the visits of those related by the nearest and dearest ties to the deluded inmates, they cannot but be considered as most dangerous and pernicious.

I am, Sir,

Yours respectfully,
MARY ———

ADDRESS TO THE QUEEN FOR THE INSPECTION
AND CONTROL OF NUNNERIES.

To Her Most Gracious Majesty Victoria, by the Grace of God, of Great Britain and Ireland Queen, Defender of the Faith.

The Loyal Address of the undersigned Female Inhabitants of _____ and its neighbourhood,
HUMBLY SHERETH,

That we, the undersigned, your Majesty's most dutiful and devoted Female Subjects, residing in _____ and its neighbourhood, are deeply sensible of the blessings of Civil and Religious Liberty, which, under Your Majesty's Government, we enjoy. We however regret to observe that from one class of our fellow subjects these blessings are in a great measure withheld, in consequence of the existence

in Your Majesty's dominions of the Conventual system—a system which we consider to be altogether opposed to the pure and benevolent character of the Gospel.

Under this system, young and inexperienced females are immured in Nunneries, denied the privilege of free intercourse with their relatives and friends, deprived of the profitable and wholesome discipline of social life, and exposed to concealed dangers; from which unnatural restraint, if they should repent of vows taken in ignorance or rashness, escape is almost impossible.

That we humbly represent to Your Majesty that it is desirable to dispel the mystery which enshrouds these Conventual establishments, and to deprive them of that character of constraint and concealment which painfully contrasts with the precepts of the Bible, and the liberty enjoyed by Your Majesty's subjects.

Relying upon Your Majesty's benevolent care for the welfare of all classes of Your Majesty's subjects, we earnestly beseech Your Majesty to take effectual steps to open these establishments to regular inspection, so that no person may be received into, or detained in, or dismissed from them, without the knowledge of the proper authorities. And that it may please God long to preserve Your Majesty in the full enjoyment of all your Royal authority for the well-being of this nation, and for the furtherance of His own glory, is the earnest prayer of

Your Majesty's loyal subjects.

QUERIES ON CHRONOLOGICAL ARRANGEMENT OF THE PSALMS.

The inquiries proposed by different correspondents arising from mistakes in the chronological list of the Psalms, derived from Weiss, are all answered we believe in the following columns.

WEISS'S ORDER.	COMMON ORDER.
9	140
17	77
18	88
77	147
104	55
129	128
130	127

It has given us pleasure to find that the table given in June has afforded gratification to many of our readers; though we regret that the haste with which it was made out has occasioned them some unnecessary trouble.

EDITORIAL POSTSCRIPT.

The editor having been about to visit the north of Ireland, the preceding pages were sent to press much earlier in the month than usual. It will be found that there is much more than the common proportion of essay department, but when this has been perused, we believe that the variation will not be regretted. A few of the articles of intelligence which have subsequently arrived are inserted below : others must stand over till the next number.

KEIGHLEY.

Mr. William Varley, Slack Lane, near Keighley, is about resigning his charge of the baptist church there which he has held for the last six years, and is open to supply any other that may be destitute of a minister.

STOW ON THE WOLD, GLOUCESTERSHIRE.

The foundation stone of a new baptist chapel was laid on the 29th March last, and the opening services were held on Tuesday, August 10th. Mr. Landels of Birmingham preached in the morning, and Mr. Newman of Shortwood in the evening. In the afternoon addresses were delivered by Messrs. Statham, Stevens, Hull, Cross, Bullock, Minton, and Burnet. The devotional services were conducted by Messrs. Bliss, Cross, Cherry, Dunn, Hull, and the minister of the place. It being the busy season of harvest many were prevented from attending, but nevertheless, the place was well filled at each of the services. Most of the neighbouring ministers were present, and all manifested a lively interest in the undertaking. On the following Lord's day two sermons were preached by Dr. Hoby. The morning was very wet, but in the evening there was a crowded congregation. The collections altogether amounted to £52, which leaves a debt of about £100; the whole expense being rather over £500.

HAWORTH.

A hundred years since the first baptist chapel was opened at West Lane, Haworth; and on Lord's day, August 8, the centenary anniversary was observed; when the Rev. J. P. Chown of Bradford delivered two very appropriate discourses to large and listening congregations, in the new place of worship which has been built on the old site.

COTTENHAM, CAMBRIDGESHIRE.

On Wednesday, June 16th, the Rev. M. W. Flanders was publicly recognized as pastor of the Old Baptist Church, Cottenham, Cambridgeshire. The services of the day were opened by the Rev. T. Sutton of Ebenezer Chapel in the same village. The Rev. C. Elven of Bury delivered an intro-

ductory discourse, after which the Rev. J. Peacock of London asked the usual questions and offered the ordination prayer. In the afternoon, the Rev. J. Wigner of Lynn offered prayer, and the Rev. T. Robinson of Little Staughton delivered an affectionate charge. The Rev. G. G. Bailey of Haddenham closed. The evening service was commenced by the Rev. W. Nottage of Oakington, after which the Rev. C. Elven of Bury delivered a powerful address to the church and congregation, and closed with prayer.

There were circumstances which rendered these services peculiarly interesting, both to ministers and people. Mr. Smith, one of the deacons, in making the usual statement on the part of the church, distinctly affirmed that they had had their eye upon Mr. Flanders ever since he visited them in 1840 to make a collection for the new chapel at Kilsely; and that, when age and affliction compelled their late pastor, Mr. Meakins, to resign, they were only prevented from giving him an invitation by their knowledge of the fact that he had just removed to Eye, in Suffolk. The interest awakened by this statement was deepened by Mr. Peacock's affecting allusion to the fact that he took part in a similar service on the same spot forty years ago; that he, Mr. Flanders, and Mr. Whiting, were originally all members of the church at Little Staughton, whose pastor was about to deliver the charge; and that there were two other ministers present whom he (Mr. Peacock) had the honour of baptizing in the name of the Lord Jesus.

STEPNEY COLLEGE.

The Annual Session, 1851-2, of this institution closed at the beginning of July with the usual examinations, in Hebrew, Moral Philosophy, Church History, the Greek of the New Testament, and Systematic Theology. The examiners were Revs. Dr. Cox, F. Bosworth, M.A., E. S. Pryce, B.A., and Mr. John Freeman; in Logic, Professor Foster of University College; in Classics, Rev. N. Jennings, M.A.; and in Mathematics, Rev. S. G. Green, B.A., and Mr. West.

The next session commences on the 14th of September. The annual sermon will be preached on Wednesday evening, the 15th, by the Rev. F. Tucker of Manchester; and the annual meeting will be held in the College chapel, at three o'clock in the afternoon of the same day. Friends and subscribers will take tea as usual at the institution, between the services.

The Rev. W. H. Elliot wishes us to inform our readers that he has removed from 12, Wharton Street, to 21, Chadwell Street, Myddleton Square, Fentonville.

IRISH CHRONICLE.

SEPTEMBER, 1852.

TO THE TREASURER AND COMMITTEE.

*Conlig, County Down,
August 19th, 1852.*

MY DEAR BRETHREN,—Again I have the pleasure to address you from that island which is the object of your special solicitude and care. Last Saturday morning, after a voyage of twelve hours from Fleetwood, I landed at Belfast, where I found Mr. Eccles on the quay, waiting to conduct me to his habitation.

Belfast, the largest town in the province of Ulster, and the principal place of trade in Ireland, is not only prosperous in comparison with other parts of the country, it is absolutely increasing in population and wealth. The manufacture of linens, damasks, and diapers is carried on with great activity. Gingham, muslins, quiltings, fustians, velvets, are also made here; and in the town and its vicinity are numerous dye works, bleach works, and print fields. There is an extensive trade in cured provisions; the imports and exports have for some years been large, and are rapidly increasing; and steamers now run to London, Liverpool, Fleetwood, Whitehaven, Plymouth, Glasgow, Dublin, and many other places. The population amounts to one hundred thousand; of whom about thirty thousand are Roman Catholics, and thousands of professed protestants are content with a religion which is as destitute of vitality as that of the majority of professed protestants in Britain.

Our brother Bain of Banbridge hap-

pened, through family circumstances, to be spending a few days in the town, and this conduced greatly to the pleasure of my visit. On Lord's day morning he preached for brother Eccles, at Academy Street, from the words, "Here am I, send me." There were not more than a hundred persons present, I think, the number of attendants being greatly diminished, as I was informed, by an epidemic which in our own land is not unusual in August, but which was prevailing at this time in an uncommon degree. After the public service, about forty, with whose appearance I was much pleased, staid to commemorate the Lord's death. Brother Eccles presided, and I delivered a short address.

In the afternoon we returned to the chapel that I might examine the sabbath school. There are sixty scholars on the books; but in consequence of the prevalent malady, with which many of the teachers and children were affected, the number present was not more than forty. About half of them were reading the new testament, and I found the teachers interrogating them suitably on the meaning of the lessons. I asked them some questions myself, the answers to which were similar to those which I have been accustomed to receive from children of the same ages and social rank in England. After this I addressed the children and teachers.

In the evening I preached to a com-

pany somewhat larger perhaps than that which had met in the morning.

In a cottage in which brother Eccles has recently conducted a service, in the outskirts of the town, I preached on Tuesday evening to an assembly with which I was much delighted. Having been informed beforehand that it was likely to consist principally of persons quite ignorant of the gospel, I explained the way of salvation as simply as I could to about forty decent looking men and women who had crowded into the room and its precincts, and who listened with as much attention and seriousness as could have been given to an elaborate discourse by one of the most polished congregations in Middlesex or Surrey.

Brother Eccles has been at Belfast about five years. When he formed the church it consisted of seventeen members; there are now fifty-seven. The church is united; and some young persons, male and female, have recently joined it, who are active and useful. He tells me that the attendance at prayer-meetings increases, and that the tone of the supplications offered indicates earnestness respecting the conversion of sinners and the enlargement of the church. His main difficulty arises from the debt on the chapel. You will remember that with the approbation of the then committee, when he removed from Coleraine he purchased a place of worship formerly used by an episcopalian congregation who had erected for themselves one of smaller dimensions, but of a style of architecture which they deemed preferable. The sum which he gave for it was nearly £400, about one half of which remains unpaid. Of course we cannot undertake to discharge this; but I am sure that you will wish him success in the efforts that he is making among his friends in Great Britain for the removal of the burden. He considers it to be owing to the potato blight and the consequent difficulties of

the country that his efforts to annihilate it have not been already successful; and he believes that though the accessions to the church have been generally from the poorer classes, yet, if it were not for the debt on the place of worship, there is hope that the congregation would soon be able to meet its regular expenses without foreign aid. It should be told, to our friend's honour, that within the last year he has declined two invitations from other churches, which it would have been advantageous in a pecuniary point of view to accept, one from the United States, and one from the northern part of our own island.

Conlig, where I now am, fourteen English miles east of Belfast, is two miles beyond Newtownards, about the same distance from Bangor, and the same from Donaghadee. Thus, though in the village itself there are but four hundred inhabitants, it is in the centre of a triangle at each point of which there is a considerable population. The men are employed principally in adjacent lead mines, and the women in flowering muslin for manufacturers at Glasgow, a species of work for which the district is celebrated. Here the society owns a substantial chapel which might seat two hundred persons, a house for the minister to reside in, a school-house, and a house for the school-master. These are built of the rough hard stone with which the country abounds, and slated. The church was formed twelve years ago, during the ministry of Mr. John Young, who was its first pastor, but who soon after removed to Andover in Hampshire, and afterwards went to the United States. There were originally twenty-seven members; 122 have since been baptized and added; but through emigration and other removals, the present number is but fifty-five. Mr. Mulhern who succeeded Mr. Young, and Mr. McKee who succeeded Mr. Mulhern, followed the example of

their predecessor in emigrating to America. Mr. Brown has removed hither very recently as you are aware; and I hope that, aided by his excellent wife, he will be the instrument of much good in the neighbourhood. He has begun already to visit Bangor with tracts, and he tells me that these, especially Mr. Pottenger's "Bible the Friend of the Poor," are received eagerly both at Bangor and Conlig. Of the acceptableness of this tract I also heard at Belfast.

Yesterday I visited the day school. A portion of the master's and mistresses' salaries you contribute; the remainder is supplied by the National Board of Education. There are on the books eighty-two boys and girls, fifty-five of whom were present. An hour every day is spent in reading the scriptures; and the other books with which they are furnished seem to be suitable. I heard them read both in their common school books and in the New Testament, and after questioning them, examined their writing and ciphering. The results were satisfactory.

In the evening I preached in the chapel. As nearly as I could judge, one hundred persons were present. At the close of the service, Mr. Brown requested the members of the church to stay awhile. Between thirty and forty remained, and moved, seconded, and passed unanimously a resolution expressive of gratitude, in terms which I shall hope to lay before you some weeks hence, acknowledging your "Christian liberality in providing them with gospel ministrations agreeable to the word of God."

May you be enabled, dear brethren, to go forward with increasing energy and wisdom; and when all shall be reviewed in the light of eternity, may you find cause to rejoice in the abundant success of your counsels, and especially in the approbation of our gracious Lord!

I am, my dear brethren,

Yours faithfully,

WILLIAM GROSER.

POSTSCRIPT.

Solitude, County Derry,

August 23rd.

On Saturday, the 21st instant, I arrived at this place, which is rightly named, as there is no other house near it. For many years it was the residence of the late Dr. Carson, and it is now the habitation of his youngest son, who is his successor in the ministry, and of

some other members of the family. Its distance from Tubbermore would be according to English estimate at least two miles; and yesterday I had the pleasure of addressing the congregation there of which Mr. Robert Carson is pastor, and uniting with them in worship. All details, however, it will be best to leave till I have opportunity to write again.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

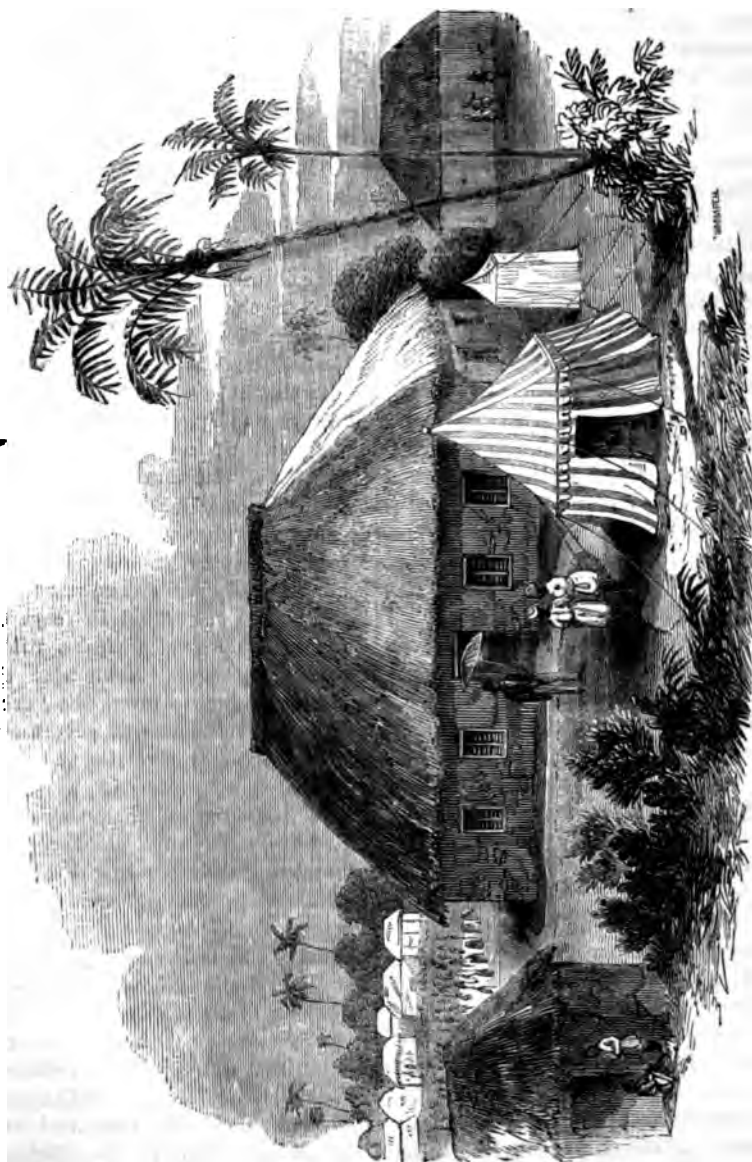
	£	s.	d.		£	s.	d.
L. M. <i>For the Debt</i>	59	0	0	Beaumont, Mr. (don.)	0	2	6
King Stanley, by Miss King—				Carill, Mr.	0	10	0
Alder, Mr.	0	5	0	Dalton, Mr.	0	2	6
Friend,	0	1	0	Forth, Mrs.	0	5	0
Heaven, Mr.	0	5	0	Grant, Mr.	0	5	0
Hoare, Miss	0	5	0	Green, Mrs.	0	10	0
King, Mrs. P.	1	1	0	Greenwood, Mr.	0	10	0
King, Miss	1	0	0	Greenwood, Mr. G.	0	5	0
King, Miss H.	1	0	0	Gresham, Mr.	0	10	0
King, Miss K.	0	5	0	Harker, Mr.	0	2	6
			4	Hill, Messrs. J. and J. H.	1	1	0
Epping—				Hyde, Mr. (don.)	0	5	0
Latham, G. Esq. By Treasurer.....	20	0	0	Irving, Mr. Jun.	0	5	0
Lewisham Road—				Raynor, Mr.	0	10	0
Friends, by Rev. Joshua Russell	1	8	0	Shaw, Mrs. (don.)	0	5	0
Liverpool, Myrtle Street—				Simonson, Mr.	0	5	0
Collection after sermon by the Rev.				Sykes, Mr.	0	10	0
H. S. Brown.....	26	1	1	Vicars, Mr. G.	0	5	0
London—				West, Mr. L. (schools)	0	5	0
Chandler, J. Esq. (1851).....	1	1	0	Collection (Salthouse Lane)	1	0	1
Hoby, Rev. Dr.	1	1	0				8 17 1
Sevenoaks—				Scarborough—			
C. G., Life Subscription	10	10	0	Barry, Mr.	0	10	0
				Bottomley, Mr.	0	10	0
YORKSHIRE, collected by Rev. S. G.				Clark, Mrs.	0	10	0
Green, B.A.				Hill, Mrs.	0	10	0
Beverley—				Petch, Mr.	0	10	6
Arnott, Mrs.	0	2	6	Prentice, Mr.	0	5	0
Atkinson, Mr.	0	10	6	Rawson, Mr.	0	10	0
Dewry, Mr.	0	2	6	Rowntree, Mr.	1	0	0
Smithson, Mr. R.	0	2	0	Russell, Mr.	0	3	0
Collection	1	0	4	Tindall, Mr. R.	1	0	0
			1 17 10	Tindall, Miss	1	0	0
Bishop Burton—				Tindall, Mr. Jos.	1	0	0
Johnson, Mr.	0	5	0	Wheldon, Mr.	0	10	0
Bridlington—				White, Mr.	0	5	0
Baron, Miss	0	2	6	Collection	5	0	0
Baron, Mr. G.	0	2	6				1 1
Beilby, Mrs.	0	5	0	York—			
Coverley, Miss	0	2	6	Allen, Mr. Jas.	0	10	0
Cowan, Mr.	0	2	0	Hull, Mr. D.	0	10	0
Edwards, Mrs.	0	5	0	Meek, Mr. Alderman	0	10	0
Forth, Mr. A.	0	2	6	Meek, Mr. Jun.	0	5	0
Forth, Mr. W.	0	5	0	Take, Mr. S.	1	0	0
Garton, Mr.	0	2	0				2 1 0
Johnson, Mrs.	0	2	6	SUMMARY.			
Puckering, Mr.	0	1	0	Beverley	1	17	10
Collection	0	10	8	Bishop Burton	0	5	0
			2 3 2	Bridlington	2	3	2
Driffield—				Driffield	1	11	6
Angas, Mr.	0	10	0	Grimshy	0	2	6
Angas, Mr. H.	0	5	0	Hull	8	17	7
Belshaw, Mrs.	0	2	0	Scarborough	13	4	3
Drinkrow, Miss	0	5	0	York	2	15	0
Whiting, Mrs.	0	5	0				30 16 10
Contributions	0	4	6	Deduct Local Expenses.....	0	5	6
			1 11 6	Travelling Expenses	2	8	4
Grimshy—							2 13 10
Wheatman, Mr.	0	2	6				£28 3 6
Hull—							
Aston, Mr. W. P.	0	5	0				
Barnby, Mr.	0	10	0				

In consequence of the absence of the Secretary, who is in Ireland, sums remitted since the 12th of August are not acknowledged in the present Chronicle.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



NARSINGDARCHOKE (NEAR CALCUTTA).

THE MISSION FIELD.

Two subjects of especial interest call for watchful attention during the forthcoming parliamentary discussions on the renewal of the East India Company's Charter. The first relates to the government connection with idolatry in India. Considerable progress has, indeed, been made in the severance of this alliance. Many thousands of temples in all parts of India, especially in the Madras presidency, have been given over to the officiating priests, or to trustees in whom has been vested the management of the temple revenues. Obstacles have, however, arisen in the way of an entire separation from the great idol of Orissa. Some time ago a draft of an Act was published in the *Calcutta Government Gazette*, for its achievement; but that act has not passed the legislative council. Delays have interposed, while some local authorities have represented to the Board of Directors that the government of India is bound for ever to act as the fiscal of Juggernaut, to see that the idol's table is duly served, and his wooden body properly clothed.

The everlasting nature of this bond is a sheer absurdity. While the government of India enriched its proprietary with the proceeds of the pilgrim tax, it was only due to the brahmins interested in the idol that he should be decently kept. But the Company has relinquished the tax, and there is no reason whatever why the property of Juggernaut should not be committed to the charge of his votaries as has already been done in so many instances for his compeers.

The other subject is one that has, or may have, an important influence on all missionary operations. It is well known that the church of England, represented by several bishops and chaplains, has no establishment in India. The missionaries of the Church Missionary and Propagation Societies stand on precisely

the same basis in relation to the government as those of any other society. No particular privilege attaches to them as clergymen of the English establishment; while the duties of the bishop and chaplains, paid for by the East India Company, are confined to the military and civil services. Not content with this position, Bishop Wilson has made several attempts to obtain a territorial division and jurisdiction in his diocese: hitherto without success. It forms, however, an especial topic of inquiry in the Commons' committee. An "ecclesiastical provision for the diffusion of Christianity" seems to be an object that the Derby ministry will attempt to realize: or an endeavour be made to identify the progress of church missions in India with a state provision and governmental influence and power. Up to the present time no aid in the advancement of Christianity has ever been given, with very rare exceptions, by the Company's chaplains. Missions in India from first to last have been voluntarily undertaken, and voluntarily carried on. "But if," says the editor of the *Friend of India*, "it be intended, by the introduction of this topic of inquiry, to invest the 'ecclesiastical' functionaries of government with a missionary character, and place missionary operations, by a parliamentary enactment, under episcopal jurisdiction and superintendence, we have no hesitation in saying that it will be a disastrous innovation; it will mix up the state with schemes of evangelization, and create unnecessary alarm, if not dissatisfaction; it will make more hypocrites than Christians; and it will seriously interfere with the pious and independent efforts of the numerous missionaries not of the church of England now engaged in the field, and thus paralyze the efforts of the Christian world for the conversion of the heathen."

The friends of missions will have need to watch unceasingly the stealthy steps of this adversary to purely Christian voluntary endeavour.

Our present number contains very much that will interest the churches of Christ, as illustrative both of the energy and zealous labours of our brethren, and of the certain progress that divine truth is making amid the myriads of India's population. Much and fervent prayer should arise that the Spirit of God may be poured out on the work, while earnest cries should ascend to the Lord of the harvest to send forth more labourers among the ripened grain. Greatly should we rejoice were the example of a valued Christian brother in India followed by others in this country, and in that too. An offer has been made to the Committee, and cheerfully accepted,

to support *one* missionary in northern India, and we hope ere long to see Delhi, so long vacant, thus again occupied by a servant of Christ, a messenger of peace to the idol-worshippers of that great city.

But Benares, the holy city of Indian mythology, is still wanting an additional missionary. Who will go up in the name of the Lord?

Shall Fernando Po, and Haiti, also hold out their hands in vain?

Our readers will peruse with pleasure the long but valuable letter of our missionary brother Mr. CAPERN, and give to him their prayers for his success in the important work that occupies his time, that of "setting in order" the churches of Christ in that portion of the Antilles to which God has called him.

INDIA.

DACCA.

Mr. Bion, under date of May 28, has favoured us with the subjoined sketch of missionary operations in Dacca.

I. PREACHING.

Four native preachers were employed, during the whole year, and the method of proceeding was much the same as during former years. Our native preachers spend a part of their time in Dacca, and the other part is spent in preaching the gospel in the country round Dacca, or in visiting more distant places, as circumstances may require. When at Dacca, they are employed in preaching in the streets and in the villages and markets near to Dacca. Mr. Bion being now resident in Dacca, the preaching in the streets is carried on with more vigour and to a greater extent than formerly. We are also happy to state that the attention of the people is greater than formerly; crowds from 100 to 300 come to hear, and though there is sometimes opposition and disputing, yet there is often a very pleasing appearance of seriousness. We hope that some at least are beginning to think well of the gospel.

A native preacher is always at the Christian village at Dayapur. Each one stays there a month, and then is relieved by another, who remains the same length of time. His business while there is to instruct the native Christians, by having worship with them morning and evening, and preaching to them on the sabbath. He visits the markets in the neighbourhood several times a week, for which he is allowed a boat, when necessary. In these markets, as in other places, there is often a considerable degree of attention paid to the word. Mr. Bion spends one sabbath in this village every month, when he preaches twice, and administers the Lord's supper to the communicants.

II. ITINERACIES.

Our itineracies have been considerable, and we should have visited other distant places had we received sufficient supplies of books in the late cold season; but the failure of the steamers left us for a long time almost without any books for distribution. Sanchar, in Tipperah, where the old Mahunto lives, who has often been mentioned in our reports, has been visited three times. This old man has a great number of disciples, who are

called the people of the Satya Gooroo (or true teacher). These people have renounced idolatry, sing our Christian hymns, and read the scriptures, and have often given us hopes that they were not far from the kingdom of God. The old Mahunto himself has seemed at times almost a Christian. But we have been obliged to change our opinion of these people, and especially of the old Mahunto. He has, it seems, discovered that his craft is in danger, and that were he and his disciples to become Christians, he would lose the presents which they now make him as their Gooroo, and by which he is supported. Mr. Bion spoke to him in October last, at the Barance at the Munshi bazar, and he can fully affirm what has been said. We cannot, therefore, expect that his disciples will come over to Christianity in large numbers; but individuals from among them may be brought over. We hope that one of them, a man who died some months ago, found the right way. This poor man was a constant reader of the scriptures. He lived a few miles from the Mahunto's house. Being convinced that many things among the followers of the Mahunto were wrong, he one day went over to him to remonstrate, and to require that they should all walk according to the scriptures. But the Mahunto would not listen to the poor man's proposals, and he returned home in great distress and soon after died.

His neighbours say of him that he often explained the scriptures to them, that he was a most excellent man and the light of their village. May we not hope that this poor man has found the right way?

Other distant places have been visited, as Bikrampur, Dumrai, Comillah, and some of these have been visited more than once. Places on the Megna River have been repeatedly visited, but it would be tedious to tell all particulars. The largest itinerary is that by Mr. Bion, through the east of Bengal, quite into Assam. Mr. Bion was accompanied by two native preachers; and he took with him a good quantity of scriptures for distribution, which had been supplied by the Calcutta Bible Society. Mr. Bion was absent full two months, during which time, he and his assistants preached the gospel in many large towns, and villages, and to vast numbers of people. Nor did they cease to preach even when in Assam, for they found that the greater part of the population understood Bengali; hence they were encouraged to preach every day.

III. SOME INCIDENTS.

During his long itinerary, Mr. Bion met with many incidents of an encouraging nature. In one place, Tackebazar, in the Dacca Zillah, he was requested to give some medicine to a Brahmin, who had the cholera. Mr. Bion went to him, and found

him very ill, but a little medicine revived him. Mr. Bion then told him of his danger, and asked him whether he had ever heard of the Saviour Jesus Christ. He replied: "Yes, yes, I know you; I have seen you at a Baranee, and heard you preach. I am from Bikrampur." (This place was seven days' journey from his home.) Mr. Bion conversed with him a long time, and put this question to him: "Have you any hope that your devtas can save you? Are you relying on them for salvation?" "No, no," said he, "they cannot save me. I know that Jesus Christ is the only Saviour, but"—Here severe pains checked his speech, and he could not finish the sentence. Before Mr. Bion left him, he again exhorted him to believe in Jesus Christ, and gave him a New Testament. He pressed Mr. Bion's hand affectionately. He seemed likely to recover.

Another pleasing incident with which Mr. Bion met, was as follows. When he was about four days' journey from Jumalpor, two young men showed evident marks of pleasure in seeing his boat. One of the native preachers, observing that they seemed very much pleased, asked them if they knew Mr. Bion. "O yes!" said they, "we heard him preach last year at Soorajunge, and received a book from him, which we still have, and which we read very much. They were now six days' journey from their home Soorajunge. Mr. Bion gave them another book, which they promised to read diligently. "I proceeded on my way," says Mr. Bion, "much encouraged." Such an incident was encouraging, because it shows that much good may be done by means of scattering the scriptures, even where there is no preacher to expound them.

After Mr. Bion had been preaching in the bazar at Jumalpor, many people accompanied him to the boat for books. He heard them conversing among themselves, and one inquired of another, "Who is this Sahib?" "This," said the other, "is the Dacca Padri Sahib, who preached here last year, and gave us so many good books." When preaching in the morning, a Mahajan (wealthy Hindoo) came and said: "Why do you not come down to my house? We also wish to hear you. Do you not remember that last year you preached before my house?" Mr. Bion, thus invited, went and preached before this man's house; he soon had a large crowd of respectable people, who listened with great attention for more than an hour. While he was thus engaged, about twenty convicts passed by, and one of them cried out, "O Sahib, give us some of your books. I know something of their contents, and we have plenty of time to read." Mr. Bion stopped, and gave them some books, and they made him many salaams. When he had done preaching in this place many of the people went to a distance of two mil

to his boat in order to get books, which they seem very earnestly to desire. They also made many inquiries about the way of salvation. Surely it cannot be said, that such efforts as these, are likely to be all vain.

At Dubaree, in the Gowalpara district, Mr. Bion was conversing with two or three people, before the court, but soon was agreeably interrupted. The deputy magistrate, a Hindoo, sent word to ask why he did not come into the court, as the people there also wished to hear the same thing. Mr. Bion went. The court business was suspended, and he was able to preach the word of life to about sixty people of all ranks. The deputy magistrate and some Maulawis seemed to be much pleased, and begged for books, which Mr. Bion distributed with much pleasure.

Thus a court was changed, for an hour, into a place for preaching the gospel of our Lord Jesus!

IV. INQUIRERS.

We have, during the year, entertained several persons, whom we call inquirers; persons who gave up their caste and professed a wish to become Christians. Some of them have remained a few days, or a few weeks, according to circumstances. They came for instruction, and they were instructed in the scriptures daily. In some of these we have been disappointed; over two of them only have we seen cause to rejoice. One of these was a Ferajee; he came of his own accord, and said that he had no faith in Mohammed, and that he wished to become a Christian. We saw that he was very ignorant, and we did not entertain much hope of him;—but was it right to refuse him, and drive him back to Mohammedanism? We agreed to keep him for a time, and instruct him. In the meantime his coming over to us caused a great excitement among the Ferajees. They beat him, and threatened his life, yea, even boasted that to kill him would be an act of merit. We felt it necessary to apply to the magistrate for protection; this step had the desired effect, and the poor man seems now to be in safety. After long waiting, we see a change in him; and we hope that the Lord is gradually enlightening his mind.

Another case of an inquirer gave us much more satisfaction; but it soon ended in painful disappointment. The name of this young man, about eighteen, was Omar Chand. He was a Ferajee from Bikrampore. He had been to Calcutta, and on his way home he

heard the gospel at the Barance, near Munshigunge, last cold weather. The word had so much effect on him, that instead of going home, he proposed to come to Dacca for instruction, and as he appeared a very promising youth he was encouraged to do so.

We soon found that he was a good scholar, both in Hindustani and Bengali; he had been educated for the priesthood; but what was more important, he seemed to understand the way of salvation and to love the Saviour. Though with us but two or three weeks, he could pray extempore with feeling and propriety. On the 12th of December all our hopes of him were destroyed, by his forcible abduction. His father had discovered where he was, and he came to the house of one of our native preachers, where the young man then was, and inquired for him. He, hearing his father's voice, and suspecting nothing, ran to the door to speak to his father. Instantly his father seized him, and several other men then sprang from their hiding places and laid hold of him; they then put a cloth over his face, and beat him, and led him away. As he walked along the street, he said that he would never forsake Jesus Christ—no, not if they killed him. Thus, we lost the poor young man. Whether he is alive now may be doubtful, for it is not likely that any alternative would be allowed him between apostasy and martyrdom. We may add that an old man, an inhabitant of Dacca, who had for years heard the gospel, died a few months ago, giving reason to hope that he had taken refuge in the Saviour.

V. BAPTISMS AND DISTRIBUTION OF SCRIPTURES.

The number of natives baptized during the year is 12; three other persons were also baptized, making fifteen in all.

The volumes of scriptures which were distributed during the last year amounted to 6,800, and the number of tracts 2,500. These volumes of scriptures were distributed, exclusive of a great number which Mr. Bion received from the Calcutta Bible Society.

VI. SCHOOL.

The female [school] contains but eight children, under the care of Tany, the wife of one of our native preachers. They are taught reading and writing, both in Bengali and English. They also learn needlework. These children are all Christians but one, and she is the child of a Mug. We have not yet succeeded in procuring any children of Hindoos and Mohammedans.

BARISAI.

The storm which has devastated this region, has likewise greatly injured the villages in which the native Christians reside. The following account of it

been derived from a letter of Mrs. SALE to Mrs. Bowes, dated May 27.

You will be glad to hear that it has pleased God to preserve our unworthy lives through a most terrific storm, which visited us on the 14th of this month (May). It began in the evening, and continued with violence until midnight, when it ceased for awhile; but about 2, A.M. it came on again with redoubled violence, carrying everything before it. Fifteen boats were upset near our house, many poor creatures were lost, and much property destroyed. It cost us nearly two hundred rupees (£20) to repair the damage occasioned by the November gale; and now we have scarcely a chapel or native preacher's house standing; *all* have been more or less damaged, while some have been blown entirely down. How they are to be put up again, I know not. Do you think that my dear pastor could manage to put a paragraph in the *Herald* for us? There are many, I am sure, who would be glad to help us in this emergency, if they were only made acquainted with our wants. Our poor people, too, are in sad distress in many places, having had their houses blown down and their cattle swept away, while the land is so inundated, that it is impossible to plough, or prepare for sowing their rice. For Dygolia and Ashgor we have every reason to fear a famine: think of so many hundred souls deprived of their all—their rice crops!

I think I told you of the marriage of Mina, one of my school girls, but I do not think I told you that her husband Bhojon had been to me for a bible;—yes, his wife Mina has taught him to read! He told her he was ashamed to see his wife reading, while he could not; and he had taken lessons from her every evening until he could read for himself. Is this not a new and pleasing feature in Indian life? The poor, degraded female slave, rather than wife, raised to be the companion of her husband; and he, the lord and tyrant, condescending to acknowledge her as his teacher. In this I am sure you will rejoice with me. My school is progressing nicely. I am still praying for a helper; with my two children, I find the whole charge very fatiguing. I have several girls vying with each other in their marking, that they may send a sampler to those good ladies who so kindly assist them. Jotela, Pooneya, Sorosolee, Luckya, and Manickya are to be married shortly; all to approved characters. The marriage portion of each school girl is a bible and three saireys; all those who can read have a brass plate given them; this plate we allow them to take away when they marry.

It need scarcely be added that we shall with pleasure forward any donations we may be favoured with, for these poor suffering fellow Christians.

CAWNPORE.

The progress of the gospel and the labours of the missionary at this station and its neighbourhood are given by our brother WILLIAMS, as follows, under date of May 7th:—

Our English services are pretty well attended, and I trust that several of the hearers are under serious religious impressions. On the 8th of last month I had the pleasure of baptizing two Europeans in the presence of a large company. Others may shortly be expected to follow their example.

Work amongst the heathen.

A spirit of serious inquiry is, I think, showing itself among some of our stated hearers. Then as to the real aspect of things among the poor benighted heathen around us, this, although dark, and dreary, and barren, in many respects, yet affords some gleams of light and hope. The gospel is daily preached to them more or less, and while some are found to withstand the truth, there are others who hear, approve, and accept it, and the system of idolatry is daily being weakened. On the 3rd instant, early in the

morning, I went with one of our native preachers to Sarsiah Ghaut. We took our stand in the usual place; a large crowd soon gathered round us, to whom we preached for a considerable time. Some interested Brahmins opposed us; the majority of the people, however, heard us with much attention. One learned and clever man with whom we conversed, seemed to be very much pleased with the gospel plan of salvation, and said, before all the rest, "This is the true—the right way." On which one of the crowd called out, "You had better throw away your *mata* and *janmi*, and embrace Christianity at once." His reply was, "I would even do that to find the truth." He took leave of us in a very friendly manner, promising to call at my house for the purpose of having more intimate and quiet conversation on these important matters.

The discussion.

On the evening of the same day I visited Bargaddi-Ghaut. At first I had a very interesting congregation, and the several persons present seemed to hear very well indeed, but, after a while, a pujarri Brahmmin came and interrupted us

certainly I have not met such a proud and bitter enemy for some time past. We had a long controversy on most of the points at issue between us. I fear but little good resulted from it. It could not have been avoided, unless, indeed, I had walked away, leaving him in quiet and undisturbed possession of the field. He lost his temper two or three times during the discussion, especially when he found the people on my side. However, we parted at last, good friends. I believe I told you in my last that I intended paying a visit to Calpee;

this I have done accordingly, taking with me brother Gunpat. We preached in different places, and distributed many portions of scriptures and tracts. Calpee is rather a large place, containing more than 18,000 inhabitants, nearly all Hindus, I should think, from the manner in which the people every where received us—that it would be a very good place for missionary efforts. The people seem to be free from those deeply-rooted prejudices which are almost universally manifested here.

INCIDENTS OF BIBLE DISTRIBUTION IN INDIA.

From the fifth Report of the operations of our brethren in translating, printing, and circulating the sacred scriptures in the languages of India, we give the following interesting incidents:—

A few days ago, Mrs. R. and myself took a walk to a village about five miles away, where we found a small Patshala consisting of five and twenty children; on inquiring what books were read in the school, I was shown among others, some copies of the gospels. I asked if the Hindu teacher really set the boys to read them. He said, he did. It was too late in the evening to admit of our putting any questions to the boys to see how far they had attained a knowledge of the gospels, but it was apparent that they had been read.

About three or four years ago, a poor man living in one of the villages near us received a copy of one of the gospels. He read it with care, and was so much taken up with it that every spare moment was spent in reading it. The pujas were given up, he abstained from all foolish conversation with his neighbours; when he spoke to them at all, the subject was the truths of the gospel; at length his friends and neighbours said, he was going mad; they snatched the gospel from him and committed it to the flames, and without delay sent him away to some distant part of the country, and all further inquiry respecting him has proved unavailing.

A brahman.

Some years ago, a brahman called upon me for a copy of the Bible, with which I immediately furnished him. He went away, and I never heard of him again till some years ago: when four native preachers on a missionary tour heard at a village called *Dakhinkhata* that in the vicinity there lived one *Gopimohan*, who always kept near him, and frequently read a holy book which he

took for his guide in spiritual things. In accordance with its precepts he had cast away all his idol gods; performed no pujas; but always spoke of the scriptures, and worshipped the one God they set forth.

A goldsmith.

Another and a more remarkable instance of the happy result of the distribution of scriptures appears in the case of a man named *Mrityunjay*, formerly an inhabitant of a village called *Molladi*, on the banks of the *Padma*. Some two or three years ago, our native preachers, on a missionary tour to *Sylhet*, visited this village, where they met a goldsmith with whom they conversed upon the concerns of his soul; and on leaving him, gave him a copy of one of the gospels. They heard nothing more of him till they went to *Barisal* to the Association Meetings this year. While there, *Mrityunjay* came to their boat and turning to his brethren, said, "These are the men, from whose instructions I learned the way of life, and was delivered from the darkness of heathenism." It appears that after receiving the gospel, he had read it carefully with his relatives, and together with four brothers and his mother had gone to *Barisal*, where they are all now members of the church.

Desire for the word.

There are thousands of the heathen who are ready to receive the scriptures, and, I hope, to read them too with gladness; in fact, whenever we visited any of the villages or markets, the first inquiry of the people has been, "Have you brought any books? Give us the word of God to read in our houses." Some would even name the book they wanted, and cried out, "Sir, we have read a portion of the *Dharmapustaker Antabag* (New Testament) lent to us by our friends, and the words contained in it are very instructive, give us the books that we may also have the word in our possession as our friends have." I have to remark here that the weavers of *Baengachi* village, who have received

scriptures, are studying the word with assiduity, and several from among them have declared their conviction of the error and sinfulness of idolatry, and of the truth of the gospel. But the detestable *caste*, and anticipation of persecution from their friends and neighbours, keep them from making an open profession of the name of the Lord Jesus Christ. One of them, of the name of Gadadhar Sen, who received a bible which he daily peruses, very often visited our native preachers, and asked them to explain to him the meanings of various passages of the scriptures which he had marked down in his bible.

Our good brother Nainsukh mentioned to me last week the case of a person of whom he had just heard, who had died professing his faith in the Lord Jesus Christ, although he had had nothing more than an occasional interview with a native Christian, from whom he received a single copy of one of the gospels. He was struck with the importance of the facts and doctrines of the gospel, and as he could not fluently read a printed character, he employed a brahman to write out the whole for him in the character which he could easily read, and paid him several rupees for his trouble. He then studied his book closely and frequently, often read it to the members of his family, and spoke of it to his friends, renounced many of his heathenish customs, and exhorted others to do the same, declaring that Jesus Christ was the true and only Saviour. At length his friends denounced him as a madman; but being a man of some importance, they dared not, or perhaps they judged it more to their interest not to go to extremities with him. He bore their reproaches and scorn with firmness, and continued openly to profess his belief in Christ, until it pleased God to call him from this life; and in the hour of his departure he addressed his prayers to Christ, and boldly exhorted those about him to believe on Christ and renounce their idols, for Jesus Christ would come again to judge the world, and none would be saved but those who believed on him. This account was given by the man's own brother, who told Nainsukh that he believed his brother was right in what he said and did, but he had not leisure to attend to these things, nor courage enough to avow his convictions. Is there not reason to hope that this poor man really received and died in the faith of the gospel? If so, what encouragement does this case afford to go on sowing the precious seed, not knowing which may prosper, this or that; but feeling assured that every portion of God's word is *incorruptible seed*, and may, through the divine blessing, bring forth fruit to life eternal.

A brahman of Purneah.

Some years ago, he took a gospel from this *mela*, and read it diligently, at which his family were displeased. Then he deposited

his book with a neighbour, who kept it, and used to hear when he read it. The brahman, from the perusal of the scriptures, was convinced that his religion was vain, and that the Lord Jesus Christ is true, and desired to become his disciple, that from him he might obtain salvation and the remission of sins. For a long time he had intended to come to the *mela*, as Christian preachers often attend it, that he might receive the badge of discipleship from their hands. When he came to us, he manifested much pleasure at seeing us, and said, "I have found the people in quest of whom I came to the *mela*. Now I am ready to follow any advice you may give me. I am prepared to become the Lord's disciple. As it is written that people were baptized in Jordan, so do to me. There is plenty of water in the Ganges, do not delay." We tested his knowledge of the scriptures in many points, as about the new birth, about faith, and about the trials of Christians in the world, and he gave us correct answers. We were very much pleased with all we saw of him, and said, "Go with us to Monghyr." He replied, "When vast numbers of people shall believe on Christ, will they all go to Monghyr?" So we thought we would, at least, endeavour to keep him with us ten or twelve days, till we should explain various parts of scripture to him, and see what was advisable to be done. Two nights he remained with us on the boat, but on the third day he said, "To-day my companions will return home, so I will go and send them away, and return to you." He went, but we saw no more of him, from which we fear that his relatives took him away home by force. He was a very meek and quiet person. May the Lord have mercy on him and support him!

The boatman's brother.

The case described in the following extract encourages us to hope that many souls may be reclaimed and won for Christ, through the instrumentality of the written word, with whom missionaries never become acquainted.

Thursday, March 3rd, our boat was detained all day by a strong wind. Towards evening, we went on shore, where several boatmen were sitting near a shop, and began to converse with them. Then one boatman, a native of the Ghazee-pore district, said, "My brother was a believer in Jesus Christ. He received a book about Jesus Christ from some such person as you, but the letters were very small. He therefore gave a considerable sum of money to a brahman to copy it out in Nagree, (the brethren think he mentioned the sum of Rs. 22), and he was reading it day and night, both for himself and to others. Thus he continued to read for more than twelve years, and when he died, he was taking the name of Jesus Christ. He used to tell us, that the keys of heaven and hell are

in the hands of Jesus Christ, that what he opens none can shut, and what he shuts none can open." The boatman then repeated many stanzas of the Hindi tract, in verse, entitled, "The Substance of the Bible," and said, "Thus he used to tell us that sin came into the world by Satan's assuming the form of a serpent, and deceiving the first woman, so that she ate the fruit of a tree, by doing which she became a sinner. That book is still in my house. Persons of good understanding were not displeased with my brother, but used to love him, but sometimes evil-inclined people used to say he was out of his senses; to abandon the devtas and Ram, that was very bad." We gave the boatman a gospel and a tract.

An aged pandit converted.

As to good effects of scripture distribution, I would refer to the case of an old man now at Jubulpore. I believe that this old convert was brought to the knowledge of the truth by a copy of the scriptures given by Mr. Mackintosh.

This very interesting old man I met with, in passing through Jubulpore to Amarkantak, at the house of the chaplain. The worthy chaplain had known him for some time from frequent visits to his house, but fearing him to be an impostor, and not being fluent in the Hindi language, he had little conversation with him. His earnestness and the absence of a covetous craving disposition, however, being very evident, he was taken more notice of. On my arrival, Mr. D. requested me to converse with him, when I elicited the following particulars of his history:—He originally was a pandit in the city of Kotah in Central India. Many years ago some persons brought to Kotah copies of the gospels they had received, I think at the Allahabad fair. These were first read and then thrown aside by the pandits of the place, but he begged for and obtained them. He read these books with great interest, and became convinced of

the truth of Christianity. Soon after, he went with a party of his friends who were going on pilgrimage to Allahabad. In the mela, he heard brother Mackintosh and his native preachers, and found that they preached the same doctrines as those of his books. On this he joined himself to brother Mackintosh, and remained some months with him receiving instruction. Mr. Mackintosh wished him to be baptized, but he wished to visit his family before he took this step.

On his way home he passed through the Rewah territories, the rajah of which having heard of his embracing Christianity, offered him a pension and the charge of a temple, if he would return to his old religion. At last he settled down in Jubulpore, but has never yet joined any Christian church, or broken caste. He has, however, from that time forth professed himself a Christian, and taught all his friends and neighbours Christianity, as far as he could. He formerly had many controversies with the pandits in his neighbourhood, but now they all shun him. His family live with him, and he is supported by one of his disciples, who goes about begging for him. I saw several of his old thumbed books, which he seemed highly to prize, and especially those he received in Kotah.

When speaking of the love of Christ and other religious subjects, he evinced great feeling, even to tears. I examined him on the important points of faith and practice in the presence of the chaplain, and felt much satisfied with his answers.

I should have said that he lives in the town of Gurrah, above three miles from Jubulpore, and is unwilling to leave his present abode to live with Mr. D.

On leaving, I suggested that he might come in every sabbath to Jubulpore, and expound the scriptures to the chaplain's servants. This service is, I find, commenced, and is held in the verandah, when many attend. Surely here too is a brand plucked from the burning.

WEST INDIES.

BAHAMAS.

Mr. CAPERN gives the details in prosecution of his important work in the following letter, dated July 8th and 9th.

Since I wrote to you in May, I have visited eight of our out-land churches, and, not having returned to Nassau when the June packet left, I was of course unable to make any communication then. I proceed to give you some account of my visit now.

The Churches at Rum Kay.

I went first to Rum Kay, and saw the two

churches there. I paid a visit to this same island in December last, and brought under the attention of the churches the question of a native pastorate. There was an unwillingness then very generally expressed to adopt the plan. They wished to be under the old regime,—the old leaders conducting the services, and attending to the usual business of the church, and the missionary occasionally visiting them to baptize and administer the Lord's supper. After some conversation with them, I found that their objection to the proposed plan rested almost entirely on the idea that a native pastor would be a her

pecuniary burden to them. When I told them that there must be some change in the plans then existing, as their order was not scriptural, and, in consequence of this, their labours not so efficient as they ought to be, they proposed that the old leaders should be appointed pastors. I told them that whilst I esteemed and loved their leaders as good men, I could not concur in their views, or comply with their wishes, as their leaders, were, in point of education, so very deficient. And one of the leaders had the good sense to say that, though he had been their leader for many years, and had done his best among them, yet he could not think of falling in with their suggestion that he should be their pastor. But this plan was proposed by the churches in order to avoid the pecuniary burden, which they so much dreaded, of supporting a minister. After much conversation, I left them to weigh the matter, and to consult with each other about it, until I might embrace an opportunity of visiting them again.

Choice of a pastor.

When I returned to the island in May, I learned that the churches had turned their attention to the subject of a pastor, and that they had made choice of a brother whom I had sent to them as a teacher about six years ago. This worthy man, Samuel Kerr, was greatly beloved by the people when he first went among them; and they expressed a wish that he might continue with them, to instruct both themselves and their children. But after a while he had reason to demand of them, "Where is the blessedness of which ye spake?" And he was for a long time in troubled waters, and was induced in consequence to seek an appointment under the Board of Education. He also accepted an appointment as Registrar of Births and Deaths.

The designation service.

I was glad to find that the hearts of the people had been again turned towards him, and that they had wished him to become their pastor, as he is, I trust, a truly pious man; and in respect to intelligence, education, and ability to teach, he is far ahead of any one connected with us on the island. I met the churches separately with a view to learn their sentiments and feelings; and, finding entire unanimity among them, appointed an evening for the two churches to meet together, to hold a designation service. They accordingly, at the time appointed, met, and a most interesting and impressive service was held. After singing, reading the Scriptures, and prayer, the principal leader of each church was requested to state, in behalf of the church that had been under his care and for himself, whether they really desired the brother then before them to be appointed to

take the oversight of them in the Lord. They having answered in the affirmative, the assembled churches (for there were none but members present) were desired to confirm, or otherwise, what had been said by their leaders, by rising from their seats, and holding up their right hand. The entire body at once rose, raising the right hand. Mr. Kerr was then, another hymn having been sung, desired to answer the questions usually put on such occasions. Three of the deacons and myself then commended our brother to God in prayer. Another hymn was sung, and an address delivered to both pastor and churches.

Mr. Kerr will continue in his office as a schoolmaster under the Board, unless any thing should occur to render it his duty to resign. He will have two churches under his care, one of which is on the south side of the island, and the other on the north, about five miles distant from each other. The two churches consist of about 150 members. Connected with these are two sabbath schools of 140 children. There was a larger number of members at one time, but some withdrew about fifteen months ago, and joined themselves to the other body of baptists, known here as the Prince William baptists. I left 17 inquirers in the churches there, some of whom have probably been baptized by this time. The church on the south side of the island is about to erect a new chapel, one larger than the old, and which will accommodate the parents and their children too; for now most of the children have to leave the chapel, when public worship begins.

Prospects.

Since my return to Nassau, I have a letter from the native pastor at Rum Kay, in which he says, "I am thankful to say, the state of the church appears to be more encouraging than it was some time ago. The attendance at the prayer meeting has somewhat increased. The congregation on the Lord's day, especially in the evening, is generally pretty numerous. The sabbath school now has a much better attendance. The church has not received any addition since you left, on account of many things which arise to obstruct, but in all we do gratefully acknowledge that God is with us, and has in some instances blessed our labours, there being a few inquirers who seem to have an anxious concern for their souls."

When at Rum Kay, I formed an Auxiliary Bible Society, of which the native pastor is the depositary, and his son minute secretary. I hope at my next visit to organize a Temperance Society, for strong drink is doing vast mischief in this colony. And I may mention as a proof of the importance and of the need we have of native pastors, that if we wish on the several islands of this colony to carry out any scheme or enterprise of benevolence, our principal agents are these worth

men. They are the depositories and the distributors of the Scriptures and of our tracts; they are likewise the depositories of our Sunday school books, and either they or their wives are teachers of day schools.

The Churches at San Salvador.

When I left Rum Kay, I sailed for San Salvador, and landed a few miles distant from the place where, it is said, the great Columbus unfurled the flag of Spain 360 years ago. I found when I went ashore that J. Laroda, who is a most devoted and zealous young man, and who has the oversight of five of the churches, had been spending a fortnight among the churches, ten or twelve miles distant from this place. He was then not less than sixty miles from his family. This good brother may with propriety be called a native missionary, as he can spend but comparatively little of his time at home, having five churches to visit, which are separated several miles from each other. There are three other churches on the island in connection with us, but who at present refuse to be under the care of this native brother, lest they should be required to contribute to his support. They prefer the old order of things, and would have an occasional visit from the missionary, and be under no other pastoral care. I trust, however, that I shall find more of the mind of Christ in them, when I may be permitted to visit them again.

Their state.

The other churches, namely the five under pastoral or native missionary care, are in an improving state. Eleven have been added by baptism during the last six months, and eight more were to be baptized soon. The people were building a house for their pastor at one of the settlements where his wife and children reside, and seemed to have a desire to do what they can for his comfort. At this settlement he has a day school of nearly thirty children, which are all the children at the settlement capable of attending school. When at home he takes charge of it himself; and, in his absence, his wife teaches it. Having no school room, the school is kept in the chapel, which is the case at two other settlements on the island. Had I the means, I would at once open at least three schools more on this same island, for I am increasingly convinced that our future strength and prosperity will, under God, mainly depend upon the educational efforts we make now. I have reason to believe that the Church people have it in contemplation to open schools very generally in the colony. And, by having a school at these small settlements, they would attach to themselves parents and children too. Could I command fifty pounds a-year for educational purposes, I could open and keep in operation six or seven additional schools. If any friend to the rising generation on these

islands would send us some school materials—slates, pencils, copybooks, elementary books in arithmetic, &c., I should be extremely thankful. For, in consequence of the poverty of the people, we must be dependent on charity.

The pastor's support.

The native missionary looks to me for his support in part, as the churches do not as yet contribute much, and we must give them time to learn their duty, and must ourselves pay the penalty of past neglect, and of the prejudice to our present plan, which we have given birth to. Should all our churches on San Salvador, by the gracious influences of God's Spirit, be brought to unite, and to receive our brother Laroda as their native missionary and pastor, and practically to feel their duty towards him, he could be well nigh, if not altogether, independent of us.

Eleuthera.

From San Salvador I went to Governor's Harbour, Eleuthera, where our brother William McDonald is stationed. Here I found a good congregation, and a sabbath school numbering upwards of eighty children. The wife of this brother has a day school of nearly thirty children. The chapel is too small for the attendants, and they were thinking in earnest of completing a larger one, which they partly built some years ago, but in consequence of their poverty were not able to finish. I am afraid that now they will not be able to purchase materials to roof it, though £15 would be all that would be required. There is another station, about ten miles distant, under the care of the pastor of this church. At this station also there is a day school; small, indeed, but it contains all the children at the settlement.

Brother McDonald was absent when I was at his station, having gone, by my request, to Nassau to help Mr. Bannister in supplying my lack of service, and to administer the Lord's supper to the church at Nassau; and I was happy to find on my return that these two native brethren had been discharging the important duties devolved upon them with great acceptance to the people. Never before had a black man administered the Lord's supper in either of the mission chapels at Nassau, and I was apprehensive that such a step would cause some dissatisfaction in the church. But I rejoice to say, that nearly every one felt pleased, and thankful to God that, in the absence of the missionary, there was one of their own colour to fill his place. At any future time when I may be from home, I shall feel less anxious than heretofore respecting the congregation.

State of things at Nassau.

At Nassau things are on the whole encouraging. Last sabbath day I baptized thirty

candidates, nearly all of whom were young, and five had been in our sabbath school. Six on the same day were restored to the fellowship of the church. Our Sunday schools are good, and the public means of grace are well attended. Mr. Bannister, who is with me on trial, seems to be a pious man, and to justify the hope that, if his life be spared, he will one day be useful in the Lord's vineyard.

I am very desirous of visiting more of the islands, but as the hurricane months have set in, and sailing is become dangerous, and as, in the event of a hurricane occurring, I ought on all accounts to be at home, I shall not venture far from home until this season of dread shall have passed away. But though unable as yet to visit these islands, I rejoice to be able to inform you, that on some of them the work of God is prospering.

Prospect at Long Island and Ragged Island.

Mr. Fowler, our native missionary at Long Island, writes, "I had the pleasure of going across to Ragged Island, and the God of mercy had mercy on me, in carrying me and returning me in peace, and making my voyage prosperous before me.

"When I landed I found the church in a state of confusion, but all for the want of clearer knowledge. By the blessing of God, the right side of things was soon seen, and all things were done in order.

"I had a feast on the Lord's day; we sat down at the Lord's table, and commemorated his dying love.

"Things, though not all right, were at all events better than at my first visit. There were several for baptism, but I baptized only four.

"Here (at Long Island) the Lord is still blessing us. I have had the pleasure of baptizing the leader of the Methodist society, and next Sunday, God willing, I shall baptize the lay reader of the Church of England. He has given up his books and his commission, to become a baptist."

Ragged Island is, I suppose, seventy miles from Long Island; and to visit that island, and attend to the several churches on Long Island, must keep our brother almost constantly travelling. His wife, who is a most excellent, useful woman, has a day school of about fifty children. On this island, and also at Exuma, schools are greatly needed.

HOME PROCEEDINGS.

We give, with much pleasure, the following account of the missionary meetings recently held in Birmingham. The collections have shown a considerable increase on the previous year, and every indication was given of an enlarged desire for the salvation of the heathen. The Lord's day congregations were large and the sermons most appropriate.

The Annual Meeting took place on Tuesday evening in the baptist chapel, Graham Street, the chair being occupied by Mr. HENRY WRIGHT. The attendance on this occasion was large, and a deep interest was manifested in the proceedings. After singing and prayer, the chairman addressed the meeting, and in the course of his remarks observed that he never devoted an evening to missionary services without profit and enjoyment, and in his opinion missionary operations were the most philanthropic in which Christians could be engaged. Missionary societies were the glory of this country, and there was

nothing for which they were so much indebted to God. They could point to many islands, which were formerly peopled by savages, and at which no ships could touch without danger, which islands were now populated by a peaceful and happy race. The Rev. ISAAC NEW then read the report.

The Rev. CHARLES VINCE moved that the report be adopted, and spoke at some length, remarking upon the difficulty of getting persons to assist in a good work. The proposition was seconded by the Rev. H. DUCKLEY (one of the deputation), who alluded to the position which was accorded to the Baptist Missionary Society in the field of missionary labour, dwelt with much ability on the details connected with the early history of the society, and contended that while it was their duty not to withdraw a penny from their foreign operations, they should not neglect the cause at home. The Rev. W. LAMBDA moved the next resolution, and referred to the extensive fields for missionary

operations in India, stating that in a certain district of Bengal there was a population of more than fourteen millions without a missionary to instruct them. The Rev. N. HAYCROFT, one of the deputation, then detailed at great length the operations of the society in the East and West Indies, and spoke of the efforts now being made by the Roman Catholics to frustrate the labours of the society in India.

The Rev. J. VOLLER proposed, and the Rev. J. TAYLOR seconded, the appointment of the Committee and officers for the ensuing year, and a vote of thanks to the chairman terminated the proceedings.

Other missionary meetings have been held in Monmouthshire and Glamorganshire, at which the Revs. J. J. BROWN of Reading, and J. A. WHEELER of Fernando Po, have presented the claims of the heathen world on Christian sympathy. The Rev. F. TRESTRAIL has also commenced the annual services in the East Riding of Yorkshire.

The Indian mail has brought us the gratifying intelligence of the safe ar-

rival in Calcutta, by the "William Carey," of our dear friends the Revs. J. MAKEPEACE and J. JACKSON, with their families. The voyage had been a pleasant one, and throughout good health had been enjoyed. A shade of sorrow, however, is thrown over this by the announcement that our esteemed missionary brother, Mr. GEORGE PEARCE, and his wife, will be compelled by the entire failure of their health, to seek restoration in their native land. They will probably make the voyage in the "William Carey."

We have also to mention the arrival of Mr. and Mrs. D. WEBLEY from Haiti. The voyage has in some measure alleviated our brother's painful affliction, and there is hope that in a few months he may be able to renew his ministry, if not in Haiti, in this country.

The Jamaica packet that brought home the Rev. T. GOULD and Mrs. GOULD for health, informed us of the safe arrival of our esteemed brother, the Rev. JOHN CLARK, at Brown's Town, to the joy of his attached people.

● THE LORD'S DAY MISSIONARY BOX.

We commend the following letter from an old and long-tried friend of the Society to the very kind consideration of our readers. The plan suggested is most simple and of easy adoption, and we trust will be cordially taken up:—

To the Secretaries of the Baptist Missionary Society.

DEAR SIRS,—Some of the remarks made by Mr. Peto at the last annual meeting of the Society, I have never forgotten. They appeared to me so important at the time, setting in its true light the duty of Christian liberality in support of evangelical agencies, that it is a pity they should be lost sight of, or fail of practical recognition. My reflections on them have induced me to make the following suggestion, which, if you will judge of and entertain, or not, as you may think fit, I shall be both satisfied and obliged. If

its very simplicity does not kill it in the outset, I think it will accomplish something in the right direction. It is briefly this:—The establishment in every Christian family of a sabbath missionary box, the contributions to be made at the hour of sabbath morning family-prayer. Several advantages would, I think, arise from it, both to the Society and to those who give.

1st. To those who give, it would be a season of much spiritual communion. At the same hour heart would be joined with heart throughout Christendom, in one common supplication. And what could be imagined more inspiring than the general remembrance and pleading of the triumphant Saviour's last declaration: "All power is given unto me in heaven and in earth; Go ye therefore—THEREFORE," &c., &c.

2nd. The children of the family would see the Society occupying a specific place in the duties and devotions of the house.

I need scarcely say that the giving of an annual subscription, however small, by

head of the household, cannot have a similar effect; and none will deny that the present is a time of day when it more than ever behoves us to endeavour that our children shall feel an early and intelligent interest in this honoured institution.

The advantages to the Society would be—

1st. That more prayer would be offered in its behalf—more, because it would be stated, once in the week at least; and also more, because it would be stimulated by the weekly contribution, the principle being, that he who gives most prays most.

2nd. There would be more money. Of this I have no doubt. Every one knows the difficulty to be greater in giving a large sum as an annual subscription, than in giving twice the amount in smaller items. This may be mathematically false, but it is experimentally true; and the result of an honest trial of the plan would, I feel confident, prove it so. But—

3rd. There would be a closer connexion between the contribution and the prayer.

We should take our gift to the altar—every coin would be consecrated to its work by the word of God and by prayer. Oh, how infinitely to be preferred would this be to the feeling with which—one cannot but fear—some of the most splendid donations are often associated. Cannot we more closely copy primitive models? Is it impossible to act (in this case at least) on apostolical advice, and on the first day of the week lay by in store, as God hath prospered, &c., &c. But *verbum sat*. It will afford me great pleasure to know that this proposal is thought worthy of trial. I can truly say that I regard a right spirit towards the Society as of far higher importance than an enlarged income, because it is with the Lord to save by many or by few. Still I earnestly pray and long for a larger income, as being, in the order of means, essential to the accomplishment of the divine purposes.

I am, dear Sirs,
Very cordially yours,
A SUBSCRIBER.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.....	April 28, May 3.
	CLARENCE.....	King, J. B.....	May 14.
		Wilson, J.	May 15.
ASIA	AGRA.....	Parry, W.....	May 29.
	BARISAL	Sale, E.....	May 27.
	CALCUTTA	Lewis, C. B.....	June 1.
		Thomas, J.....	June 2.
	CAWNPORE	Williams, R.	May 7.
	COLOMBO.....	Allen, J.	June 10.
		Davis, J.....	June 10.
	DACCA	Bion, R.	May 28.
	DINAGPORE.....	Smylie, H.	April 22.
	FUTTLIPORE	Edminstone, G..	May 29.
	MADRAS	Page, T. C.	June 9.
	MONGHIR.....	Lawrence, J.....	January 7.
	SEWRY	Williamson, R....	May 29.
BAHAMAS.....	NASSAU	Capern, H.....	July 8 and 9.
FRANCE.....	CAEN	Harris, M.	July 27.
	MORLAIX	Jenkins, J.	July 23, August 12.
HAITI	JACMEL.....	Webley, W. H.	July 12.
JAMAICA	BROWN'S TOWN.....	Clark, J.	July 8 and 24.*
	FALMOUTH	Gay, R.	No date (received Aug. 2), July 22.
	GURNEY'S MOUNT	Armstrong, C....	July 20
	KETTERING.....	Hodges, S, & ors...	May —.
	MONTEGO BAY	Hands, T.	July 23.
	PROVIDENCE	Claydon, W.	July 9.
	ST. ANN'S BAY... ..	Millard, B.....	July 3 and 7.
	STEWART TOWN	Hodges, S.	July 8.
		Dexter, B. B.....	July 23.
		Hodges, S.	July 23.
	STURGE TOWN		

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Missionary Working Party, Gloucester, by Mrs. M. P. Wilkins, for a case of clothing and useful articles;
James Nutter, Jun., Esq., Granchester, Cambridge, for a parcel of magazines, and last year's Annual Report;
Mr. G. Blight and Thomas Young, Esq., for copies of last year's Annual Report.

The Committee will feel obliged to any friends who may have copies of the last year's Annual Report of the Society, which they do not require for their own use or for distribution, if they will kindly return them, carriage free, to the Mission House; as the Committee's reserved copies are quite exhausted.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1852.

£ s. d.			£ s. d.			£ s. d.			
Annual Subscriptions.			CAMBRIDGESHIRE.			Spark Bridge—			
Bellamy, Mr. George ...	1	1	0	Cambridgeshire, on account, by G. E. Foster, Esq.			Fell, John, Esq.		
Darkin, Rev. C.	2	0	0	Friend, by C. F. Foster, Esq.			5 0 0		
Donations.			CORNWALL.			NORTHAMPTONSHIRE.			
Buxton, Sir E. N., Bart.	25	0	0	Bedruth—			Blisworth—		
Friend	2	0	0	Anon			Collection		
S. G.	2	0	0	1 8 0			Contributions		
Do., for Jamaica Theological Institution	1	0	0	DEVONSHIRE.			Buckby, Long—		
Society for Promoting Female Education in the East, for Mrs. George Pearce's School, Calcutta	15	0	0	Exeter—			Collection		
Legacy.			Contributions			Contributions			
Kills, Mrs. S., late of Sandhurst	101	12	6	Do., for Native Preachers			Do., Sunday School		
LONDON AUXILIARIES.			Bartholomew Street—			Proceeds of Tea			
Alfred Place, Old Kent Road—	2	1	2	Collection			Harlestone		
Bloomsbury Chapel—	7	0	0	Contributions, by box			Harpole—		
Sunday School Association, by Y. M. M. A., for Haiti School	7	16	9	Do., Sun. School			Collection		
Hawley Road	7	16	9	South Street—			Contributions		
John Street—	0	4	11	Collection			Helmton and Culworth		
Senior Bible Class, for Demetragoda School, Ceylon	4	10	0	Less expenses			Kingsthorpe		
Salterns Hall—	0	4	11	1 6 6			Kisslingbury—		
Box, by Mrs. W. Jones	0	4	11	14 1 3			Collections, &c.		
Trinity Chapel, Sunday School, by Y. M. M. A., for Gottoora School, Ceylon	4	10	0	KENT.			Contributions, for Native Preachers ...		
BEDFORDSHIRE.			Dover, Salem Chapel—			Milton			
Biggleswade—	5	5	0	Contributions, Ladies' Auxiliary, for Haiti Chapel			Northampton, Greyfriars' Street		
Luton, Union Chapel—	37	14	6	12 4 0			Pattishall		
Collection, &c. (monthly)	10	0	0	LANCASHIRE.			Ringstead—		
Sunday School, for a Native Teacher	10	0	0	Liverpool—			Contributions, for Rev. W. K. Ryecraft's Chapel, Bahamas ...		
			Ladies' Negros' Friend Society, for Jamaica Theological Institution			Roads—			
			Do., for Rev. B. B. Dexter, Stewart Town			Collections			
			Do., for Rev. E. Hewitt, Mount Carey			Contributions			
			Do., for Rev. F. Johnson, Clarksonville			Do., Sunday School			
						Proceeds of Tea			
						Sulgrave			
						Tower—			
						Collections			
						Contributions			
						Do., Sunday School			
						Less expenses			
						21 7 8			
						0 16 8			
						20 11			

		£ s. d.			£ s. d.			£ s. d.
Weston—			Sudbury—			YORKSHIRE.		
Collection	6	2 10	Holman, The Misses	1	0 0	Bradford—		
Contributions	1	3 0				Acworth, Rev. Dr. ...		
Do., Sunday School	0	15 2						
	8	1 0	WARWICKSHIRE.			SCOTLAND.		
Less expenses	0	1 0	Birmingham, on ac-			Forrester	0	6 3
	8	0 0	count, by Mr. J. H.			Glasgow—		
			Hopkins	140	0 0	Collections—		
OXFORDSHIRE.			WILTSHIRE.			Baronial Hall	9	5 6
Chipping Norton—			Bradley, North—			Hope Street	23	8 11
Holloway, Miss, for			Collection	3	8 6	John Street	11	13 7
Orphan Girl, Chi-			Less expenses	0	0 6	Do., for Transla-		
toway	4	0 0				tions	4	1 9
						Public Meeting		
SOMERSETSHIRE.			Semley	3	8 0	Rev. J. Russell's	3	14 5
Bristol—				2	10 0	Contributions	23	8 0
Baptist, Mrs., for Na-			Trowbridge—			Do., for Transla-		
tive Preacher, Cal-			Collection, Back St...	6	16 6	tions	2	1 0
cutta	15	0 0	Do., do., Public			Do., for Jamaica		
Street—			Meeting	4	12 4	Theological Insti-		
Collection	0	8 0	Do., Bethesda	1	3 3	tution	1	0 0
Wincanton—			Contributions	53	11 6			
Collection	4	4 1	Do., for Dove	0	5 0			
Contributions	5	1 11	Do., Sunday School					
Do., Sunday School	0	11 0	Girls	2	4 5			
						FOREIGN.		
SUFFOLK.			Less expenses ...	68	13 0	AFRICA—		
Ipawich—				0	13 6	Cameroons	2	14 0
Goodchild, Mr., the				67	19 6	JAMAICA—		
late	1	0 0				Kingston		
						Graham, Mr. B.	1	0 0

ERRATUM IN ANNUAL REPORT.

The sum of £14, acknowledged from *Wotton under Edge* (p. 80), should have been particularized as follows—

	£ s. d.
Collection	4 5 8
Subscriptions:	
Eley, Miss	2 0 0
Griffiths, Rev. J.	2 10 0
Rogers, Mr. John	1 0 0
For Debt:	
Eley, Miss	1 0 0
Rogers, Mr. John	1 0 0
Boxes by	
Foxwell, Miss	1 6 11
Jenner, Mrs.	0 9 0
Smith, Hannah	0 8 5
	14 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

MISSIONARIES TO THE WORKING CLASSES.

On this subject the following paragraph occurs in the Report for 1851 :—

Of the importance of employing such agency, the Committee have a growing conviction. Whatever may be the fact in other denominations, it is not forgotten in relation to our own, at in the majority of our churches and congregations, the working classes, as it is the duty to call them, outnumber the middle classes. In general they are not more specially benefited from us than are other sections of the community. We cannot truthfully adopt language which has been employed on this subject, and say that we have lost our hold on these classes, supposing the term to refer to some hold possessed in times gone by. While, however, the recognition of things as they are commands these qualifying remarks, there remains to be considered another fact alike palpable and afflictive, that multitudes of the more intelligent of the working classes, estranged from, or prejudiced against, even the serious professors of Christianity never put themselves under Christian teaching, never enter our places of Christian worship. How then are they to be reached and gained? No one means can be suggested, how excellent and far reaching soever, can possibly by its independent action remedy so great an evil, the result of causes complicated, deeply seated, and some of them to be reached only indirectly. Still one means of comprehensive bearing and promising efficacy would be to employ highly gifted and devoted agents, drawn if possible from the classes in question, at any rate known to be in sympathy with them on questions of social and political progress, to address them on the great truths of Christianity in the freest possible form of lecture, oration, or colloquial teaching, whenever and wherever they might be able to obtain a candid hearing. The effect of such a system carried out with wisdom and energy by well qualified Christian men would, with the divine blessing, to arouse attention, remove prejudice, and induce numbers who now stand entirely aloof either to join existing fellowships of Christians, or to form fellowships of their own. It is manifest that such a plan, if properly discussed and matured, and carried into effective operation would require a large amount of pecuniary resources. the obtaining of these hopeless? In the present circumstances of our country ought it to be so? Can it be so without guilt, danger, intimate disaster? At any rate the Committee must not avail themselves of the present opportunity of bringing the subject under the consideration of the friends of home missions generally, and particularly of the more wealthy members of the churches. If the servants of

the Lord are in earnest and will liberally supply the means, surely He will supply the men.

In harmony with the above suggestions, the friends of the Society in the Northern Auxiliary determined at their last association and annual meeting to raise specially, for one year, the sum of £50, towards the support of an agent to visit the hitherto unreached portion of the population throughout their district, whose labours are to be of a strictly missionary character. The Committee have heartily agreed, as the Secretary had given the friends in the north reason to expect they would, to supply the remainder of the sum necessary for the support and travelling expenses of the agent. They are now making anxious inquiries for a suitable missionary, and are not without hope that they may obtain the services of a brother well qualified both by his talents and antecedents for the contemplated work.

The Committee have given instructions to several of their agents to visit immediately after harvest, the more neglected districts of the counties in which they are severally situated; preaching, as they have opportunity, in the open air, in barns, or in cottages; and distributing tracts through the whole of their route.

Since the annual meeting, the Committee have adopted four new stations, which promise, within a reasonable time, to become self-supporting :— Blaenavon, Monmouthshire, where a new chapel was erected in 1846; Bridgend, Glamorganshire, where an English baptist chapel of a very attractive character, yet economical as to cost, was erected last year; Shotley Bridge, Durham, which also has a new place of worship well situated, so as to accommodate the population both of the village and the iron works; and Mepal, Cambridgeshire, which, together with the adjacent village, contains a population not otherwise provided with evangelical instruction.

During the last quarter the Secretary has visited various places in Monmouthshire, Nottinghamshire, Derbyshire, Lincolnshire, Northumberland, Durham, east Gloucestershire, and Huntingdonshire. He purposes to visit next quarter Buckinghamshire, Somersetshire, Dorsetshire, Warwickshire, Essex, and part of Gloucestershire. He is at present engaged in visiting several of the London churches.

Our friends at Stow-on-the-Wold by

opened their new place of worship; and may now hope for the attendance of many who were unwilling to frequent their former inconvenient and dilapidated structure. The following is the account forwarded by Mr. Acock, the minister.

The foundation stone of the above place of worship was laid March 29th last, and the opening services were held on Tuesday August 10th. It is a neat and substantial building from plans kindly presented by Mr. Williams of Weston-super-Mare, 45 ft. by 30 ft., blue slates and projecting roof, with windows having iron frames with circular heads. It is pewed throughout, the middle tier having no doors, being intended for free sittings. The gallery is large with a stone staircase. The baptistry is beneath the platform which is elevated two feet above the floor. There is a vestry and school-room separated by a moveable partition measuring 30 ft. by 20 ft. On the day of opening a prayer-meeting was held at half-past eight. Dr. Cox was announced to preach in the morning at half-past ten; but an accident he met with in alighting from a cab prevented. This was much regretted; but his place was well supplied by Mr. Landels of Birmingham, who preached an excellent sermon from Rev. vii. 10, "Salvation." In the afternoon at half-past two, Mr. Statham of Bourton-on-the-Water, was called to the chair, and in the evening an impressive sermon was delivered by Mr. Newman of Shortwood, from Luke x. 42. The day was very stormy, with much thunder and lightning; but though rain fell heavily in many places near Stow, none fell there.

On Lord's day following, Dr. Hoby preached; the morning was wet, but in the evening the weather was more favourable, and a crowded congregation listened to the sermon with great attention. About fifty-three pounds were collected at the different meetings, and there is now a debt of about £100; the whole expenditure being rather more than £600.

The following from Mr. E. Smith, who supplies the stations near Bourton-on-the-water, relates to a village place of meeting of much humbler pretensions, and not originally constructed as a chapel:—"I thought it would not be uninteresting for me to give you an account of what we have done at our station at Staughton. After your kind offer, on behalf of the Committee, to pay the rent, subscription was started, and the friends at Bourton contributed very liberally. The place is taken on lease for ten years, and will comfortably seat one hundred persons. It is well filled at the two services on Lord's day. The station is an interesting one; good has been done, and is, I hope, through the divine blessing, still doing. The people have a quarterly subscription among themselves, and I think they will raise this year £1 for the Baptist Home Mission. The whole cost of fitting up our place of worship has this week been paid off.

In a communication from the Rev. D.

Evans, Swansea, respecting Neath, he says, "On my return home a few days since, after long absence, I found your letter. I gave it contents this week to Mr. Havard, the minister at Neath, who is much cheered thereby. There was a tea meeting there last Monday evening, which I attended. Their present prospects are more encouraging than they have been at all previously. The place is full every sabbath evening; and there are upwards of ninety children in the sabbath school. We are now making efforts to pay off a portion of their debt, and thus reduce their annual liabilities."

From Dunmow, Essex, Mr. R. Morris writes, "I came here in April last, and I hope that a foundation for future usefulness has already been laid. At present, our congregations are but small; our best, which is in the afternoon, numbers about seventy, exclusive of the sabbath school, which you will be glad to learn is improving, although we need active and efficient teachers, who will feel interested in the religious culture of the children. With a view to extend the cause, I have given attention to the neighbouring villages, not altogether in vain. At two of them the attendance is fully equal to our expectations, averaging from fifty to sixty. Lately I have occasionally preached on sabbath evenings in the open air, and have been well attended. The Tract Society has kindly voted me a grant of tracts for distribution in the neighbourhood."

The report of the Lancashire Auxiliary contains an excellent letter from the pen of H. Kelsal, Esq., the Treasurer, on the means of rendering the county operations more extended and efficient. The following extracts will be read with interest:—

But we dwell not here alone. We find ourselves in the midst of a dense population. We are surrounded by, and in partial intercourse with, myriads of fellow creatures, sharers with us of the same nature, alive to the same sympathies, and destined in common with ourselves to an endless existence when the shadows of time shall have passed away. It is affecting to think in what multitudes they are here congregated together, and what high numerical terms are required to denominate them. Here, under circumstances of ceaseless activity and excitement, they are passing the probationary period of their existence, which is soon to be succeeded by that which is retributive. And what is their character? In some instances, though not pertaining to our denominational communion, they are, equally with ourselves, the warm friends of evangelical truth and holiness, exhibiting the lustre of personal sanctity, and consecrated to the noble services and ends of our common Christianity. In others, however, while discharging with fidelity the obligations of social life, they are altogether unconcerned about their eternal welfare; or, abandoned to the delusion and peril of a false peace, are substituting the forms of religion for its power. In yet more numerous instances, they are

votaries of a beguiling dissipation—"lovers of pleasure more than lovers of God," or the victims of a gloomy and immoral scepticism. Large numbers of the busy and responsible beings, by whom we are surrounded, have sunk down into a state of settled indifference to, and neglect of, spiritual ordinances; and others, from causes which it would not be difficult to specify, have become hostile to every form of religious profession and religious worship. We thus find ourselves in the midst of a population, no small proportion of which is "living without God," and, unless Christian philanthropy interpose, will die "without hope."

Our obligations to do all in our power for the spiritual welfare of our neighbours and fellow citizens thus ready to perish, are unquestionable. The commission to "preach the gospel to every creature," is unrepcaled to the present day. "Beginning at Jerusalem," was enforced alike by the example and command of our blessed Lord. In accordance with this principle, the "Yorkshire and Lancashire Itinerant Society" was originally established. Our section of this organization has existed separately, under the name of the "County Home Mission," for the last twenty-seven years; during which period, with more or less success, it has steadily worked out its benevolent purposes. But who, that thoughtfully surveys the scene, in the midst of which we are placed, does not desire that it should be rendered more effective, by the increase of its agencies and resources?

We do not, however, anticipate success so much from any organization, how wisely soever devised and adjusted, as from a deep and abiding conviction, universally felt by the 4758 members composing the churches in the association, that each has individually a duty to perform;—a duty arising from being put in trust with the gospel of salvation, to make it known, as far as practicable, to every inhabitant in the associational district;—a duty yet further enforced by the solemn appeal, addressed to each severally, "How much owest thou my Lord?"

Permit us, then, brethren, in the first instance, and emphatically, to plead for the increase of agents. There are numerous towns, of large population, in which no church exists representative of the denomination; such, for instance, as Lancaster, Warrington, Chorley, Middleton, &c., to say nothing of some less important districts and rapidly growing villages, in whose spiritual culture we ought to bear our part. And shall they appeal to us in vain? That were a reflection on our religious principles and personal character, such as no devout mind could contemplate without shame and regret.

But, in order to employ such agency to preach the gospel, increased funds for their support are requisite, the present income of the Society being insufficient to meet the claims of the agents already engaged.

Although the contributions have diminished instead of increasing, during the last four years of cheapened provisions and improved circumstances, we do not suppose that it arises from any indisposition (except, perhaps, in a few cases) to aid in giving to our benighted neighbours and fellow countrymen that gospel to which we owe our salvation, but rather from

the want of facilities for collecting the small amounts. Some in easy circumstances and blessed with a portion of this world's good, might, we think, do more. From an examination of the last ten years' accounts, it is estimated, that only about 600 persons regularly subscribe, whether yearly, quarterly, or monthly, to this object; and not more than one third of the total number of members, in the associate churches, contribute to the various collections. Can such a state of things be justified?

In addition to calling upon individuals for periodical subscriptions, we earnestly recommend to the officers and members of the churches the making of at least one public collection yearly, in their respective places of worship, for the County Mission, in order to give to each individual an opportunity of contributing, whether a large or small sum, even to the smallest coin of the realm. Thus they who could not subscribe their penny a week or month, might aid the general result. This plan has the express sanction of our Lord, who commended the poor widow for casting her "two mites" into the public treasury.

In addition to the employment of a larger number of regular agents, we submit that many of the gifted members of the churches might do more in promotion of the general design than they do at present. By them, especially, the claims of adjacent villages and hamlets might be met to a happy extent, and the light of evangelical truth be made to irradiate many a spot now dark with ignorance and error. And where is the Christian who, however humble his station, cannot witness for his gracious Master by "a word fitly spoken" in the ordinary intercourse of life? or, express his anxiety for the spiritual welfare of his neighbour by the presentation of an "Appeal," or other religious tract? or, by the example of a holy life, himself become "a living epistle of Christ, known and read of all men?" or, by consecrating his leisure to the beneficent activities of religion, be a missionary among his neighbours, thus winning them to the obedience of faith? Without a deep-toned personal piety, however, any and every means at our command will be neglected, or employed with a fitful and feeble inefficiency, and we shall grow "weary in well doing."

The present moment is one of unusual urgency for increased Home Mission operations, inasmuch as the tide of emigration is set in with extraordinary force; and it is a question of great practical interest.—What are the principles which the adventurous pilgrims shall bear with them to their distant and adopted homes? They are to found, in some instances, and in others to build up, new states and empires; and they will inevitably impress their own character, whether for good or evil, on their work. Let us be concerned to bring them under the influence of the gospel, ere they depart from among us, that thus, wherever the providence of God may guide their footsteps, they may become so many agents of righteousness, and witnesses of the truth, in foreign lands; and while engaged in their various secular callings, quietly diffuse around them "the savour of the knowledge of Christ."

But, brethren, whatever numbers may leave

our shores, still greater and ever-augmenting multitudes will remain. Each one of this teeming throng is an object of intense interest to invisible "powers." Each one is possessed of a spirit capable of knowing, loving, and enjoying God for ever—a spirit which will survive the fires of the last day, and which transcends in value the material universe. Each one is hastening on to an eternal destiny of happiness or misery—the alternative to be decided by the character, whether of saint or sinner, which he sustains in this life. Each one exerts an important influence on the whole of which he is a part; consequently on ourselves, our families, and our friends. Each one has a claim, too, on our deepest compassion and untiring efforts. And for each one we are, in our measure, as having a dispensation of the gospel

committed to us, held responsible. Is this the case? With what seriousness and earnestness should we address ourselves to our high enterprise! No personal service we can render—no pecuniary sacrifice we can make, will exceed the claims which myriads of our fellow countrymen, and especially a glorified Saviour, has upon us; and when we have done our utmost we shall still be "unprofitable servants." Let us then, brethren, give ourselves, with increasing singleness of purpose and entireness of self-consecration, to the work to which we are summoned and pledged, humbly hoping to be "counted faithful" by HIM who "gave himself for us, that he might redeem us from all iniquity, and sanctify us unto himself a peculiar people, zealous of good works."

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THE

BAPTIST MAGAZINE.

OCTOBER, 1852.

BO-DAU-PARAH, SEARCHING FOR TRUTH.

BY MRS. EMILY C. JUDSON.

FOR a period of more than two thousand years Boodhism had prevailed uninterruptedly in Burmah. Introduced right royally, and through a royal medium from India, the work of propagation among the common people had been followed up by missionaries from Ceylon, till probably no national religion under the sun ever so claimed the undivided affections and convictions of an entire nation. Supported on the one hand by the absolute authority of an uncompromising monarchy, and on the other by the powerful influence of a priesthood whose roots extended into every family of respectability, drawing no stinted nourishment from family pride; a structure really admirable in itself, still stood forth without a fracture, and with only a slight mantling of moss and mildew to mar its beauty. While this comparatively pure and elevated faith had been supplanted in its original dominions by the disgusting doctrines and horrible practices of the

Brahminists, while in China it held a divided sovereignty, in Thibet it had become so changed in character as to be scarcely recognizable, and even in its old Cinghalese home had deteriorated almost to a level with surrounding idolatries, in Burmah it had only swerved a little from its original simplicity, and gathered a few premonitory stains. True the priests did not obey in spirit the command of Gaudama to go clothed in rags, but their rich silken robes were sewed together from such nominal fragments as would bring them within the letter of the law; and though they adhered to the original rule of owning no property, and striving for no political power, they ruled with absolute sway over commoners and nobility, and rich communities of leprous beggars were their obsequious bankers. In one thing they had gone counter to the commands of Gaudama. They had been forbidden to inhabit monasteries within the limits of the town, an injunction

which had been from time immemorial practically forgotten. But the worst blot upon the Boodhistie religion, the most destructive of its purity, and the most degrading in its influence on the character of the people was *naht*, or spirit-worship. Little altars to both good and evil spirits were often erected at the very doors of the *Kyongs*; and the younger priests not infrequently shared their quota of rice with these invisible visitors, while the older ones winked at the folly. To a still more alarming extent was this demoralizing practice carried on among the people.

The great distinctive feature of Boodhism is its proclaiming *one* god, who alone (through images of himself, pagodas erected over his relics, and the priests who devote themselves to his honour) is the suitable object of worship. A belief in a plurality of gods always has the effect of degrading a people—a truth trite enough in our ears, but one which the thoughtful Bo-dau-parah had occupied years in arriving at. In fact, the stern king had had too long a term of peace for the good of old institutions; and during this term of peace, he had thought, and observed, and dived in old Pali books, till he became more learned in both the philosophy and mythology of Boodhism, than even the priests themselves. He had compared and pondered, till his shrewd mind had arrived at many startling conclusions; and, bold man as he was, he expressed his opinions so freely, that his most politic nobles trembled for what they well knew to be the glory of the nation; his more reckless courtiers grew openly and gaily irreligious: while troubled priests in the recesses of their monasteries, laid a finger on their lips significantly, and sighed, rather than whispered, "*paramat*."* In the meantime the

governors of different provinces seemed aware that the most effectual mode of courting royal favour was to hold the reins of religious intolerance slackly; and latitudinous opinions and freedom of inquiry spread throughout the empire with wonderful rapidity. In this newly opened nursery of thought sprang up innumerable sects or schools of philosophy. There were men who denied the existence of matter; men who insisted that matter was only a development of mind; and those who maintained, with innumerable shades of difference, directly the reverse of this proposition. There were deists of a dozen different schools; and transcendentalists, who ventured farther into the realms of mysticism than the more practical occidental mind would dare or has the spiritual capacity to go. Among these free-thinking philosophers was a noble old patriarch living at Prome, who, according to all accounts, must have been a modern Socrates, and who, in the reign of the Grandson, became a still closer imitator of the ancient sage, by sacrificing his life to his faith. Another was Moungh Shwayngong, a man of commanding personal presence, and exalted character, who, with several of his disciples, afterwards embraced Christianity, and contributed to give a cast of uncommon intellectuality to the first Christian church in Burmah. One of his followers (probably the only survivor) an old lady now living in Maulmain, invariably attracts the attention of strangers, by her singular refinement and elegance of manner, her general intelligence, and her genuine Christian graces. And yet she is said to have been at the time of her conversion, far from a brilliant specimen of the intellectual coterie to which she belonged.

At length Bo-dau-parah, having very unintentionally thrown open the flood-gates of thought throughout his realm,

* Infidel.

took the alarm. He never had the least intention of allowing such latitude of opinion to common minds ; and he devoted himself with characteristic energy to finding a remedy. There were men of almost all nations assembled at Ava, and he resolved to have through their aid an examination of the different religions, in order that Burmah might adopt the wisest code. Royal councillors and aristocratic priests trembled ; but they dared not manifest their uneasiness by a murmur. The haughty king asked no adviser, and he constituted himself sole judge. The day was appointed ; the various representatives came together ; the royal secretaries sat down with their black books spread before them ; and the king conducted the examination in person, and sometimes, in his earnestness, without the formality of an interpreter. There was the wily Brahmin, telling on his rosary the names of his multitude of uncouth divinities ; the exiled Parsee, with his finely cut features, and deep, melancholy eyes, in which slumbered a fire as fervid as that he worshipped ; the bearded Moslem, who hid the Son of God behind the shadow of his mighty human Prophet ; and the Armenian and Romanist, who also hid from the poor heathen king, the Saviour of the world, but, for the conquering Prophet, substituted a woman.

And were these all ? Were Armenian merchants and Portuguese Padres the only representatives of the Christian religion in Burmah ? Oh, "how unsearchable are His judgments, and His ways past finding out !" Not far from the mouth of that same Irrawaddy, whose crystal tide swept down the white sands of the golden city, sat the first American missionary, pointing dumbly to the different objects in his room, and writing down their names as indicated in the strange accents of the

teacher by his side. And while, with his heroic wife, his longing heart often turned toward the place where, years afterward, one received "in his body the marks of the Lord Jesus" to wear till death, and the other gathered up the seeds of martyrdom ; it was well for their peace, for their faith perhaps, that they could not divine the scene passing there at that moment. It would have appeared to them a golden opportunity lost for ever. Perhaps the reader will think it was.

But there was one man at Ava calling himself a Protestant. A large-framed man, with coarse, strongly marked features, and ruddy complexion, though wearing the Burman dress answered to an English name. It was reported that for some crime, which rumour variously represented, though she never wiped it from blood-guiltiness, this man had escaped from the English navy, and taken shelter under a heathen government, adopting with the dress, the manners, customs, and as far as in his power, the character of the people. He had not troubled himself about religion, and in a time of such general laxness of opinion, he had not of course been troubled. This man, with probably some effort to recall his mother's teachings, and now and then prompted by the Spanish merchant at his side to whom we are indebted for the story, at last succeeded in repeating the ten commandments ! And that was all. The representatives of the different religions left the royal presence ; and not the faintest whisper of the gospel of Christ had fallen on the ear of the inquiring monarch.

The king hastily retired to the inner palace alone ; while ministers of state and gallant court favourites, gathered here and there in little knots to discuss the wonders of the day. Subtle metaphysicians enlarged upon the spiritual doctrines of the Parsee ; gay, showy

young men compared sneeringly the pomp of any Moorman festival, with the gorgeous splendours of a Boodhistic cremation of priests; the court wit perpetrated an epigram on woman-worship, while sober politicians attempted to weigh the effect of the whole proceeding upon the prosperity of the country. It was evident to all that the monarch was disappointed, chagrined; but none but the Almighty saw, or could guess, the workings of his dark, though powerful mind. At length, after three days, he came forth in great state, and proclaimed the Boodhistic faith to be the most elevated, the purest in the world, and the only one worthy the attention of Burmans. The shouts that rose beyond the magic circle of the king's personal attendants were almost deafening; and scarcely a voice in the golden city but joined in the general cry, ascribing half the attributes of Deity to the mighty brother of Alompra. But soon the cry died away in consternation; for the king had yet other communications to make, and edicts to issue. As Boodhism was a pure religion, he determined it should be observed in its purity. All the *naht* tables were ordered to be torn down; and *naht* offerings and *naht* worship forbidden, on penalty of imprisonment and final death. Kyoungs erected within the limits of the town were dismantled; and the priests stripped of their rich robes, and driven back to the wilderness. Then ensued a scene of confusion. Many priests, especially those of high family, resisted, and were thrown into prison. Many concealed their sacred garments under the plaided cloth of a layman, wound a turban around their shaven crowns, and fled to Prome, to Rangoon, and even across a section of the Bay to Martaban, Kyaikamee, or Bike, being everywhere protected by the trembling, sympathizing people. One of these fugitives actually obtained a shelter for

the night, and a protection for his effects, in the house of the American missionary at Rangoon; who heard of the persecution only as the cruel and causeless act of a despotic monarch, and never dreamed that it could be the work of a mind apparently ripe for the reception of the gospel.

Gradually the king relaxed in the energy of his measures, and affairs began very slowly to resume their former position. But before much had been accomplished, he died, and left the throne to his grandson; who promptly restored the old order of things, with no scruples respecting undue pomp and glitter. And the result, under him and his successors, is well known to the Christian world.

"Oh, if you could only, only have been there!" was the exclamation of the listener to this tale. "Even a few words might have been sufficient."

The narrator answered with a quiet, but expressive smile.

"If you could only have known."

"I felt as you do when Lanciego first told me the circumstance, when we were chained together in the death prison at Ava; but God cares for the interests of his kingdom far better than the wisest and best of us know how to care. The religion of our Saviour, propagated by despotism, would be a curse, and not a blessing to a nation. And even the favouring smile of royalty is a thing I have long since ceased to pray for. All we want of any government is bare toleration—that is, to be let alone. It is contrary to the very spirit of Christianity to begin with those in power, and work downward; and when it does so begin, the vital spark is sure to escape in the process. Christ, our pattern, began low. He did not turn away from Nicodemus, or the Roman centurion, or the nobleman; but he made no special effort for the benefit of those classes, with the view

of gaining, through them, greater influence over the lower orders. Missionaries, if they would be successful, must have more faith in God; and work in his own appointed way, *preaching the gospel to the poor*. It is painful to think of the pitiable old king groping so earnestly in his darkness; but the

Saviour has the good of Burmah infinitely nearer his heart than we have, and He was watching when my poor 'eyes were holden.' I thank Him for His care; and I stand ready to do his work, however lowly, and wait his time, however long."

THE EGYPTIAN BOOK OF THE DEAD.

BY THE REV. JOHN ROBERTSON, M.A.

"TEKEL. Thou art weighed in the balances, and found wanting."

· This book was found in the royal tombs at Thebes, and one similar to it was discovered by Champollien in the museum at Turin. Champollien thought it a species of liturgy, *Rituel funeraire*; but Lepsius, after more thorough examination, has named it das Tottenbuch—the book of the dead—a book that unquestionably belongs to the remotest age of the Pharaohs.

The document presents a full series of the funeral observances of the ancient Egyptians. In different and succeeding sections we have the funeral solemnities, the procession, with its windings, the mummy under a canopy, mourning attendants, the vessel which is to waft the corpse over the sacred lake, and the tomb with its usual emblems. But as the last libation is emptied, Anubis is pictured laying his hand on the dead body, and beyond the grave the departed re-appears, unshrouded and in lowly adoration before the sun-god. In the other world the shade, in his second life, appears now as a suppliant, and now he is pictured as combating with monstrous shapes of scorpions and crocodiles, but he gains the victory. Elysian fields are then rudely sketched, and in them the "Immortal" appears in all the various processes of successful

husbandry. But nigh him is the last *Hall of Judgment*, where sits the stern arbiter, Osiris, with the small tablet on his breast, and before and around him are his balance, his secretary, and his forty-two assessors. It is remarkable that this balance has in one of its scales a statue of divine justice, and in the other the heart of the deceased. This scale the dead man watches himself, but Anubis guards the other. Each of the forty-two judges records his own decision—a separate verdict. Horus examines the plummet, and Ithoth records the sentence. The person at the bar of these solemn judges is allowed to plead in his own behalf, "I have defrauded no man, I have not slaughtered the cattle of the gods, I have not prevaricated at the seat of justice, I have not made slaves of the Egyptians, I have not defiled my conscience for the sake of my superior, I have not used violence, &c., I have not grieved the spirits of the gods, I have not committed adultery, I have not forged signet rings, I have not offered to the gods that which is imperfect," &c., &c. It is plain that there are shadowed out in many of these hieroglyphs, the hopes and fears of a guilty bosom, for should the spirit when judged be discovered unworthy of ad-

mission to paradise, it is ignominiously driven off to a darker world, and made to assume a bestial form typical of its sensual character and grovelling pursuits. A glutton is condemned to assume the form of a hog, and is sent off under the guidance of a foul spirit to wallow in a sty and feed upon "husks." But if the spirit has been acquitted, it rises higher in glory and

in susceptibility of enjoyment. It joins the happy throng who bathe in the pure river of water of life that encircles their dwelling. "They have found favour in the eyes of the great God, they dwell in mansions of glory, and enjoy the celestial life—the bodies which they have forsaken shall sleep for ever in their sepulchres, while they shall rejoice in the presence of God most High."

TWO ABBESSES OF THE SEVENTEENTH CENTURY.

From the Foreign Evangelical Review.

ANGELIQUE, the second daughter of Antony Arnauld, who was born in 1591 and died in 1661, was in many respects the most distinguished person of her race; certainly according to the Romish standard of judging. It will be necessary to condense into a small space the copious materials towards her biography which are before us, and which, if fully detailed, would give a lively picture of monastic life in France, and of the power of this system to hem in and warp the most generous natures. And that the story may be as little broken as possible, we shall connect with Angelique her sister Agnes, who was born in 1593, and died in 1671. Angelique is the central point in the history of Port-Royal. Both Arnauld and Marion had been champions for Henry IV.; and Marion received by royal brevet the abbey of Port-Royal and St. Cyr, for his two infant granddaughters, Angelique and Agnes. What a glimpse it gives us of French popery and monkery, to read that Agnes was made superior of St. Cyr, at the age of five years! It was a period in which religion had become a play, and much amusement was afforded by the little *Madame de St. Cyr*. In the following year she became a nun. The other

abbey had an abbess, and Angelique was made her coadjutrix. Let us hear some of her own expressions: "My father," says she to her nephew, the well-known Le Maistre, "asked me when I was seven years old, whether I would not be a nun. As he feared I would say No, and, as I did not well know what it meant, he anticipated me by saying: 'But you shall be something more than a mere nun, my child; I will make you abbess, and mistress of the others. I felt that I must submit to him, and finding the hard lot somewhat alleviated by the abbacy, I replied, Yes, grandpapa, I will. At the same time, my heart was almost broken, *je crevais*, and I went into the corridor, thinking with myself, am I not unlucky to be born the second daughter! Had I been the eldest, I might have been married.'" Angelique was of an indomitable will, and early displayed her faculty of ruling others. So far as she came to the knowledge of gracious doctrine, she contended for it, at all hazards; so far as she was bound in the fetters of Popery, she gloried in them, with a bigoted resolution. There was no submission or penance which she was not willing to undergo; and, when in later years she became familiar with the system of

Augustine, she found in the highest points of predestination and sovereign grace the means of subduing her rebellious will. This, however, is anticipating our story. For a time, the little girl was entrusted to the nuns of Maubuisson, a convent on the Oise. In 1600 she was taken to Amiens, where she went through the ceremony of confirmation. While at Maubuisson she made her *profession*, as it is called. When in 1602, the abbess of Port-Royal died, Antony Arnauld lost not a moment in carrying his child to take possession of her benefice; to this dignity she was raised at the age of ten years and ten months. The same day she first partook of the eucharist, and, as she says, without any instruction in its meaning. The pater who confessed the nuns did not so much as know the Paternoster in French. He opened no book but his Breviary, and spent his time in hunting. Such was the priesthood during the wars against the Huguenots. There had been preaching seven or eight times in forty years. During the carnival, no one communicated, as the nuns were masquerading in the convent; the pater was meanwhile doing the same with the servants. The foundation had been dilapidated; in 1605 there were but twelve nuns. Angelique was a lively child. She read the lives of saints with less zest than Plutarch, which was then the favourite book in France. Henry IV., being on a hunting expedition, visited the abbey, desiring to see "the little abbess." He found her taller than he expected, which was no wonder, as she wore heels several inches high. While yet at a distance, the gallant king sounded his bugle, and cried, when the nuns flew to the window, "I kiss the hands of the Lady Abbess."

During the succeeding years, the young abbess passed through many stages of inward conflict, such as under other influences might have led her to

the clearest Protestantism. Amidst much that was good, her zeal expended itself very much in externals, and especially in plans for reforming the abbey, and introducing a stricter rule. This reform she began with herself, by voluntary humility and macerations. At night she often went secretly to a loft in order to pray. She was sometimes seen dropping melted wax on her arm. Having been taught by a new confessor that the house should, according to rule, be closed, even against her nearest friends, she once held out against her father and his family, as if in a beleaguered castle, conversing only through the grate, by which old Arnauld was highly exasperated. It shows the firmness of a girl of eighteen. The day was in after years referred to as *la journée du guichet*, or the day of the grate. In later life she used to record many of the instances of laxity in the nunneries and their confessors. In her apology for going out of the order of Citeaux, she says, "If the abbesses are proud, the confessors are their humble servants — their valets de chambre. This is so true, that I saw one sowing beets, so as to make the abbess's name and cipher; and another holding up the abbess's train, as lackeys are used to do. If, on the other hand, the abbesses are humble and entertain a reverence for the priesthood, the confessors become masters and tyrants, so that nothing can be done without their orders. When such friars go back to their proper monasteries, they are intolerable, having become imperious from ruling over women." Angelique (says Reuchlin) gives us a list, we might say a menagerie, of confessors, of whom some were wolves, some foxes, and some boobies. Selfishness and jealousy were their common faults.

After her father's death, which occurred when she was about twenty-eight years of age, Angelique was summoned

for a time to take charge of the nunnery of Maubuisson, in which she had spent part of her childhood. Its abbess was Madame d'Etrées, a sister of *la belle Gabrielle*, Henry's famous mistress. This was by no means an austere abbey. The nuns used often to go by water, with the prioress at their head, to a place agreed on, there to dance on the green with their holy brethren of St. Martin in Pontoise. Louis XIII. determined to reform these and many the like abuses, and caused several sets of commissioners to be sent on that errand. They found they had to do with a refractory amazon. A priest was sent to take up his abode, and bring things to rights. The ladies locked him up, with all his attendants, in a tower, and kept them four days on bread and water, with the addition of a daily strapping, *et trières*. The abbey was at length evacuated only by a band of archers, the municipal guard of that day. They found the lady-abbess concealed in a chest or wardrobe, and carried her half-dressed upon a bed to Paris. Into her place Angelique was brought. She found the nuns free from all government. Till this time they had been on the best terms with the young fellows of the country, living as if in a gay chateau. Some of them had gardens of their own, with pavilions, where they received company. Plays were acted. The abbey was rich enough to support a hundred nuns, and contained but twenty-two. It was only by force of arms, such as was common in feudal ejections, that the young superior was installed into her new place.

In 1620, Agnes Arnauld was made coadjutrix of Port-Royal. It was about this time that the sisters became acquainted with that famous saint and mystic, Francis de Sales. With him and with Berulle and St. Cyran, these ladies held many conversations on the corruptions of the church, which might

well have befitted protestants. Like all Jansenists, they were contending for sovereign decrees, absolute grace, and inward vital religion as distinguished from forms. Their misery was that they sought this while subjecting themselves to the bishop of Rome. St. Vincent says in a letter :—"St. Cyran said to me one day, 'God has given me great manifestations, and still gives them. He has caused me to learn that there has been no church for these five or six hundred years. Formerly the church was a great stream of clear water, but now the church is only mire and mud. The bed of the stream is the same; but it is no longer the same water.' I represented to him that all the heretics used the same pretext to cover their errors, and I especially named Calvin. 'Calvin,' said St. Cyran, 'was not wrong in all he undertook; but he defended himself ill.'"

Angelique spent her life in her several religious houses, but chiefly in Port-Royal des Champs, in trying to realize the impracticable scheme of a conventual heaven on earth. None could be more sincere, devout, or energetic; but she attempted all by means of rigours. It is not our purpose to trace the progress of her reforms. When complete, they comprised a variety of ascetic observances. Property was common; animal food was tabooed. The coarsest clothes were worn, not to speak of *cilicia* and pricking girdles. The nuns rose to matins at three o'clock. Absolute silence was observed, except in devotion, or certain prescribed conferences. Some hours were devoted to labour every day. The psalter was wholly said or sung every twenty-four hours. And at length, in pursuance of their special aim as nuns of the Holy Sacrament, and doubtless to stop the mouths of the Jesuits, who twitted them with Calvinism, they so divided themselves, that at least one of them was at every moment of the

day and night kneeling in adoration before the idol-wafer.* Angelique was the leading spirit in all this, but Agnes followed her step by step.

READING FOR YOUNG MINISTERS.

WITH all respect for contemporaneous divines, I recommend you to familiarize yourselves with the stately pages of a Howe; with the devout and discriminating works of an Oxen; with the pungent productions of a Baxter; and with the affluent contributions of a Barrow. Among more recent authors, the athletic Andrew Fuller cannot be overlooked, that muscular and sinewy creature, that great wrestler in Zion, who in his luminous productions has laid the church under deep and lasting obligations. His "Calvinistic and Socinian Systems Compared" is a masterpiece of controversial writing, while in his "Gospel its own Witness," had he produced nothing else, he has raised to himself a chaste and an enduring monument. The writings of the class of divines to which such men belong (which steadily reflect the immutable features of evangelical truth) will long survive the turgid mysticism of Germany, and the bewildering cabala of its rationalistic philosophy. All honour to Neander, to Tholuck, and to D'Aubigné, with their illustrious coadjutors, who have so nobly laboured to stem the devastating tide which takes its rise amidst the fetid swamps of continental Neology, which seeks to undermine the bulwarks of our religion, and deprive us of all that is positive in our faith, and sweep us into the bottomless gulf of a vast and dreary negation; but I know of no productions more masterly in conception, more healthy in their tendency, more bracing to the faculties of the Christian student than those of the venerable army of British evangelical divines. To their pages, as to those of similar spirit, whether in Europe or America, I diffidently but earnestly direct you. They are wells of living water, fed by the pure streams which have their silent origin near the base of the hallowed and sky-lit mount of inspiration itself. They have taken their places in the archives of the church; and are adapted and destined, through the Divine benediction, to deepen the piety and to confirm the belief of the generations of the faithful to the end of time.—*Mursell's Greatness of the Christian Ministry.*

THE POWER OF WORDS.

REASON and scripture alike make it idle to deny the power of speech over social order and morality; and literature is but speech under the influence of art and talent. And a written literature is but speech put into a more orderly and enduring form than it usually wears. We know that God and man hold each of us responsible for the utterance of the heart by the lips. Human tribunals punish the slanderer because his words affect the peace of society; and the Last Day exacts its reckoning for every "idle word," because that word, however lightly uttered, was the utterance of a soul, and went out to influence, for good or for evil, the souls of others.—*Dr. W.R. Williams.*

* Ranka. *History of Popes*, p. 285.
VOL. XV.—FOURTH SERIES.

LINES IN IMITATION OF CUNNINGHAM'S "MY HEART IS IN
 SCOTLAND WHEREVER I GO."

Written in Bristol College, 1821.

BY THE REV. THOMAS SWAN.

'Tis many long months since we sailed from the North,
 On a clear day in Spring, down the sweet Frith of Forth,
 Bound for beautiful England, where cheerfulness reigns,
 In palace and cottage that chequer the plains—
 Plains clothed in rich green, and surrounded with trees,
 Which brighten the prospect and sigh to the breeze,
 Enchanting the landscapes that England can show ;
 But my heart is in Scotland wherever I go.

'Tis not the green valleys, the streams, or the flowers,
 The nightingale's music in thick-shaded bowers,
 The bounties of Heaven diffused on each hand,
 Which raise thee, fair England ! above every land :
 'Tis thy sons and thy daughters, so generous and kind,
 So polished in manners, accomplished in mind—
 In thee streams of intellect copiously flow ;
 Yet my heart is in Scotland wherever I go.

When I ponder the pages of those who once dwelt
 In thy bowers, and the stirrings of genius felt—
 A genius benignant, illumed by that SUN
 Which shone ere our orb had his courses begun ;
 The *Howes* and the *Miltons*, whose vision sublime
 Pierced the gloom that o'ershadows the precincts of time :
 I trace their high soarings with rapturous glow ;
 Yet my heart is in Scotland wherever I go.

When *Foster* unfolds his rich treasures of thought,
 From the points of an infinite universe brought,
 While the FOUNTAIN of wisdom enlightens his soul,
 And the fire of his words, with resistless control,
 As if spoke by a spirit, come over my mind,
 And the world and its phantoms are all left behind ;
 Even *then*, in the midst of the rich mental flow,
 My heart is in Scotland, and there I must go.

Yes, Scotland ! thy hills and thy mountains so high,
 In majesty towering aloft to the sky ;
 Thy valleys productive, and cottages too,
 Thy sons and thy daughters warm-hearted and true ;
 Thy populous cities, so noble and fair,
 With the friends of my childhood, who all sojourn there ;
 Thy health-giving breezes, refreshing that blow,
 Make me think on thee, Scotland, wherever I go.

My mother dwells in thee, advancing in years,
 Benignant in aspect, in smiles or in tears,
 My brother and sisters abide in thee too,
 Heaven graciously each of their spirits renew !

My loved brethren dwell there, my pastor and friend,
Who pointed our faith to the world without end—
How can I but love thee, when these things I know ?
I'll love thee, O Scotland, wherever I go.

* * * * *

How often I think on the stars and the moon,
Which brightened those evenings that vanished too soon,
While we wandered together, and gazed on the sky,
And ascended in thought to the regions on high—
The regions where moon and where stars no more shine ;
But Jesus beams forth in His glory divine ;
I think on those evenings, and feel, with warm glow,
That my heart is in Scotland wherever I go.

MENIE'S DYING EXPOSTULATION.

BY THE REV. JAMES G. SMALL.

He gazed upon her faded cheek—
Her cheek so pale and mild ;
His sad heart was too full to speak,
But thus she spake and smiled.

“ Dear Willie, why sae sairly grieve,
And look sae wae on me !
What gars thae choking sighs to heave,
And tears start in your e'e !

“ Is't that ye see this wainst' form
Melt like the drifted snaw,—
This heart that braved the roughest storm,
Sink in the calm awa' !

“ Is't that ye see this frame, that bore
Fu' mony a wintry blast,
Now, seared and blighted in the core,
Wither'in' awa' at last !

“ Is't that a sair and throbbin' stoon
Gaes through your sinkin' heart,
And something tells ye that fu' soon
We maun for ever part ?

“ And think ye, Willie, when I'm gane,—
Gane to my home above,
That ye'll be left on earth alane,—
Robbed o' your only love.

“ O mind there's Ane that's luvit you
Wi' love mair strong than mine.
For oh ! what love sae strong and true
As Jesus' love divine !

“ Keep close to Him ; to him gie up
The keepin' of your heart,
And He will bless this bitter cup,
And heal your bosom's smart.

“ Through Him alone may you sustain
The weight of crushing grief ;
*He only to affliction's pain
May bring a sure relief.*

“ O weel I ken what you maun feel
When we at last maun part ;
O weel I ken how ill to heal
That anguish o' the heart.

“ When severed frae a dear loved one,
Though by a hand divine,
O weel I ken the heart is prone
To murmur and repine.

“ But oh ! how wondrous is that grace !
And oh ! that hope how sweet,
That soon in one prepared place
We twa again shall meet !

“ Yes ! though I gang awhile before,
You too will follow soon,
And care and grief will a' be o'er
When we are met abune.

“ There's something tells me, Willie dear,—
I kenna how it is,—
There's something says the time draws near
When we shall meet in bliss.

“ It's may be that your clear blue e'e,
And pale cheek gar me think,
That 'neath your sorrows you, like me,
At last fu' soon maun sink.

“ But, Willie, yet I may be wrang ;
Its God's to tak or spare,
And he on earth may keep ye lang.
To glorify Him there.

“ But be it soon, or be it late,
'Twill be when He kens best ;
It's no the dart o' chance or fate
That then will pierce your breast.

“ Then rest ye still, content to be,
And bear what He may will ;
And if ye live, or if ye dee,
Gie Him the glory still.”

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: a control group (C) and an experimental group (E). The control group received a standard treatment (C), while the experimental group received a treatment (E) that was designed to be more effective than the standard treatment. The subjects were then divided into two subgroups: a control subgroup (C) and an experimental subgroup (E). The control subgroup received a standard treatment (C), while the experimental subgroup received a treatment (E) that was designed to be more effective than the standard treatment. The subjects were then divided into two subgroups: a control subgroup (C) and an experimental subgroup (E). The control subgroup received a standard treatment (C), while the experimental subgroup received a treatment (E) that was designed to be more effective than the standard treatment.

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1. Subject: [REDACTED]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

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Figure 1. The effect of the number of trials on the number of correct responses.

— *Journal of the American Medical Association*, 1990

— *Journal of the American Medical Association*, 1997

... ..

1. *Journal of the American Medical Association*, 1997; 277: 103-107.

THE UNIVERSITY OF CHICAGO

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

the 100% of the rich mental flow

For Sweden's sake, hills and all, I must go.

I see, Scotland. thy hills and thy mountains so high,
 In majestic towering cliffs to the sky

In majesty towering aloft to the sky:
The columns and pinnacles and battlements

My valleys productive, and cottages too,

My sons and my daughters warm-hearted and true ;
The many dear sisters as well and so true ;

...ed noble and fair,

childhood, who all sojourn there ;

... refreshing that blow.

Scotland, wherever I go.

three, advancing in years.

...writing or in tears.

...one in the ...

AS KNEW!

My loved brethren dwell there, my pastor and friend,
Who pointed our faith to the world without end—
How can I but love thee, when these things I know ?
I'll love thee, O Scotland, wherever I go.

* * * * *

How often I think on the stars and the moon,
Which brightened those evenings that vanished too soon,
While we wandered together, and gazed on the sky,
And ascended in thought to the regions on high—
The regions where moon and where stars no more shine ;
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Gaes through your sinkin' heart,
And something tells ye that fu' soon
We maun for ever part ?

" And think ye, Willie, when I'm gane,—
Gane to my home above,
That ye'll be left on earth alane,—
Robbed o' your only love.

" O mind there's Ane that's luvit you
Wi' love mair strong than mine.
For oh ! what love sae strong and true
As JESUS' love divine ?

" Keep close to Him ; to him gie up
The keepin' of your heart,
And He will bless this bitter cup,
And heal your bosom's smart.

" Through Him alone may you sustain
The weight of crushing grief ;
*He only to affliction's pain
May bring a sure relief.*

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That anguish o' the heart.

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To murmur and repine.

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And oh ! that hope how sweet,
That soon in one prepared place
We twa again shall meet !

" Yes ! though I gang awhile before,
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And care and grief will a' be o'er
When we are met abune.

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To glorify Him there.

" But be it soon, or be it late,
'Twill be when He kens best ;
It's no the dart o' chance or fate
That then will pierce your breast.

" Then rest ye still, content to be,
And bear what He may will ;
And if ye live, or if ye dee,
Gie Him the glory still."

REVIEWS.

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of theology, to him are evidently habitual sources of life and joy. We wish to render it impossible that any of our friends should overlook the existence of this work, and to accompany our introduction of it to their notice with our warmest recommendation. Let the young people of our families be imbued with such knowledge and habits of thought as these volumes impart, and we shall not fear that sophistry will seduce them into either infidelity or Romanism.

Assuming that it will be interesting to the more intelligent classes of our readers to learn what Dr. Kitto's opinions are on any biblical questions which he has examined, we shall devote a few pages to the record of some conclusions to which he has come on topics discussed in these books. Taking up a distinct question every day, he has applied himself to the removal of a great number of difficulties and the decision of a great number of doubts; our report of the result of his investigations must of course be confined to a few.

The meditations of the first week bring out the author's reasons for believing that the book of Job is not, as some have suggested, a work of fiction, but a real history; that it is the oldest book in the bible, excepting perhaps Genesis, and therefore the oldest in the world; that it was probably written by Moses, who communicated it to his brethren on his return from Midian to Egypt, or afterwards in the desert, as a narrative well suited to justify the ways of God to man and sustain them under their trials; that the patriarch probably lived a little earlier than Abraham, and

that his era could not well have been later than that of Abraham's grandsons; that Uz, in which he dwelt, was that land in Padanaram where the elder branches of Abraham's family remained after his departure, a tract of country lying at the foot of mount Taurus; that setting forth the sudden calamities and worldly overthrow of a man eminent for integrity, it discloses the secret intention of this in the counsels of Heaven, showing that there are "divine objects to be accomplished in such dispensations which man cannot discover or take into account, and the possible existence of which ought in all cases to prevent harsh judgments, and to shut the complaining mouth."

In the account given of Job's disasters, an instance occurs of the readiness with which Dr. Kitto avails himself of his familiarity with eastern usages to illustrate matters of minor importance. Referring to the tidings brought by the first messenger, he observes that "the cattle and the servants were properly occupied. But of the asses, it may be asked, had they nothing to do but to feed while the oxen laboured? Is not the ass as well as the ox a labouring beast? The answer to this is supplied by a circumstance undesignedly suppressed in our version. The original indicates that they were *she*-asses, as is distinctly marked in nearly all the versions but our own. The translators probably thought it a matter of no consequence. But female asses, on account of their milk, were much more highly esteemed at all times in the East than the males, a few only of which appear to have been kept for continuing the breed; and hence, perhaps, they are not noticed in the previous account of the live-stock belonging to our patriarch. *She*-asses, on account of their milk, were also greatly preferred even for travelling: for the *ass* which Balaam rode is expressly declared (in the original) to have

been a female, as is that of Abraham." So also in commenting on the language ascribed to Satan, "Skin for skin, yea all that a man hath will he give for his life," he observes that there are at this day in current use in the East, scores of proverbs which are perfectly intelligible, both in their allusions and application, to those who use them, but which would be utterly inexplicable to an Englishman. Of many explanations of this sentence which have been given, he thinks, "perhaps the best is that which refers its origin back to the time when trade was conducted by barter or exchange of goods, and when the skins of animals, being a most frequent and valuable commodity, were used in some sort to represent property, as is still the case in many parts of the world. Tributes, ransoms, and the like, used also to be often paid in skins. Under this view it would seem that Satan, after this proverbial allusion to the principle of exchange, or barter, makes application of it in the next clause, 'all that a man hath will he give for his life.' It will then express the necessity of submitting to one great evil to avoid incurring a greater, answering to the Turkish proverb, 'We must give our beards to save our heads.'"

In like manner the pensive retrospect which the patriarch takes of his prosperity, at the commencement of the twenty-ninth chapter, is beautifully elucidated by reference to eastern customs. "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." For "candle" our author would read "lamp," candles being even now little used in the East, and never for the purpose of burning through the night; but it being usual to have a lamp burning all night in every occupied apartment. "The orientals rarely do anything by artificial light—there is no

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reading or working. Hence they are satisfied with very little of it, and as they sit upon the floor, the lamp usually *shines upon their heads*, even when not at rest." In the ensuing clause, which describes light given to one in motion, "When by his light I walked through darkness," he thinks there is an allusion to torches carried before travellers.

Again, Job craves to be "as I was in the days of my youth when the secret of God was upon my tabernacle." The word 'youth' is ill put in the translation for a Hebrew word signifying ripeness or maturity; and certainly the happiness which the patriarch describes, and the renewal of which he craves, is that of mature age, and not of youth. But what does he mean by the secret of God, being upon (or in) his tabernacle? The word rendered 'secret' means a couch or cushion upon which one reclines, and also a divan or circle of friends sitting together in consultation. The idea intended to be expressed is, therefore, probably that God came, as it were, to his abode as a friend, and admitted him to the secrecy of his friendship, and to an acquaintance with his plans. This idea is continually presented to us by the sacred writers. Thus the Psalmist expresses the Lord's friendship towards his people by the phrase, 'The secret of the Lord is with them that fear him, and he will show them his covenant.' So likewise in the patriarchal history, we find the Lord's remarkable question, 'Shall I hide from Abraham the thing that I do?' The translations vary, but they generally convey this idea.

"We soon come to a touching allusion to the days when, as he says, 'My children were about me.' He must be made of hard stuff who hears not in *these words* the echo of a sigh. The *sentiment* is exquisitely tender. He could not bear to dwell upon it—nor

need we do so; it is a most intelligible stroke of natural emotion.

"He says that in those happy days, he 'washed his steps in butter, and the rock poured him out rivers of oil.' The first clause, doubtless, alludes to abundance with which his flocks afforded butter, but whether it bears reference to any actual custom of anointing the feet with butter is not clear. The feet of oriental pastors being much exposed to the parching air, it was an agreeable refreshment to mollify them with oil or ointment, after they have been washed. That butter is sometimes employed for this purpose, we know, and this was probably among the uses of it known in the time of Job. We should little hesitate about this, but for the abundance of oil mentioned in the next clause, for when oil is abundant, it is usually preferred for anointing both the head and the feet. But how is it that oil is said to be poured out in streams from the rock? Some think that the word rendered 'rock' should here be taken for an oil-press. But it seems to us more probable that he has rather in view the kind of rocky soil in which the olive delights. Then, to describe the rock as pouring forth streams of oil, becomes a bold and forcible metaphor, quite in character with the poetry of the book: whereas to describe an oil-press as doing this, were comparatively tame and prosaic indeed.

"Job then goes on to describe the honour in which he had been held in the very town which now witnessed his humiliation—where, it would appear from this account, he performed the duties, and received the consideration rendered to the principal magistrate or chief elder, or rather, perhaps the emir or sheikh; for it is clear that he was not merely one of the principal inhabitants, but the chief of them. The picture thus presented is very interesting.

and quite in accordance with the existing usages of such a state of society as that which the book describes. In the discharge of his public functions, he represents himself as proceeding to the town-gate, the usual place of judicature and public business, and at or near it 'preparing' (or taking) his seat in the street. Seats thus set in the open air, are ordinarily prepared by a servant laying a mat or carpet upon the ground, or upon a stone bench, in some shady spot under a tree or a wall. Whether Job sat in this fashion cannot be known; but it is so simple and so peculiarly oriental, as to render this probable. Accordingly, some recent translators render the clause by 'I prepared my carpet in the street.' But this is interpretation not translation.

"He says further, that when he appeared, the young men hid themselves, the aged rose and stood up, and the chiefs refrained from talking, and 'laid their hand upon their mouths.' The same marks of respect would be at this time shown to a person holding the same high place and character; and the mention of them would strongly impress an oriental with the idea of the high consideration in which Job was held. Mere boys never appear in society, or at meetings. Young men may be present, but must not speak; when grown to manhood they may take part in the conversation, but when the sheikh begins to speak, they cease, and attentively listen. That the aged should not only rise but remain standing, as we apprehend it, till Job was seated, is a very strong evidence of respect to his position and character, for being his seniors, and themselves objects of respect to others, this would not, in any ordinary circumstances, be expected from them or rendered by them. Scarcely more emphatic is the bated breath of the chiefs, whose attitude *with hand upon their lips*, is graphically

indicative of the hushed attention and respect with which the great man was received."

As may naturally be supposed, the early travels of Dr. Kitto furnish him with much assistance as an interpreter of the book of Proverbs. In the references made to diet, for example, facts are brought to his remembrance which correspond obviously with the sentiments of the ancient teacher. He gives it as his deliberate opinion, where commenting on Solomon's remark respecting "a dinner of herbs," that no one need hunger, far less starve, were the useful properties of many common vegetables generally known. As it is, he says, many do perish in the midst of available plenty, literally, "for lack of knowledge." "The daily necessity for animal food is not at all recognized in the East, though often indulged in beyond all reasonable bounds when it can be obtained. And this leads us to another text further on (xxiii. 20), where 'riotous eaters of flesh' are classed with 'wine bibbers.' This expression, which seems strange to us, could hardly apply but in a country where flesh meat does not enter into the ordinary diet of the people—where, in short, it is counted as a luxury, and as a luxury is extravagantly indulged in, when it can be had, by those not in the constant habit of using it. We have often had occasion to witness a meal of meat indulged in under such circumstances to a degree of inconceivable intemperance, and enjoyed with a degree of hilarity very much like that which attends the consumption of strong drink in our northern climates. We have the Arabs more especially, but not exclusively in view; for it is in connexion with this people that the present expression, 'riotous eaters of flesh,' has been brought most forcibly to our mind, on beholding the strong and irrepressible satisfaction

mission to paradise, it is ignominiously driven off to a darker world, and made to assume a bestial form typical of its sensual character and grovelling pursuits. A glutton is condemned to assume the form of a hog, and is sent off under the guidance of a foul spirit to wallow in a sty and feed upon "husks." But if the spirit has been acquitted, it rises higher in glory and

in susceptibility of enjoyment. It joins the happy throng who bathe in the pure river of water of life that encircles their dwelling. "They have found favour in the eyes of the great God, they dwell in mansions of glory, and enjoy the celestial life—the bodies which they have forsaken shall sleep for ever in their sepulchres, while they shall rejoice in the presence of God most High."

TWO ABBESSES OF THE SEVENTEENTH CENTURY.

From the Foreign Evangelical Review.

ANGELIQUE, the second daughter of Antony Arnauld, who was born in 1591 and died in 1661, was in many respects the most distinguished person of her race; certainly according to the Romish standard of judging. It will be necessary to condense into a small space the copious materials towards her biography which are before us, and which, if fully detailed, would give a lively picture of monastic life in France, and of the power of this system to hem in and warp the most generous natures. And that the story may be as little broken as possible, we shall connect with Angelique her sister Agnes, who was born in 1593, and died in 1671. Angelique is the central point in the history of Port-Royal. Both Arnauld and Marion had been champions for Henry IV.; and Marion received by royal brevet the abbey of Port-Royal and St. Cyr, for his two infant granddaughters, Angelique and Agnes. What a glimpse it gives us of French popery and monkery, to read that Agnes was made superior of St. Cyr, at the age of five years! It was a period in which religion had become a play, and much amusement was afforded by the little *Madame de St. Cyr*. In the following year she became a nun. The other

abbey had an abbess, and Angelique was made her coadjutrix. Let us hear some of her own expressions: "My father," says she to her nephew, the well-known Le Maistre, "asked me when I was seven years old, whether I would not be a nun. As he feared I would say No, and, as I did not well know what it meant, he anticipated me by saying: 'But you shall be something more than a mere nun, my child; I will make you abbess, and mistress of the others. I felt that I must submit to him, and finding the hard lot somewhat alleviated by the abbacy, I replied, Yes, grandpapa, I will. At the same time, my heart was almost broken, *je crevais*, and I went into the corridor, thinking with myself, am I not unlucky to be born the second daughter! Had I been the eldest, I might have been married." Angelique was of an indomitable will, and early displayed her faculty of ruling others. So far as she came to the knowledge of gracious doctrine, she contended for it, at all hazards; so far as she was bound in the fetters of Popery, she gloried in them, with a bigoted resolution. There was no submission or penance which she was not willing to undergo; and, when in later years she became familiar with the system of

Augustine, she found in the highest points of predestination and sovereign grace the means of subduing her rebellious will. This, however, is anticipating our story. For a time, the little girl was entrusted to the nuns of Maubuisson, a convent on the Oise. In 1600 she was taken to Amiens, where she went through the ceremony of confirmation. While at Maubuisson she made her *profession*, as it is called. When in 1602, the abbess of Port-Royal died, Antony Arnauld lost not a moment in carrying his child to take possession of her benefice; to this dignity she was raised at the age of ten years and ten months. The same day she first partook of the eucharist, and, as she says, without any instruction in its meaning. The pater who confessed the nuns did not so much as know the Paternoster in French. He opened no book but his Breviary, and spent his time in hunting. Such was the priesthood during the wars against the Huguenots. There had been preaching seven or eight times in forty years. During the carnival, no one communicated, as the nuns were masquerading in the convent; the pater was meanwhile doing the same with the servants. The foundation had been dilapidated; in 1605 there were but twelve nuns. Angelique was a lively child. She read the lives of saints with less zest than Plutarch, which was then the favourite book in France. Henry IV., being on a hunting expedition, visited the abbey, desiring to see "the little abbess." He found her taller than he expected, which was no wonder, as she wore heels several inches high. While yet at a distance, the gallant king sounded his bugle, and cried, when the nuns flew to the window, "I kiss the hands of the Lady Abbess."

During the succeeding years, the young abbess passed through many stages of inward conflict, such as under other influences might have led her to

the clearest Protestantism. Amidst much that was good, her zeal expended itself very much in externals, and especially in plans for reforming the abbey, and introducing a stricter rule. This reform she began with herself, by voluntary humility and macerations. At night she often went secretly to a loft in order to pray. She was sometimes seen dropping melted wax on her arm. Having been taught by a new confessor that the house should, according to rule, be closed, even against her nearest friends, she once held out against her father and his family, as if in a beleaguered castle, conversing only through the grate, by which old Arnauld was highly exasperated. It shows the firmness of a girl of eighteen. The day was in after years referred to as *la journée du guichet*, or the day of the grate. In later life she used to record many of the instances of laxity in the nunneries and their confessors. In her apology for going out of the order of Citeaux, she says, "If the abbesses are proud, the confessors are their humble servants — their valets de chambre. This is so true, that I saw one sowing beets, so as to make the abbess's name and cipher; and another holding up the abbess's train, as lackeys are used to do. If, on the other hand, the abbesses are humble and entertain a reverence for the priesthood, the confessors become masters and tyrants, so that nothing can be done without their orders. When such friars go back to their proper monasteries, they are intolerable, having become imperious from ruling over women." Angelique (says Reuchlin) gives us a list, we might say a menagerie, of confessors, of whom some were wolves, some foxes, and some boobies. Selfishness and jealousy were their common faults.

After her father's death, which occurred when she was about twenty-eight years of age, Angelique was summoned

for a time to take charge of the nunnery of Maubuisson, in which she had spent part of her childhood. Its abbess was Madame d'Etrées, a sister of *la belle Gabrielle*, Henry's famous mistress. This was by no means an austere abbey. The nuns used often to go by water, with the prioress at their head, to a place agreed on, there to dance on the green with their holy brethren of St. Martin in Pontoise. Louis XIII. determined to reform these and many the like abuses, and caused several sets of commissioners to be sent on that errand. They found they had to do with a refractory amazon. A priest was sent to take up his abode, and bring things to rights. The ladies locked him up, with all his attendants, in a tower, and kept them four days on bread and water, with the addition of a daily strapping, *arivieres*. The abbey was at length evacuated only by a band of archers, the municipal guard of that day. They found the lady-abbess concealed in a chest or wardrobe, and carried her half-dressed upon a bed to Paris. Into her place Angelique was brought. She found the nuns free from all government. Till this time they had been on the best terms with the young fellows of the country, living as if in a gay chateau. Some of them had gardens of their own, with pavilions, where they received company. Plays were acted. The abbey was rich enough to support a hundred nuns, and contained but twenty-two. It was only by force of arms, such as was common in feudal ejectments, that the young superior was installed into her new place.

In 1620, Agnes Arnauld was made coadjutrix of Port-Royal. It was about this time that the sisters became acquainted with that famous saint and mystic, Francis de Sales. With him and with Berulle and St. Cyran, these ladies held many conversations on the corruptions of the church, which might

well have befitted protestants. Like all Jansenists, they were contending for sovereign decrees, absolute grace, and inward vital religion as distinguished from forms. Their misery was that they sought this while subjecting themselves to the bishop of Rome. St. Vincent says in a letter :—"St. Cyran said to me one day, 'God has given me great manifestations, and still gives them. He has caused me to learn that there has been no church for these five or six hundred years. Formerly the church was a great stream of clear water, but now the church is only mire and mud. The bed of the stream is the same ; but it is no longer the same water.' I represented to him that all the heretics used the same pretext to cover their errors, and I especially named Calvin. 'Calvin,' said St. Cyran, 'was not wrong in all he undertook ; but he defended himself ill.'"

Angelique spent her life in her several religious houses, but chiefly in Port-Royal des Champs, in trying to realize the impracticable scheme of a conventual heaven on earth. None could be more sincere, devout, or energetic ; but she attempted all by means of rigours. It is not our purpose to trace the progress of her reforms. When complete, they comprised a variety of ascetic observances. Property was common ; animal food was tabooed. The coarsest clothes were worn, not to speak of *cilicium* and pricking girdles. The nuns rose to matins at three o'clock. Absolute silence was observed, except in devotion, or certain prescribed conferences. Some hours were devoted to labour every day. The psalter was wholly said or sung every twenty-four hours. And at length, in pursuance of their special aim as nuns of the Holy Sacrament, and doubtless to stop the mouths of the Jesuits, who twitted them with Calvinism, they so divided themselves, that at least one of them was at every moment of the

day and night kneeling in adoration before the idol-wafer.* Angelique was the leading spirit in all this, but Agnes followed her step by step.

READING FOR YOUNG MINISTERS.

WITH all respect for contemporaneous divines, I recommend you to familiarize yourselves with the stately pages of a Howe; with the devout and discriminating works of an Oxen; with the pungent productions of a Baxter; and with the affluent contributions of a Barrow. Among more recent authors, the athletic Andrew Fuller cannot be overlooked, that muscular and sinewy creature, that great wrestler in Zion, who in his luminous productions has laid the church under deep and lasting obligations. His "Calvinistic and Socinian Systems Compared" is a masterpiece of controversial writing, while in his "Gospel its own Witness," had he produced nothing else, he has raised to himself a chaste and an enduring monument. The writings of the class of divines to which such men belong (which steadily reflect the immutable features of evangelical truth) will long survive the turgid mysticism of Germany, and the bewildering cabala of its rationalistic philosophy. All honour to Neander, to Tholuck, and to D'Aubigné, with their illustrious coadjutors, who have so nobly laboured to stem the devastating tide which takes its rise amidst the fetid swamps of continental Neology, which seeks to undermine the bulwarks of our religion, and deprive us of all that is positive in our faith, and sweep us into the bottomless gulf of a vast and dreary negation; but I know of no productions more masterly in conception, more healthy in their tendency, more bracing to the faculties of the Christian student than those of the venerable army of British evangelical divines. To their pages, as to those of similar spirit, whether in Europe or America, I diffidently but earnestly direct you. They are wells of living water, fed by the pure streams which have their silent origin near the base of the hallowed and sky-lit mount of inspiration itself. They have taken their places in the archives of the church; and are adapted and destined, through the Divine benediction, to deepen the piety and to confirm the belief of the generations of the faithful to the end of time.—*Mursell's Greatness of the Christian Ministry.*

THE POWER OF WORDS.

REASON and scripture alike make it idle to deny the power of speech over social order and morality; and literature is but speech under the influence of art and talent. And a written literature is but speech put into a more orderly and enduring form than it usually wears. We know that God and man hold each of us responsible for the utterance of the heart by the lips. Human tribunals punish the slanderer because his words affect the peace of society; and the Last Day exacts its reckoning for every "idle word," because that word, however lightly uttered, was the utterance of a soul, and went out to influence, for good or for evil, the souls of others.—*Dr. W.R. Williams.*

* Ranke. History of Popes, p. 285.

INES IN IMITATION OF CUNNINGHAM'S "MY HEART IS IN
SCOTLAND WHEREVER I GO."

Written in Bristol College, 1821.

BY THE REV. THOMAS SWAN.

'Tis many long months since we sailed from the North,
On a clear day in Spring, down the sweet Frith of Forth,
Bound for beautiful England, where cheerfulness reigns,
In palace and cottage that chequer the plains—
Plains clothed in rich green, and surrounded with trees,
Which brighten the prospect and sigh to the breeze,
Enchanting the landscapes that England can show ;
But my heart is in Scotland wherever I go.

'Tis not the green valleys, the streams, or the flowers,
The nightingale's music in thick-shaded bowers,
The bounties of Heaven diffused on each hand,
Which raise thee, fair England ! above every land :
'Tis thy sons and thy daughters, so generous and kind,
So polished in manners, accomplished in mind—
In thee streams of intellect copiously flow ;
Yet my heart is in Scotland wherever I go.

When I ponder the pages of those who once dwelt
In thy bowers, and the stirrings of genius felt—
A genius benignant, illumed by that Sun
Which shone ere our orb had his courses begun ;
The *Howes* and the *Miltons*, whose vision sublime
Pierced the gloom that o'ershadows the precincts of time :
I trace their high soarings with rapturous glow ;
Yet my heart is in Scotland wherever I go.

When *Foster* unfolds his rich treasures of thought,
From the points of an infinite universe brought,
While the FOUNTAIN of wisdom enlightens his soul,
And the fire of his words, with resistless control,
As if spoke by a spirit, come over my mind,
And the world and its phantoms are all left behind ;
Even *then*, in the midst of the rich mental flow,
My heart is in Scotland, and there I must go.

Yes, Scotland ! thy hills and thy mountains so high,
In majesty towering aloft to the sky ;
Thy valleys productive, and cottages too,
Thy sons and thy daughters warm-hearted and true ;
Thy populous cities, so noble and fair,
With the friends of my childhood, who all sojourn there ;
Thy health-giving breezes, refreshing that blow,
Make me think on thee, Scotland, wherever I go.

My mother dwells in thee, advancing in years,
Benignant in aspect, in smiles or in tears,
My brother and sisters abide in thee too,
Heaven graciously each of their spirits renew !

My loved brethren dwell there, my pastor and friend,
 Who pointed our faith to the world without end—
 How can I but love thee, when these things I know ?
 I'll love thee, O Scotland, wherever I go.

* * * * *

How often I think on the stars and the moon,
 Which brightened those evenings that vanished too soon,
 While we wandered together, and gazed on the sky,
 And ascended in thought to the regions on high—
 The regions where moon and where stars no more shine ;
 But JESUS beams forth in His glory divine ;
 I think on those evenings, and feel, with warm glow,
 That my heart is in Scotland wherever I go.

MENIE'S DYING EXPOSTULATION.

BY THE REV. JAMES G. SMALL.

He gazed upon her faded cheek—
 Her cheek so pale and mild ;
 His sad heart was too full to speak,
 But thus she spake and smiled.

" Dear Willie, why sae sairly grieve,
 And look sae wae on me !
 What gars thae choking sighs to heave,
 And tears start in your e'e !

" Is't that ye see this wainst' form
 Melt like the drifted snaw,—
 This heart that braved the roughest storm,
 Sink in the calm awa' !

" Is't that ye see this frame, that bore
 Fu' mony a wintry blast,
 Now, seared and blighted in the core,
 Witherin' awa' at last !

" Is't that a sair and throbbin' stoon
 Gaes through your sinkin' heart,
 And something tells ye that fu' soon
 We maun for ever part !

" And think ye, Willie, when I'm gane,—
 Gane to my home above,
 That ye'll be left on earth alane,—
 Robbed o' your only love.

" O mind there's Ane that's luvit you
 Wi' love mair strong than mine.
 For oh ! what love sae strong and true
 As Jesus' love divine !

" Keep close to Him ; to him gie up
 The keepin' of your heart,
 And He will bless this bitter cup,
 And heal your bosom's smart.

" Through Him alone may you sustain
 The weight of crushing grief ;
*He only to affliction's pain
 May bring a sure relief.*

" O weel I ken what you maun feel
 When we at last maun part ;
 O weel I ken how ill to heal
 That anguish o' the heart.

" When severed frae a dear loved one,
 Though by a hand divine,
 O weel I ken the heart is prone
 To murmur and repine.

" But oh ! how wondrous is that grace !
 And oh ! that hope how sweet,
 That soon in one prepared place
 We twa again shall meet !

" Yes ! though I gang awhile before,
 You too will follow soon,
 And care and grief will a' be o'er
 When we are met abune.

" There's something tells me, Willie dear,—
 I kenna how it is,—
 There's something says the time draws near
 When we shall meet in bliss.

" It's may be that your clear blue e'e,
 And pale cheek gar me think,
 That 'neath your sorrows you, like me,
 At last fu' soon maun sink.

" But, Willie, yet I may be wrang ;
 Its God's to tak or spare,
 And he on earth may keep ye lang
 To glorify Him there.

" But be it soon, or be it late,
 'Twill be when He kens best ;
 It's no the dart o' chance or fate
 That then will pierce your breast.

" Then rest ye still, content to be,
 And bear what He may will ;
 And if ye live, or if ye dee,
 Gie Him the glory still."

REVIEWS.

Daily Bible Illustrations: being Original Readings for a Year, on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the Family Circle. By JOHN KITTO, D.D., F.S.A. Editor of "The Pictorial Bible," "Cyclopedia of Biblical Literature," &c. &c. *Evening Series. Job and the Poetical Books. January—March.* Edinburgh: Oliphant and Sons. 1852. 16mo. pp. x. 487.

Daily Bible Illustrations. By JOHN KITTO, D.D., F.S.A. *Evening Series. Isaiah and the Prophets. April—June.* Edinburgh: Oliphant and Sons. 1852. 16mo. pp. x. 485.

A MORNING Series of Bible Illustrations for every day of the year by Dr. Kitto has recently been completed, and has called forth general expressions of approbation from the lovers of biblical literature. It affords us pleasure to announce now the commencement of an Evening Series, similar in spirit and design but not in any degree superseded by the foregoing volumes. The publications of the author having become numerous, it might be feared that some symptoms of exhaustion would be perceptible; but we do not find it so. He not only retains the qualifications as an illustrator of oriental scenery and diction which he originally brought to the work, he has continued to read and meditate in a manner conducive to his own improvement in those branches of knowledge for which he was distinguished; and it is increasingly apparent that his heart is under the influence of those truths with which his daily pursuits render him familiar. Those parts of the scriptural system which are the least welcome to a self-sufficient student

of theology, to him are evidently habitual sources of life and joy. We wish to render it impossible that any of our friends should overlook the existence of this work, and to accompany our introduction of it to their notice with our warmest recommendation. Let the young people of our families be imbued with such knowledge and habits of thought as these volumes impart, and we shall not fear that sophistry will seduce them into either infidelity or Romanism.

Assuming that it will be interesting to the more intelligent classes of our readers to learn what Dr. Kitto's opinions are on any biblical questions which he has examined, we shall devote a few pages to the record of some conclusions to which he has come on topics discussed in these books. Taking up a distinct question every day, he has applied himself to the removal of a great number of difficulties and the decision of a great number of doubts; our report of the result of his investigations must of course be confined to a few.

The meditations of the first week bring out the author's reasons for believing that the book of Job is not, as some have suggested, a work of fiction, but a real history; that it is the oldest book in the bible, excepting perhaps Genesis, and therefore the oldest in the world; that it was probably written by Moses, who communicated it to his brethren on his return from Midian to Egypt, or afterwards in the desert, as a narrative well suited to justify the ways of God to man and sustain them under their trials; that the patriarch probably lived a little earlier than Abraham, and

that his era could not well have been later than that of Abraham's grandsons; that Uz, in which he dwelt, was that land in Padanaram where the elder branches of Abraham's family remained after his departure, a tract of country lying at the foot of mount Taurus; that setting forth the sudden calamities and worldly overthrow of a man eminent for integrity, it discloses the secret intention of this in the counsels of Heaven, showing that there are "divine objects to be accomplished in such dispensations which man cannot discover or take into account, and the possible existence of which ought in all cases to prevent harsh judgments, and to shut the complaining mouth."

In the account given of Job's disasters, an instance occurs of the readiness with which Dr. Kitto avails himself of his familiarity with eastern usages to illustrate matters of minor importance. Referring to the tidings brought by the first messenger, he observes that "the cattle and the servants were properly occupied. But of the asses, it may be asked, had they nothing to do but to feed while the oxen laboured? Is not the ass as well as the ox a labouring beast? The answer to this is supplied by a circumstance undesignedly suppressed in our version. The original indicates that they were *she*-asses, as is distinctly marked in nearly all the versions but our own. The translators probably thought it a matter of no consequence. But female asses, on account of their milk, were much more highly esteemed at all times in the East than the males, a few only of which appear to have been kept for continuing the breed; and hence, perhaps, they are not noticed in the previous account of the live-stock belonging to our patriarch. *She*-asses, on account of their milk, were also greatly preferred even for travelling: for the *ass* which Balaam rode is expressly declared (in the original) to have

been a female, as is that of Abraham." So also in commenting on the language ascribed to Satan, "Skin for skin, yea all that a man hath will he give for his life," he observes that there are at this day in current use in the East, scores of proverbs which are perfectly intelligible, both in their allusions and application, to those who use them, but which would be utterly inexplicable to an Englishman. Of many explanations of this sentence which have been given, he thinks, "perhaps the best is that which refers its origin back to the time when trade was conducted by barter or exchange of goods, and when the skins of animals, being a most frequent and valuable commodity, were used in some sort to represent property, as is still the case in many parts of the world. Tributes, ransoms, and the like, used also to be often paid in skins. Under this view it would seem that Satan, after this proverbial allusion to the principle of exchange, or barter, makes application of it in the next clause, 'all that a man hath will he give for his life.' It will then express the necessity of submitting to one great evil to avoid incurring a greater, answering to the Turkish proverb, 'We must give our beards to save our heads.'"

In like manner the pensive retrospect which the patriarch takes of his prosperity, at the commencement of the twenty-ninth chapter, is beautifully elucidated by reference to eastern customs. "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." For "candle" our author would read "lamp," candles being even now little used in the East, and never for the purpose of burning through the night; but it being usual to have a lamp burning all night in every occupied apartment. "The orientals rarely do anything by artificial light—there is no

reading or working. Hence they are satisfied with very little of it, and as they sit upon the floor, the lamp usually *shines upon their heads*, even when not at rest." In the ensuing clause, which describes light given to one in motion, "When by his light I walked through darkness," he thinks there is an allusion to torches carried before travellers.

Again, Job craves to be "as I was in the days of my youth when the secret of God was upon my tabernacle." The word 'youth' is ill put in the translation for a Hebrew word signifying ripeness or maturity; and certainly the happiness which the patriarch describes, and the renewal of which he craves, is that of mature age, and not of youth. But what does he mean by the secret of God, being upon (or in) his tabernacle? The word rendered 'secret' means a couch or cushion upon which one reclines, and also a divan or circle of friends sitting together in consultation. The idea intended to be expressed is, therefore, probably that God came, as it were, to his abode as a friend, and admitted him to the secrecy of his friendship, and to an acquaintance with his plans. This idea is continually presented to us by the sacred writers. Thus the Psalmist expresses the Lord's friendship towards his people by the phrase, 'The secret of the Lord is with them that fear him, and he will show them his covenant.' So likewise in the patriarchal history, we find the Lord's remarkable question, 'Shall I hide from Abraham the thing that I do?' The translations vary, but they generally convey this idea.

"We soon come to a touching allusion to the days when, as he says, 'My children were about me.' He must be made of hard stuff who hears not in *these words* the echo of a sigh. The *sentiment* is exquisitely tender. He could not bear to dwell upon it—nor

need we do so; it is a most intelligible stroke of natural emotion.

"He says that in those happy days, he 'washed his steps in butter, and the rock poured him out rivers of oil.' The first clause, doubtless, alludes to abundance with which his flocks afforded butter, but whether it bears reference to any actual custom of anointing the feet with butter is not clear. The feet of oriental pastors being much exposed to the parching air, it was an agreeable refreshment to mollify them with oil or ointment, after they have been washed. That butter is sometimes employed for this purpose, we know, and this was probably among the uses of it known in the time of Job. We should little hesitate about this, but for the abundance of oil mentioned in the next clause, for when oil is abundant, it is usually preferred for anointing both the head and the feet. But how is it that oil is said to be poured out in streams from the rock? Some think that the word rendered 'rock' should here be taken for an oil-press. But it seems to us more probable that he has rather in view the kind of rocky soil in which the olive delights. Then, to describe the rock as pouring forth streams of oil, becomes a bold and forcible metaphor, quite in character with the poetry of the book: whereas to describe an oil-press as doing this, were comparatively tame and prosaic indeed.

"Job then goes on to describe the honour in which he had been held in the very town which now witnessed his humiliation—where, it would appear from this account, he performed the duties, and received the consideration rendered to the principal magistrate or chief elder, or rather, perhaps the emir or sheikh; for it is clear that he was not merely one of the principal inhabitants, but the chief of them. The picture thus presented is very interesting.

and quite in accordance with the existing usages of such a state of society as that which the book describes. In the discharge of his public functions, he represents himself as proceeding to the town-gate, the usual place of judicature and public business, and at or near it 'preparing' (or taking) his seat in the street. Seats thus set in the open air, are ordinarily prepared by a servant laying a mat or carpet upon the ground, or upon a stone bench, in some shady spot under a tree or a wall. Whether Job sat in this fashion cannot be known; but it is so simple and so peculiarly oriental, as to render this probable. Accordingly, some recent translators render the clause by 'I prepared my carpet in the street.' But this is interpretation not translation.

"He says further, that when he appeared, the young men hid themselves, the aged rose and stood up, and the chiefs refrained from talking, and 'laid their hand upon their mouths.' The same marks of respect would be at this time shown to a person holding the same high place and character; and the mention of them would strongly impress an oriental with the idea of the high consideration in which Job was held. Mere boys never appear in society, or at meetings. Young men may be present, but must not speak; when grown to manhood they may take part in the conversation, but when the sheikh begins to speak, they cease, and attentively listen. That the aged should not only rise but remain standing, as we apprehend it, till Job was seated, is a very strong evidence of respect to his position and character, for being his seniors, and themselves objects of respect to others, this would not, in any ordinary circumstances, be expected from them or rendered by them. Scarcely more emphatic is the bated breath of the chiefs, whose attitude *with hand upon their lips, is graphically*

indicative of the hushed attention and respect with which the great man was received."

As may naturally be supposed, the early travels of Dr. Kitto furnish him with much assistance as an interpreter of the book of Proverbs. In the references made to diet, for example, facts are brought to his remembrance which correspond obviously with the sentiments of the ancient teacher. He gives it as his deliberate opinion, where commenting on Solomon's remark respecting "a dinner of herbs," that no one need hunger, far less starve, were the useful properties of many common vegetables generally known. As it is, he says, many do perish in the midst of available plenty, literally, "for lack of knowledge." "The daily necessity for animal food is not at all recognized in the East, though often indulged in beyond all reasonable bounds when it can be obtained. And this leads us to another text further on (xxiii. 20), where 'riotous eaters of flesh' are classed with 'wine bibbers.' This expression, which seems strange to us, could hardly apply but in a country where flesh meat does not enter into the ordinary diet of the people—where, in short, it is counted as a luxury, and as a luxury is extravagantly indulged in, when it can be had, by those not in the constant habit of using it. We have often had occasion to witness a meal of meat indulged in under such circumstances to a degree of inconceivable intemperance, and enjoyed with a degree of hilarity very much like that which attends the consumption of strong drink in our northern climates. We have the Arabs more especially, but not exclusively in view; for it is in connexion with this people that the present expression, 'riotous eaters of flesh,' has been brought most forcibly to our mind, on beholding the strong and irrepressible satisfaction

with which a party of this people would receive the present of a live sheep, and on witnessing the haste with which it was slaughtered and dressed, the voracity with which it was devoured, and the high glee, not unattended with dance and song, which seasoned the feast. We are almost afraid to say how much an unstinted Arab will eat when the opportunity is given. It is commonly considered that an Arab can dispose of the entire quarter of a sheep without inconvenience; and we have certainly seen half-a-dozen of them pick the bones of a large sheep very clean."

Again—

"There is a passage in the sixth chapter describing 'a naughty person,' of whom it is said that 'he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.' Compare this with Psalm cxxiii. 2, 'As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress,' &c. Taking these two passages together, we have much reason to conclude that the Hebrews possessed some mode of inaudibly expressing their meaning, or of conveying their orders by manual signs. They had at least, we apprehend, as much of this as we still find in the East, where motions of the hands are often employed in one form or another as substitutes for oral expression. Let us therefore see what practices, in illustration of these texts, the East can furnish. In regard to the one quoted from the Psalms, it may suffice to observe, that it is the custom in the East to convey orders to watchful attendants and officers by slight, and, except to those who watch for them, scarcely observable, but well understood, movements of the hands and fingers. A person while apparently *entirely engaged* in entertaining his visitors, will give directions to his servants, in a way that usually escapes

the notice of other persons present, as he does not suspend his conversation, or make any marked movement, not even so much as to cast a glance towards the person to whom the order is given, so sure is he that the servant has not for an instant withdrawn his eyes from the hands of his master. Thus a despot has been known, while in company, to give a silent and unobserved order, by a slight movement of his hand, for the decapitation of a large number of persons. The hands are also employed, by clapping them together, to summon the servant who may be in waiting outside, as bells are not in use for such purposes in the East. But with especial regard to the proverb before us, it may be observed that the Orientals are wonderfully proficient in making communications to each other by means of signs and gestures with the eyes, the hands, and the feet. The number of signs of this sort which have a wide and most extensively understood significance, and which are, in fact, in current use among the people, is very large. Having seldom any *natural* significance, few of them are at once intelligible to Europeans, but in the East a large proportion of the same signs are common to many different nations, forming, for ordinary purposes, a tolerably adequate means of communication between those who do not comprehend each other's oral speech."

Respecting Solomon's authorship of the book of Ecclesiastes, Dr. Kitto, while he adverts to the nature and number of the objections that have been advanced against it as "quite a monument of microscopic ingenuity in criticism," regards the old and received notion as substantially unshaken. The difference in style between this book and the Proverbs he accounts for, and says, "assuming Solomon to be the author of both these books, there is

good reason to suppose that the book of Proverbs was produced much earlier than Ecclesiastes, which bears throughout the tone of an aged and 'used up' man's experience."

The English word "Preacher," he observes, scarcely conveys the exact meaning of the Hebrew word KOHELETH which signifies one who assembles or gathers people together, but more specially one who so assembles them in order to address them or to give them instruction. "In chapter xii. 9, his practice of teaching the people is clearly indicated: 'Because the preacher was wise, he still taught the people knowledge;' while from 1 Kings iv. 34, we learn that kings and people from surrounding nations resorted to Jerusalem to hear his wisdom. That all these were instructed in private audiences, is far less likely than that they heard him at meetings held periodically or occasionally for the purpose. A custom like this would be in entire conformity with eastern usages. Perhaps the practice of the Wahabee sultan, Ibn Saoud, in our own time, may help us to some ideas on this matter. 'After supper he regularly assembled in the great room all his sons who happened to be at Derayah; and all who were desirous of paying their court to him joined this family circle. One of the ulemas then read a few pages of the Koran, or of the traditions of Mohammed, and explained the text according to the commentaries of the best writers. After him other ulemas delivered lectures in the same manner, and the Saoud himself always closed the meeting by taking the book and explaining every difficult passage. It is said that he equalled, or perhaps excelled, many of the ulemas in the knowledge of religious controversy, and of the laws in general. His eloquence was universally admired; his voice was remarkably sweet and sonorous at the same time,

which made the Arabs say that his words all reached the heart."

Respecting the Song of Songs, in its external aspect, our author says, "The two lovers, or the bridegroom and the bride, appear throughout, expressing their feelings in highly impassioned, but in very beautiful, and in strongly figurative but in truthful language, to and of each other. The bridegroom is a king bearing the name of *Shelomoh* (the peaceful, or prince of peace), and the other a lady who becomes his queen, and who bears the corresponding name of *Shelomith*, which is but the feminine form of his own, and bears the same relation to it as Julia does to Julius. Besides these leading characters, there appears through the whole a kind of chorus, as in the Greek drama, composed of 'the daughters of Jerusalem;' and towards the close two brothers of *Shelomith* appear, who each speak once only. Besides these, other characters are introduced or alluded to, such as shepherds, watchmen, gardeners, &c., but they are mutes and do not speak." But he contends strenuously that the allegorical or spiritual interpretation is not only the right one, but the only possible one. In this sense, he observes, the Jewish writers have always understood it, and "an Oriental, on first becoming acquainted with this book, would read it with rapture, and recognize it as full of edifying spiritual expression, the general purport of which he would be at no loss to gather; and greatly would he be astonished to learn, that in the cold regions of the north, there were many who questioned that it had any spiritual significance." "It will be observed," he adds, "that most persons who once come upon the spiritual sense, whatever view they take of that sense, fall practically into the habit of treating it as a representation of their own soul's history, and of its intercourse with God. And this is

right; for if it represents the union between the Lord and his church, every member of that church will find it suits his case, and he has full right to take to himself what he finds suited to his wants and condition." The necessity for an improvement in the translation, however, he concedes: "In this particular book of Solomon, it is especially allowed by all good scholars, that even to those who look only to the first or literal sense, and whose eyes are shut to the spiritual meaning, the Song of Songs is in the original a much more *readable* book than the authorised version represents it to be."

To the prophecies of Isaiah Dr. Kitto has given much attention; especially to those which refer to the person and exploits of Cyrus—an interesting portion of Isaiah's writings on which expositors generally have not enlarged so fully as on some other parts of the collection. Our author has not failed to avail himself of the recent discoveries at Nineveh for the illustration of facts and predictions relating to Assyria, and has introduced into the second volume of this series a larger number of engravings than had been given in the others, many of them copied from the sculptures recently placed in the British Museum, or from M. Botta's great and costly work on Nineveh. One of these illustrates the language of the Almighty to Sennacherib—"Because thy rage against Me, and thy tumult is come up into mine ears, therefore will I put my hook into thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." "Commentators have usually explained this," says our author, "as a metaphor drawn from the mode of dealing with wild or refractory animals. But it now appears that it was literally the custom of the Assyrians themselves thus to treat the captives of their sword. In the sculptures we see prisoners (probably of

distinction) hauled before the king by a rope fastened to rings passed through the lips and nose. In the piece we have copied from Botta's magnificent work, the king is represented as holding a rope fastened to rings, which pass through the lips of three captives, one of whom is pierced in the eye by the spear of the king, at whose feet he kneels in supplication."

The prophecy beginning "Bel bowed down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle; your carriages were heavy laden; they are a burden to the weary beast; they stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity," gives occasion for the following remarks. "There is no representation of any thing of this sort among the ancient Persian sculptures; but in the Assyrian marbles we find a curiously proximate subject. It exhibits in a bas relief, probably of the later Assyrian period, a procession of warriors carrying on their shoulders four images. Layard is doubtful whether these are the idols of a conquered people, borne in triumph by the conquerors, or whether the sculpture represents the commemoration of some religious ceremony. But he unconsciously adds the curiously illustrative remark.—'It may record an expedition against the revolted Babylonians, whose divinities, as described by Diodorus, can perhaps be identified with the figures in the bas relief. The gods of the two cities, Nineveh and Babylon, were, there can be little doubt, nearly the same.' Under the view which makes them conquered idols, as we believe them to be, this sculpture is strongly illustrative of the present text; under the other view, it becomes no less illustrative of Isaiah xlii. 6, 7.

"They lavish gold out of the bag
And weigh silver in the balance;
They hire a goldsmith, and he maketh it: a goldsmith."

They fall down, yea, they worship him ;

They bear him upon the shoulder, and they carry him ;

They set him in his place, and there he standeth."

Dr. Kitto agrees with those interpreters who believe that China is expressly promised to Messiah in the forty-ninth of Isaiah, when it is said, "Lo these from the north and the west, and these from the land of Sinim." After discussing the subject fully he concludes thus :—"On the whole, then, a hypothesis which solves all difficulties, satisfies the claims of philology and history, unites the suffrages of the most independent schools and parties, fully meets the requisitions of the text and context, and opens a glorious field of expectation and effort to the church, may be safely regarded as the true one."

The following judicious observations close the chapter on Jonah's gourd :—"Another point entitled to remark, is the assertion of the Lord's providence in the frequent intimation that the Lord prepared all the material and circumstantial agencies that wrought in the history of Jonah. In his first adventure, the Lord prepared the storm, the Lord prepared the great fish : and, in the second the Lord prepared the gourd, the Lord prepared the worm, the Lord prepared the east wind—all is of the Lord's preparing. This also accounts for everything ; and we are not bound, in the case of the gourd, for instance, to find a plant which, without the special ordinance of the Lord's providence, should attain such growth in a night as to afford adequate shelter to the prophet's head. The Lord, however, is in all his dispensations economical of prodigies ; and we are to suppose that in this instance He did not create a new plant for the occasion, or choose one of naturally slow growth. It is more in

the ordinary course of even his miraculous providence to suppose that a plant naturally of rapid growth was chosen, and that this natural quickness of growth was preternaturally stimulated and quickened for the occasion. The word employed in the original Hebrew is generally supposed to denote the castor-oil plant. It is of exceedingly rapid growth, and its broad palmatic leaves extend a grateful shade over the parched traveller. It is not unknown in our gardens : but it does not in them, though still a plant of most rapid growth, attain the size or grow with the quickness that it does in the region of the Tigris."

One of the Lord's day meditations is introduced by a fragment of auto-biography with the citation of which we will conclude our notice of these very interesting volumes. "Thirty years ago," says Dr. Kitto, "before the Lord caused me to wander from my father's house and from my native place, I put my mark upon this passage in Isaiah,—'I am the Lord : they shall not be ashamed that wait for Me.' Of the many books I now possess, the bible that bears this mark is the only one of them all that belonged to me at that time. It now lies before me ; and I find that, although the hair which was then dark as night, has meanwhile become 'a sable silvered,' the ink which marked this text has grown into intensity of blackness as the time advanced, care spending with and in fact recording, the growing intensity of the conviction, that 'they shall not be ashamed that wait for Thee.' I believed it then ; but I know it now ; and I can write *probatum est*, with my whole heart, over against the symbol which that mark is to me, of my ancient faith."

BRIEF NOTICES.

Letters on the Church of Rome, addressed to the Rev. Emmanuel Feraut, D.D. and LL.D., Chaplain to the King of Sardinia, and Italian Missionary to England. By BAPTIST WRIOTHESLEY NOEL. London: Nisbet. 1852. 16mo. pp. 593. Cloth.

Having had opportunity to characterize some of these Letters while they were in progress, we need not say more now than that the series being completed furnishes a comprehensive and lucid view of the Romish system. The doctrine and practice of the church of Rome are contrasted with the doctrine of the bible and the practice enjoined by our Lord and his apostles, and in the development of this contrast Mr. Noel has shown, as he says in the preface, "that the church of Rome is the rival and enemy of the church of Christ; that its hierarchy is without commission or authority; that its doctrine is a spurious gospel, that its purgatory is an antichristian fiction; that its worship is idolatrous; that its sacraments are delusive and disgraceful; that its sacrifice of the altar is fictitious, useless, and profane; that its transubstantiation is a blasphemous absurdity; that its confessional is a tyranny which enslaves and corrupts mankind; that its discipline is at once relaxed and sanguinary; that its opposition to the study of the word of God is impious; and that its whole system, against scripture and reason, is constructed to give dignity, power, and wealth, to the priests." The most curious parts of the book however are the few pages which proceed from the pen of the challenger, Dr. Feraut; few as they are they may be studied advantageously as illustrations of the remarks in the book of Proverbs respecting "a scorner." Mr. Noel has wisely left them to make their own impression on the reader.

Christophany. The Doctrine of the Manifestations of the Son of God under the Economy of the Old Testament. By the late Rev. GEORGE BALDERSTON KIDD, of Scarborough. Edited by Orlando T. Dobbin, LL.D., M.R.I.A. London: Ward and Co., Paternoster Row.

This is a posthumous work; the author having completed it just before his death. It is written to prove that the manifestations of the Son of God under the Old Testament dispensation were much more numerous than Christians have been accustomed to believe, and that the right understanding and reception of this truth by the church would be the basis of unity among all its members, and the precursor of universal triumph. The author has exhausted his subject; and to any one who feels disposed to study it his work will be an invaluable authority. It abounds in biblical criticisms—Quotations from the Fathers—and strictures on the writings of such men as Lord Brougham and Richard Watson. The question discussed is one of interest and importance; nevertheless we are inclined to

think with the gentleman who has undertaken to introduce the volume to the public, that the writer had over estimated its practical result. We cannot speak in approving terms of the "getting up" of the work. It is intended, however, for a class of readers who overlook inferior paper and type if the matter be the roughly good.

A Discourse on the Greatness of the Christian Ministry, delivered before the Students and Supporters of Horton College, Bradford, Yorkshire, on Wednesday, August 4th, 1852. By J. P. MURSELL, of Leicester. Published by Request. London: 8vo., pp. 44. Price Sixpence.

Taking as his motto the apostolic question, Who is sufficient for these things? Mr. Mursell calls upon his hearers to form distinct ideas of the ministerial office in connexion with the work to which it relates, illustrates its diversified excellencies, specifies the qualifications necessary for the right performance of its duties, and gives wholesome counsel respecting the spirit and manner in which they should be discharged. He says, however, "I believe it to be impossible to convey in language or adequately to conceive in thought, the magnitude of the Christian ministry. There is in it an essential and abiding glory, which no detraction can obscure, nor any eulogy enhance. Amid the marvels of that state to which we are all advancing, it will not be the least that such a work should in the inscrutable wisdom of God have been committed to the hands of the feeble children of men."

Bethel; or the Blessedness of Frequenting the House of God. By JONATHAN WATSON, Elder Street Chapel, Edinburgh. London: Houlston and Stoneman. 32mo., pp. 32.

This is the third edition of a little book eminently calculated to promote attendance at week day services. We are informed that a large edition has been printed by the permission of the excellent author which will be sold at a low price, in the hope that deacons of our churches will employ it as a stimulus where the prayer meeting is not well attended.

Notes and Narratives of a Six Years' Mission, Principally among the Dens of London. By R. W. VANDERKISTE. Late London City Missionary. Half the Profits of this work are devoted to the Funds of the Mission. London: Nisbet. 16mo. pp. xvi. 352.

It has long been our conviction that there is no part of the world that needs missionary exertion more than the metropolis of the British empire. This opinion will be diffused, we doubt not, among the readers of this volume, which supplies ample evidence of the gross ignorance of multitudes by whom we are surrounded, of the necessity for persevering and

systematic efforts in order to gain their attention, and of the cheering fact that filthy courts, garrets, and cellars, strongly as they are fortified against evangelical artillery, are not impregnable. The experience of the author led him to think it desirable to call the attention of the Christian public to this subject by some publication which should illustrate the general labours and successes of the city mission; but on consulting the secretaries they judiciously advised him to confine himself to what had fallen under his own observation. He apologizes for the personal character that the work has consequently assumed, but it is on this account the more interesting and the more trustworthy. We recommend it earnestly to perusal, especially to the perusal of those who live within ten miles of St. Paul's cathedral.

A Sermon to Sunday School Teachers, by the Rev. J. P. CHOWN. Bradford: Scarlett. pp. 15.

This discourse delivered to the Teachers of the Sabbath School at Sion Chapel, Bradford, urges the importance of sowing good seed, sowing it perseveringly, and continuing to work though the circumstances may be discouraging and the results undiscernible.

Remarks on Certain Statements of Alexander Haldane, Esq. of the Inner Temple, Barrister-at-Law, in his "Memoirs of Robert Haldane, of Airthrey; and his Brother, James A. Haldane." By JOHN BROWN, D.D., Professor of Exegetical Theology to the United Presbyterian Church, and Senior Pastor of the United Presbyterian Congregation, Broughton Place, Edinburgh. Edinburgh: Oliphant and Sons. 8vo. pp.

Dr. Brown and Messrs. Haldane took opposite views of the duty of a dissenter in reference to "that singularly ill-contrived impost by which the greater part of the incomes of the established clergy of Edinburgh is raised." Dr. Brown impugned and Messrs. Haldane vindicated the payment of the rate. The remarks of Mr. A. Haldane on the manner in which this controversy was conducted and the consequences accruing from it, have given occasion to this pamphlet, the publication of which Dr. Brown thought to be necessary in order to set the course which he had pursued in its true light.

The Local Ministry; its Character, Vocation, and Position considered, with suggestions for promoting its more extended usefulness. By JOHN HENRY CARR, Wesleyan Local Preacher, Leeds. London: John Kaye and Co., small 8vo. pp. 243.

This Essay obtained the Second prize of £25, offered by John Kaye, Esq., for Essays on the Local Ministry as exercised among the Methodists. It seems to us worthy to rank side by side with its more successful competitor on the same important subject.

The Spirit of Life in the Soul. By G. W. MILNE, Author of "What is Chance?" "Universal Time," "Harps of Old," &c. London: Wertheim and Mackintosh, 24mo. pp. 94.

Intended to illustrate the depravity of human nature, and the nature and source of spiritual

life. The absence of any table of contents or any headings to the several divisions to show the course of thought pursued by the author, makes the book, though small, somewhat tedious.

Every-day Astronomy; or, Practical Lessons on the Celestial Sphere. By BERENICE GAZEWELL. Bath: Binns and Goodwin. London: Whittaker and Co.

An elegant little volume, written in simple and fascinating style, adapted to attract the young to read with pleasure this page of the testimonies of God; gaze with intelligence upon the starry sky which reveals his glory; listen to the tale which the heavens are always telling of his wisdom and power, and thus improve their minds, enlarge their perceptions of the vastness of his works, and learn to adore him the Creator of all worlds.

Isabella Hamilton. A Tale of the Sixteenth Century. Edited by the Author of "Aids to Development," "The Memorials of Two Sisters," "Gift at Confirmation," &c. &c. London: Shaw, Square 24mo. pp. 95.

Fact and fiction are blended together in this narrative, in a way which we think it a duty to embrace every opportunity to condemn, as greatly prejudicial to the interests of truth.

What of the Night? A Glance at the Past, the Present, and the Future. A Poem, in Four Parts. By THOMAS BODEN. London: Jackson and Walford. 12mo. pp. 122.

Had the writer allowed himself more time for correcting and polishing his lines, we do not think that he would have regretted it ultimately. As it is, we can only say that he has shown that his sentiments are scriptural and his intentions praiseworthy.

The Union Harmonist, a Selection of Sacred Music, Consisting of Original and Standard Pieces, Anthems, &c. Suitable for Use in Sunday Schools, Congregations, and Musical Societies. Arranged by THOMAS CLARK, of Canterbury. London: 12mo. Price 2s. 6d. Cloth.

It affords us pleasure to announce a new edition of this esteemed collection in a size and style corresponding with the pocket edition of the Union Tune Book.

Fire Side Harmony; or Domestic Recreation in Part-Singing: a Selection of Favourite Old Glees, Rounds, and Canons, arranged to words Suitable for Families and Schools. By HELEN S. HERSCHELL. Third Edition. London: Partridge and Oakley. pp. 34.

The principles on which the compiler has proceeded are these:—that it is far from desirable to confine young persons to sacred music alone; that the pleasures of the battle and the chase are not suitable topics for the employment of their vocal powers; and that it was therefore advisable to prepare for them some of the compositions of the old masters of English song, arranged to words which might be sung in the family and the school-room.

Half Hours of English History selected and illustrated by CHARLES KNIGHT. Part XXIV. 8vo. pp. iv. 52.

This portion concludes the series.

The Highlands; the Scottish Martyrs; and other Poems. By the Rev. JAMES G. SMALL, Bervie. Third Edition.

Of the first edition of these poems we gave a favourable report in August, 1843. We are glad that a third has been demanded, and that it is enriched with some additional pieces. A specimen of the new matter may be found on a preceding page of our present number.

RECENT PUBLICATIONS.

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Life and Epistles of St. Paul; comprising a complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. With numerous illustrations on steel and wood of the principal places visited by the Apostle, engraved expressly for this work, from original drawings made on the spot, by W. H. Bartlett; and by maps, charts, coins, &c. Part XIX. London: 4to. Price 2s.

The Pictorial Family Bible, according to the Authorized Version; containing The Old and New Testaments. With Copious Original Notes. By J. KITTO, D.D. London: W. S. Orr, Part 30. 4to. Price 1s.

Six Lectures on the Christian Evidences, addressed to Students attending the United College of St. Salvador's and St. Leonard's, St. Andrew's. By JOHN COOK, D.D., Minister of St. Leonard's, St. Andrew's. Edinburgh: Paton and Ritchie. 16mo., pp. 119.

Boys of the Bible; consisting of Descriptions and Dialogues. London: Simpkin, Marshall, and Co. Square 8vo., pp. 192.

Divine Communion; or a Familiar Treatise on Prayer. With an Appendix of Scripture Readings. Second edition. London: Hamilton, Adams, and Co. 24mo., pp. 124.

Monthly Series. Dublin: A Historical Sketch of Ireland's Metropolis. London: R. T. S. Pp. 102. Price 6d.

Monthly Series. Lives of the Popes. From the Dawn of the Reformation to the Romanist re-action, A.D. 1431—1605. Part III. London: R. T. S. Pp. 102. Price 6d.

Bible Exercises, or Scripture References, for Schools and Families. By Miss ANN. London: R. Threlhold.

Brief Notice of the late Rev. J. J. Weitbrecht, Missionary of the Church Missionary Society at Burdwan, Bengal. London: J. F. Shaw. Pp. 63.

The Papal World: Books for the Young on Popery. Price one halfpenny each. I. What's Popery? II. The Spirit of Popery a Worldly and Proud Spirit. III. Worship Paid to the Mother of Jesus. IV. Purgatory and Prayer for the Dead. V. The Spirit of Popery an Unlovely and Persecuting Spirit. VI. The Mediation of Angels and Departed Spirits. VII. Meritorious Works and Indulgences. VIII. Popery and the Bible. London: B. L. Green.

Green's Maps for Sunday School Teachers. No. I. Palestine in the Time of our Saviour, illustrating the New Testament. II. Countries mentioned in the New Testament, designed to illustrate the Travels of the Apostle Paul. Designed for the Sunday School Teachers' Atlas of the New Testament, published by B. L. Green. London.

The Oxford Methodist: or, the Early Life of John Wesley, written for Young Children. By GEORGE E. SARGENT. London: B. L. Green. 12mo., pp. 34.

A Form of Baptismal Self-Dedication to God. By the Hon. and Rev. B. W. NOWL, M.A. London: B. L. Green. Pp. 16.

Blind Alice. By AUNT KITTY. London: B. L. Green. 12mo., pp. 120.

Gospel Reminiscences in the West Indies. Old Narquois, the Negro Driver. By LEONARD STROGO, Author of "The Condemned Negro," "John Meyer," &c. Third edition. Bath: Binn and Goodwin. 24mo., pp. 32.

The Social Position and Claims of Book-keepers and Clerks considered. By J. S. HARRISON. London: Hamilton, Adams, and Co. 8vo. pp. 21.

A Guide to the Knowledge of the Heavens. Designed for the use of Schools and Families. By ROBERT JAMES MANN, M.R.C.S.E., &c., Author of "The Planetary and Stellar Universe," "The Atmosphere—its Properties and Relations," "The Achievements of Astronomy," &c., &c. London: Jarrold and Sons. 12mo., pp. 296.

Morning; or, Darkness and Light. Evening; or, Sorrow and Joy. By the Rev. GEORGE B. SCOTT. London: J. Nisbet and Co. 16mo., pp. 128.

Green Leaves. Glasgow: James Maclehose. pp. 71.

Tracts by JANE KENNEDY. The Barque that is freighted with Happiness. Crystal Thoughts. The Cup of Misery, and the Cup of Blessing. The Real Receipt for obtaining Riches. The Beautiful Garment. The Impregnable Fortress. The Two-fold Cord. Bath: Binn and Goodwin. 16mo., pp. 2s each.

Moral Portraits; or, Tests of Character. By Rev. W. LEAKE, Author of "The Closet Book," "The Beauties of the Bible," &c., &c. London: Blackwood, Paternoster Row. 12mo., pp. 102.

The Eclectic Review, September, 1852. Contents:—I. Pauperism and Poor Laws. II. The Arctic Robinson. III. Life and Writings of Dr. Chalmers. IV. Squire's Central America. V. Mental Anatomy and Physiology. VI. Chronicle of Sir Walter of Hemlinburgh. VII. Memoirs of Robert and James Haldane. VIII. The Eclipse of Faith. Review of the Month. Literary Intelligence. Brief Notices. London: Price One Shilling and Sixpence.

INTELLIGENCE.

ASIA.

MADRAS.

A gentleman who speaks of himself as having been in connexion with pædobaptist churches nearly twenty-six years, and sustained three years and a half the office of deacon, has communicated to the editor of the *Oriental Baptist* the following narrative:—

When an unconscious infant, my beloved parents (long since in heaven) took me to the church of the parish in which I was born,* and had me sprinkled at its font, an act which no doubt they considered perfectly right and proper, they being at the time conscientious members of the Anglican establishment. For my own part I never had the slightest doubt of the propriety of the deed, its scripturalness or validity, till many years after I had reached man's estate. The fact is that, like the great majority of persons similarly brought up, I took for granted what had been taught me respecting infant baptism, as it is called, was right, and was satisfied. Though sprinkled however in connexion with the Church of England, and placed for some years at a church school, I made but small progress in church principles, and never had the faintest desire to be confirmed.

As nearly as I can recollect, about 1825, two years after my admission to a pædobaptist church, of which I was a member up to the period of my departure from England,† the first doubt respecting the scripturalness of infant sprinkling was lodged in my mind. At the time alluded to I attended a very interesting branch meeting of the British Reformation Society held at the Grove House, Camberwell, where, after several addresses by Protestant speakers, Roman catholics present were invited to controvert, if they pleased, the statements that had been made. A zealous papist instantly rose and cried out, "Where did you get your infant baptism from? Did you not get it from us?" The inquiry startled me. I feared there was truth in what this man said, and the thought of deriving from the corrupt anti-christian church of Rome what I had been accustomed to regard as a divinely instituted observance, made me feel uncomfortable. This uneasiness did not, however, long continue. The baptismal question was

not then, in my estimation, a very important one, and I soon dismissed it from my mind.

Things continued in this state until August, 1841, when Mr. Pengilly's excellent little work, *The Scripture's Guide to Baptism*, fell in my way. The candid and truly Christian spirit of this book, and its unceasing appeal "to the law and to the testimony," greatly pleased me, and secured for it a more than ordinarily attentive perusal. On laying it down, I felt that my mind was thoroughly shaken. I saw that my previous views respecting an important Christian ordinance were grievously at variance with the word of God, and I was almost persuaded to be a baptist. There being however no baptist minister in Madras whom I could consult on the occasion, nor indeed a baptist church which I could join had I been immersed, I prosecuted the inquiry at that time no further, but adopted the resolution‡ (a resolution which has been strictly kept) that no more infants of mine should be sprinkled.§

Towards the close of 1847, a minister of the baptist persuasion arrived here, and a church, of which he took the pastoral oversight, was formed. In consequence of this I saw it to be my duty to give the whole subject a fresh, full, and final examination, and embraced the earliest season of leisure from pressing official duties for the purpose. This occupied several months, during which I investigated every passage in the Bible in which baptism is either mentioned or alluded to, and that with the deepest and most prayerful attention. I also compared scripture with scripture, with the greatest, I may say, the most anxious care. The result was my full conviction that there was not the slightest authority in the word of God for infant sprinkling,—that believers in the Lord Jesus Christ were the only proper subjects for baptism, and that the ordinance could be ONLY rightly administered by immersion.

Shortly after reaching this conclusion I separated from the pædobaptist church, of which I had been a member since my arrival in this country in August, 1835, and in which, as already intimated, I had for several years held office; and having, in

‡ In concert with my late beloved wife, whose views entirely coincided with my own on this subject.

§ At that time I had one living child, who was sprinkled shortly after her birth in 1837. I have since had two, neither of whom has been taken to the font.

* St. Saviour's, Southwark.

† March, 1835.

imitation of the example, and in obedience to the command of Him whom I call Master and Lord, been previously (viz., on the 29th April), immersed, I was admitted on Lord's day, the 6th May, to the fellowship of the little society of baptized believers formed in this place. For that little society I crave an interest in the sympathy and prayers of the brethren in northern India, and the oriental churches generally, and remain,

Dear Sir,
Yours in the bonds of the Gospel,
E. MARSDEN.

AUSTRALASIA.

PARRAMATTA, NEW SOUTH WALES.

Intelligence of the death of the Rev. J. Ham is communicated in the following extract of a letter from the Rev. W. Carey to the Secretaries of the Baptist Union, under the date of March 22nd, 1852.

"On the morning of sabbath the 14th of March inst., it pleased the great Head of the church to call away from his church and people and from the scene of his earthly labours the Rev. John Ham, for four years pastor of the baptist church, Bathurst Street, Sydney.

"Although his death had been looked forward to by all that knew him as an event which could not be long delayed; yet as is frequently the case, it was sudden when it came. On the 29th of February he was, as usual, preaching to his people. The following sabbath a supply was obtained for him, and he was considered in a very dangerous state. He rallied, however, and was thought fast getting out of danger, but on Wednesday night a relapse took place, and at twenty minutes before one on sabbath morning, the spirit of our beloved brother joined the ranks of the redeemed in glory.

"It will be very gratifying to his Christian friends to hear that he died in the hope and peace of the gospel. No doubt of his acceptance with God, through the blood and righteousness of the Lord Jesus Christ, was permitted to cross his mind. To many anxious inquirers he expressed himself to the effect that all was well. He did not think that this illness would terminate his days; but if it did, he was prepared to go. 'I speak not,' he said to one who stood by him, 'of present joys, but I have the firm confidence that all is well.' His death was quiet and without pain. He literally slept in Jesus. Without a groan, without the moving of a limb; he breathed once or twice more heavily than before, and then it stopped for ever.

"The bereaved church know not where to look for a pastor. May the Lord in answer to earnest prayers send to them one, a man

after his own heart, who shall break to them in fidelity and love the bread of life."

In a letter from Mr. Carey, to the Rev. T. Swan of Birmingham, with a sight of which we have been favoured, it is added:—"The death of our brother has been a sad stroke to us all. His church are now bereft of their pastor, and knowing not where to look for one. He and I were the only baptist ministers in this part of the colony; and as he was much my senior both in years and in colonial experience, I feel left alone. Oh, that some earnest hearted man might be sent among us, who should lift up the standard fallen from our brother's hands, and carry it on to victory."

WEST INDIES.

SPANISH TOWN, JAMAICA.

It affords us great pleasure to copy from a Jamaica newspaper the following account of the re-opening of Spanish Town Chapel. It took place, appropriately, on the first of August. Our brother Phillippo in transmitting it says, "It will be seen that I have at length been brought through my difficulties—this is the 'Lord's doing'—a fact of which I feel as certain as that the sun shines in the firmament. If it had not been so I should not, as I believe, have been alive at the present hour, and the church never would have recovered her position and been restored to her present peaceful and prosperous state. "Bless the Lord, O my soul!"

"RE-OPENING OF THE BAPTIST CHAPEL, SPANISH TOWN.

"The baptist chapel in this town was re-opened on the 1st instant for divine worship, in accordance with previous public advertisement, when two excellent sermons were preached. In the morning at 11 o'clock, the Rev. D. J. East, President of the Baptist College, Calabar, delivered an able and deeply interesting discourse, founded on the 102nd Psalm and 13th verse—"Thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come;" and in the evening a sermon scarcely less excellent and appropriate, was preached by the Rev. Mr. Teale, of St. Mary, from the 15th verse of the 14th chapter of the 1st Epistle to the Corinthians.

"At an earlier hour of the day a social prayer meeting was held preparatory to the other services, presided over and addressed by the Rev. J. M. Phillippo, the pastor of the church; and in the afternoon a thanksgiving service was celebrated, commemorative of the 1st of August, 1838, when addresses suitable to the occasion were delivered by the Rev. J. M. Phillippo and the Rev.

Mr. East, in the unavoidable absence of the Rev. Mr. Johnston of Clarendon.

"Notwithstanding the prevalent sickness, on which account numbers of all classes, both in town and country, were necessarily unable to be present, the attendance throughout the day was highly gratifying; but in the morning and afternoon the spacious chapel was completely filled, in some parts crowded; while, at no previous period, it is understood, had the congregation presented a more respectable appearance, or exhibited more pleasing evidences of deep interest and devotional feeling.

"The chapel and the whole premises being but just repaired and painted, looked neat and beautiful—in great contrast with the desolation and ruin they so lately exhibited—and these improved aspects of the outward condition of the church, added to the happy circumstances which the services especially commemorated, seemed to excite in the minds of all, not only deep and lively gratitude, but also the devout and earnest aspiration of the Psalmist, "Save now I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."

EUROPE.

GERMANY.

The Missionsblate of August contains a letter dated Hamburg, July 1st, of which the following is an extract:—

"Last Sunday was to us a festal day, for the Lord had himself prepared us great joy. Four brothers and eight sisters who had made a beautiful profession before the church, were baptized in the likeness of Christ's death in the presence of a numerous assembly. The Lord has truly shown himself as a prayer-hearing God, for for some time we had met every day to humble ourselves and pray for his mercy, and our prayers now returned in rich abundance.

"The candidates (in white garments) took their places right and left of the baptism. Mr. Oncken preached from Acts viii. 26—40. During the baptism and the subsequent Lord's supper a deep silence reigned among the hundreds present.

"Yesterday evening was again a heart-quickenning feast. It was the ordination of five of our missionary workers. The words directed to them went to the heart.

"May the Almighty God be always with them and make them true and valiant labourers."

Extract of a letter from Brother Dærksen, dated Tilsit, July 19th, 1852:—

"It was to me a great joy that dear brother Oncken received permission to travel in the Prussian states. Thanks be to the Lord who inclines even the hearts of kings

so that they are obliged to aid in the spread of his kingdom! May we soon see all kings and princes bow their knees in faith before the King of kings, and may we hear them and their subjects acknowledge, 'In him have we found righteousness and strength.'

"Perhaps we may soon experience milder treatment. New complaints are not raised against us; the authorities do not appear to seek occasion for such, yet we have received but little freedom. The higher authorities observe a strict silence with regard to every thing. The difficulties already before their consideration are not answered. I have written twice to his majesty, but have received no reply. Whether the fine and costs will be enforced against me I do not know, to all appearance they will, as the sentence has been passed and sent to me."

"Although in Tilsit the power of unbelief holds the hearts of men enchained, that they may not come to Christ the crucified, in whom alone is to be found life and blessedness, yet in the neighbourhood of Raguit the grace of God has begun to make a course for itself, lost sinners draw water from the wells of salvation, and become happy through faith in Jesus Christ. He, who is to so many foolishness and an offence, is to them precious, and gives them power to conquer sin and the world; while his enemies, with all the wisdom and enlightenment they claim, remain the servants of sin and have no peace, nor do they possess the courage either to bear the evils of this earthly life or to die joyfully.

"A short time ago seven pardoned sinners living in the neighbourhood of Raguit were united to the church. Three were baptized on the 1st of July, and the others, who according to law were obliged to announce their withdrawal from the establishment, will within a few days be buried with Christ in baptism and incorporated into the church. Many doors are opened to us for holding meetings, and a great unoccupied field lies before us on which the Lord will work with his word. Whether it will please him to collect many souls quickly is concealed from us, but in his name we will raise the standard; may he only make us all useful in the service of his kingdom.

"In Pillkallen, where the enemy always raged, two souls have dared, through belief in Christ, to turn to him in the apostolical manner, and will shortly receive holy baptism. They are a messenger of the court and his wife. We learn from this example what is possible to faith, and how a man when he is happy in Christ can give up all to follow the Saviour. May the power of faith show itself among all those who know the Lord, and then even

* In a former letter Her Dærksen says, that he has been fined with costs for baptizing and administering the Lord's supper.

mockers and scorners must acknowledge the truth that it is God's work.

"Two meetings have been held already in Raguit by brothers Niemetz and Gultzace. I shall go there myself as frequently as possible."

FLORENCE.

The following affecting details respecting sufferers for the gospel whose case has been already brought before our readers, is contained in a communication to the Editor of the Christian Times, dated August 12th, 1852:—

"I have only time at present to write you a few lines, to intimate the result of the appeal in the case of the poor Madiais at Florence. In the beginning of June, after ten months' imprisonment, their trial before the Corte Regia came on, when, as your readers are already aware, they were charged with impiety and blasphemy, because they had forsaken the Church of Rome and had attended some of the prayer-meetings held by the converts in Florence, and were sentenced, the one to about five, and the other to four years' imprisonment at Volterra and Lucca, establishments which have taken the place of the galleys, and in the former of which there is maintained the most rigorous system of solitary confinement and silence I ever met with. From this decision of the Corte Regia they appealed to the Court of Cassation, and, after a delay of two months more, their case was argued before the judges last week, and on the 7th inst. an elaborate judgment was delivered, with a considerable degree of bitterness, confirming the former judgment. This took some of their friends by surprise, as it was understood the superior court would gladly have washed their hands of it, if they could, and that the judges were generally favourable to the case of the prisoners. That, however, even had it been the case, would not have ensured their escape, because the police prefects have the power of condemnation too, and use it, as illustrated by Guicciardini's case last year.

"There remained but one more step to take on their behalf, and that was to appeal to the Sovereign, not to pardon, but simply to commute the punishment, and to banish them from his kingdom. It is right to bear in mind that the poor Madiais are not accused of any crime whatever but that of being converts from the Church of Rome; no Republican leanings, no political intermeddling, is laid to their charge! The Grand-Duke, when a petition was presented to him this week on their behalf, PEREMPTORILY REJECTED IT, saying it was a matter of conscience with him and justice must have its course! This is the same man who some months ago made it a matter of conscience to have the Leopoldine laws abolished, in order that the Jews who enjoyed certain privileges

by means of them might be brought one more into the same state of bondage in which Holy Mother Church keeps them in Rome!

"By this time, the two poor disciples have been taken to their separate prisons at Volterra and Lucca. Francesco Madiai has behaved throughout most beautifully; his resignation, and composure, and peace, have been exceedingly edifying, I learn, to those who visited him; and, what is still more interesting, his conduct and his conversation had such an effect upon one of his gaolers, that he was suddenly removed from his situation, under the fear that he might become a convert. Let us hope that he may prove a like case to that of the gaoler at Philippi. With the same composure and holy resignation Madiai prepared for his journey to Volterra, where he is, like Paul, to wear chains for the Lord's sake.

"His wife has all along been in very delicate health; and it was feared that, if the appeal failed, it might have the most fatal effects upon her; but strength has been given for the day of trial. She had shrunk from the idea of her hair being cut off short, and the prison dress being put upon her; but when the time came for her to undergo these indignities, the way seemed easy, and she sent this touching message by a friend to the brethren still at liberty, and who might be obliged to tread the same path: 'Tell the brethren who may have to come after us in this way of suffering, to wear anything rather than forsake their God; and let them pray for us, not that we may be liberated, but that we may have grace given us to bear the cross, and to attain to the triumph of faith.' What mixed feelings must arise in the minds of God's people in England on reading this case! Gratitude to God for His faithfulness in never failing His people in the hour of need; admiration of a faith so simple, and a trust so confiding as theirs; indignation at a Government which can thus treat its most respectable and unoffending subjects at the instigation of the cursed Apostacy; and fear lest Romish Antichrist should ever so interfere again with the liberties of Britain! Be assured all the will and the hazardous daring exist on Rome's part to bring it about; and England's policy now, as in Elizabeth's day, when the Spanish Armada threatened her shores, is humiliation and prayer to God. Nothing else will keep the monster back."

HOME.

AISKEN BEDALE, YORKSHIRE.

The Rev. J. Harrison Keighley was publicly recognized as pastor of the above church on Monday afternoon the 26th of July. A hymn having been sung, the Rev. W. Varley of Slack Lane read a portion of scripture and prayed, after which J. S. Cuzner, Esq.,

Skipton, delivered a very able discourse on "The nature and constitution of a Christian church." The Rev. W. Stubbins, North-allerton, asked the usual questions and offered the ordination prayer. The Rev. D. Peacock, Masham, delivered a solemn charge to the minister. In the evening, the Rev. W. Varley delivered an appropriate address to the church and congregation.

ABBOTSHAM, DEVON.

On the 12th of August, a new building was opened for public worship in this village. In the afternoon, the Rev. T. Winter of Bristol preached to about four hundred persons, and the Rev. Messrs. Shoobridge, Arthur, Williamson, and Thompson took part in the service. Above five hundred persons sat down to tea in a meadow which commanded a full view of the Atlantic Ocean. In the evening, two public meetings were held; one in the chapel, when addresses were delivered by Dr. Prince late of Africa, the Rev. S. Williamson of Appledore, Capt. Darracott, Mr. Sargent, and C. Smale, Esq.; the other was in the meadow where they had taken tea, when addresses were delivered by the Messrs. Veysey and Mr. Arthur, who gave an account of the origin of the cause and of the chapel, and the liberality of friends towards its erection. So great was the interest felt, arising in a measure from the previous opposition which had been shown, that many persons came from upwards of twenty miles to be present on the occasion. The chapel is a neat Gothic structure, and will seat upwards of two hundred persons. It has been only about three months in building, and through the liberality of friends, by the time this notice goes forth from the press, it will be entirely out of debt, and made over in trust to the baptist denomination.

PRINCES RISBOROUGH, BUCKS.

Mr. J. B. Blackmore of Stepney College having received a unanimous invitation to the pastorate of the baptist church in this place, commenced his regular labours amongst the people on Lord's day, August 15th.

LESSNESS HEATH, KENT.

On Monday, August the 16th, the Rev. J. Pearce was ordained pastor of the baptist church at this place. The Rev. W. Woodard of Ilford explained the nature of a Christian church. The Rev. C. Hoskins of Crayford received a statement of Mr. Pearce's religious experience, call to the ministry, and confession of faith, and offered the ordination prayer. The Rev. J. Branch of London addressed the minister, and the Rev. W. Walters of London

preached in the evening to the church. The devotional services were conducted by Messrs. Blake, Cox, Whitmore, Blakeman, and Whympie.

HORSFORTH, NEAR LEEDS.

Mr. W. Jackson, late student with the Rev. J. Stock of Salendine Nook, under the auspices of the Strict Baptist Society, having supplied the particular baptist church meeting in Zion chapel, Horsforth, from the time of Mr. Mitchel's removal to Bacup in February last, and having accepted a cordial invitation to the pastorate, commenced his stated labours on the first Lord's day in June, and was publicly set apart to the pastoral office on the 23rd of August.

In the afternoon, after devotional services, the Rev. H. Dowson of Bradford gave an introductory address and proposed the usual questions, which were satisfactorily answered; the Rev. J. Whitaker of Heaton offered the ordination prayer, and the Rev. J. Smith of Bacup gave an affectionate charge to the young pastor from 1 Timothy iv 12, the Rev. Mr. Hillyard of Stanningly concluded with prayer.

In the evening, after singing and prayer, the Rev. J. Stock of Salendine Nook preached an appropriate sermon to the people from 1 Thess. v. 13.

LONG CRENDON, BUCKS.

On Tuesday the 14th of Sept. 1852, services were held in connexion with the commencement of a new baptist chapel in this village.

The afternoon service commenced on the ground by singing part of the 132nd psalm, when Mr. P. Tyler of Hadenham implored the divine blessing. The remainder of the psalm being sung, Dr. Cox of London delivered a beautiful and appropriate address, after which he laid the centre stone of the building. The company then sang part of the 156th hymn in the New Selection, and Mr. Bedding of Cuddington concluded with prayer.

About 260 friends having taken tea together in the old chapel, a short and suitable address was delivered by Mr. Howell of Brill, independent minister.

In the evening service commenced by singing. Mr. Eirick of Thame, Oxon, independent minister, read and prayed, and Dr. Cox then preached from the 1st chapter of 2nd Corinthians, latter part of the 24th verse, "By faith ye stand."

BIRMINGHAM.

Mr. Charles Vince of Stepney College having accepted the unanimous invitation of

the baptist church assembling at Mount Zion chapel, Birmingham, commenced his stated services there on Lord's day, Sept. 5th. On the preceding sabbath evening he had the pleasure of baptizing eleven disciples after delivering a discourse on the subject, when it is supposed that two thousand persons were present.

BRANDON, SUFFOLK.

Mr. A. Scarr, late of Burwell, Cambs, has accepted a cordial invitation from the Suffolk Baptist Union to take charge of their home mission station at Brandon, and commenced his labours there on the third sabbath in September.

REV. J. BURNS, D.D.

We are informed that the annual tea-meeting of New Church Street chapel, Edgware Road, held Monday, Sept. 20th, was rendered peculiarly interesting by the presentation of a testimonial of sympathy and affectionate confidence to the pastor, Dr. Burns. The amount subscribed was one hundred and eleven pounds fourteen shillings, which not only pays the entire expenses of the late malicious prosecution, but formed a small purse of sovereigns, which with the testimonial engraved on velvet and handsomely framed, was presented to him. It is a gratifying fact, that among the large number under the pastoral care of Dr. Burns not one person has been unfavourably influenced, either in the church or congregation, and that the pecuniary and spiritual interests of both were never more prosperous than at the present time. During this year the mortgage and debt has been reduced from £900 to £600. The expense of having the chapel painted and put into thorough repair has been defrayed.

SCOTLAND.

The annual meetings of the Baptist Union and Theological Institution for Scotland were held in the Waterloo Rooms, Edinburgh, during the first week of August. On Tuesday, at eleven, A.M., the general committee met on the business of the Union, and after devotional exercises the various minutes and reports of the executive committee and office bearers and letters from churches were read, considered, and approved. In the evening, the annual sermon was preached by Mr. Maclean of St. Andrew's. On the following morning, after a prayer-meeting from nine to ten, business was resumed. The auditors reported that the accounts were correct. At the suggestion of the executive committee, steps were resolved upon by which more efficiently to attain the objects of the association, chiefly by the appointment of auxiliary or distinct committees throughout

the country, and by increased effort of a directly evangelistic character. Brother W. Walbran of Airdrie was engaged as evangelist. It was reported that in the publication department the Union had been instrumental in publishing within the last six years above five millions five hundred and sixty thousand pages of religious truth. Several interesting cases of conversion were named as known to have taken place during the last year through means of the monthly magazines and tracts. One hundred and twenty-seven believers were reported to have been baptized since last year's meetings. On the evening of Wednesday the annual service was held, when stirring and interesting addresses were delivered by the brethren F. Johnston, Edinburgh (chairman); W. Walbran (evangelist), D. Wallace, Paisley; John Pearson, Leith; Thomas Maclean, St. Andrew's; James Malcolm, Musselburgh, &c. On Thursday morning the yearly breakfast and meeting of the friends of the Academy closed the business. The tutor's, examiner's, treasurer's, and committee's reports were received and approved. Various addresses, as on the previous evening, were delivered. It was reported that the students were all more or less engaged in preaching, and in particular that Mr. Robert Macmaster had accepted the invitation of a church in Walsall, England, and that Mr. W. Lees was about to commence labours in Glasgow; and also that several new applications for admission were before the committee. A general feeling of confidence prevailed amongst the brethren that, by the divine blessing on their efforts, and particularly upon the arrangements now about to come into operation, increased and abundant success will henceforth attend. The office-bearers were re-appointed with the thanks of the committee, viz., Mr. George Banks, 7, Union Place, Edinburgh, treasurer; Mr. F. Johnston, 44, Rankiallor Street, tutor; and Mr. Thomas Hughes Milner, 31, Green-side Street, editor and secretary.

HORTON COLLEGE, BRADFORD.

The commencement services of this institution were held on Wednesday the 4th of August. In the morning at ten o'clock a large number of ministers and friends of the College assembled with the students in Zion chapel, where, after reading the scriptures and prayer by the Rev. W. F. Burchell of Rochdale, a discourse on the "Christian ministry" was delivered by the Rev. J. P. Mursell of Leicester which has since been published. At the close of the service a liberal collection was made in aid of the funds of the institution; and immediately afterwards the annual public meeting was held, the Rev. Dr. Acworth in the chair. The report referred to the lamented resignation of the Rev. F.

Clowes, late classical tutor, from ill health, and stated that during the six months' vacancy of the post its duties had been discharged by the president, as far as consistent with his own engagements, and with wonted efficiency. At Christmas, the Rev. S. G. Green of Taunton, having been selected from several competitors, entered upon the office, and had hitherto discharged it successfully. The report of work done was satisfactory, as were also the testimonials of the Examiners. Two students having completed their academic course had left the College; and seven were entering, making up the complement of twenty-seven. The institution remained free from all incumbrance of debt. Several useful works had been added to the library; and the cordial thanks of the committee were given to those gentlemen who by timely donations of modern valuable books had enriched its stores. In this department however much remained to be done. Application had been made for affiliation with the University of London, and the necessary arrangements were nearly completed. The adoption of the report, the appointment of the committee, and other resolutions were submitted to the meeting by the Rev. Messrs. Burchell of Rochdale, Scott of Sutton, Foster of Farsley, Lomas of Leicester, Thompson of Hull, Evans of Scarborough, Dr. Godwin, and M. Illingworth, J. Fawcett, G. Gresham, W. Vickers, Esqrs., with other gentlemen. The necessity of largely augmenting the library was strongly represented by several speakers; some liberal donations toward that object were promised, and a sub-committee was appointed to raise a special fund for the purpose, and to superintend its disposal.

STEPNEY COLLEGE.

The opening of the session of 1852-3 of this institution took place on the 15th of September. A public meeting was held in the afternoon in the college chapel, G. T. Kemp, Esq. in the chair. The report presented a very satisfactory and gratifying statement of the progress of the students in the various branches of classical, mathematical, and theological learning, to which their attention had been given during the last session. Nine vacancies had occurred by the settlement of students over churches and from other reasons, and as many candidates had been accepted for the usual probation. The library has received valuable additions, amounting in all to 131 volumes; and from the treasurer's account it appeared that the income had exceeded the expenditure by £132. The devotional exercises were conducted by Rev. E. S. Pryce, B.A., and Rev. John Kennedy, and various resolutions were moved and seconded by Revs.

J. Leechman, A.M., F. Trestrail, G. Smith, R. W. Overbury, S. Green; and W. B. Gurney, W. L. Smith, and T. Pewtress, Esqrs.

A large company of ministers and friends afterwards took tea together in the college, and at half-past six the Rev. George Smith of Poplar preached an eloquent sermon in Stepney Meeting, kindly granted by the Rev. J. Kennedy.

The collection amounted to between six and seven pounds.

BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY.

This society has been actively engaged of late in taking measures to secure sites of land, and hopes soon to be able to announce the commencement of its first chapel. Friends who sympathize in this effort to provide increased accommodation for the inhabitants of our great metropolis will promote the object by early contributions, which will be thankfully received either at the bankers', Messrs. Barclay and Co., Lombard St., or at the Baptist Mission House, 32, Moorgate Street.

RECENT DEATHS.

MR. EBENEZER SMITH.

It is believed that the memoirs of departed believers in Christ presented in the brief obituaries of our magazines, when prepared with a view to the honour of divine grace, and that survivors may imitate the excellencies exemplified and recorded, constitute a valuable portion of the current religious literature of the day. We give, therefore, with a very high and affectionate esteem of his memory, the following account of the late Ebenezer Smith of Sheffield. We are informed that he was decidedly pious in his nineteenth year; but that obstacles prevented for some time his being baptized and admitted to church fellowship. On his removal to Sheffield, in 1835, he became a member of the first baptist church there, under the pastoral care of the Rev. C. Larnam; and in 1836 he was called to the deaconship, which office he honourably held till the period of his death, on the twenty-second of May, 1852.

Previously to his settlement at Sheffield, Mr. Smith had resided at Chesterfield and at Manchester, in each place being found in happy connexion with the church of Christ; his early excellence, by rich grace, being indicated in the fact, that while at Chesterfield he was a deacon in the independent church there, under the pastorate then of Mr. Horsey, there being at the time no baptist church in that town. On hearing of his decease Mr. Horsey, his former pastor, thus wrote:—

"So your dear brother Ebenezer has passed through the shady vale, and is now joined to the company of immortals. Let my soul be with his soul. No one who knew him and who knows what vital Christianity is, can have the least doubt respecting his final happy state. He was an Israelite indeed in whom was no guile. I never heard of any blemish in his integrity, though he passed through very trying scenes. In the midst of his troubles, too, he always seemed to me to have his heart alive to the general interests of religion, to the extension and prosperity of the cause of God. He was a man of prayer, and the tone of his mind was spiritual. He was in his element when visiting the sick, and conversing on scriptural topics. As opportunity afforded, he was prepared to do good unto all men, especially to them that were of the household of faith."

Mr. Horsey had been separated from Mr. Smith many years, when he kindly wrote this; but the testimony he bears, having reference to him while they were together, was truly applicable to him afterward through his whole course. The troubles referred to by Mr. Horsey passed away, but our dear friend retained his pious integrity to the last, and showed continued attachment to and concern for the prosperity of the great cause of the Redeemer, his zeal for which was manifest in his cheerful support of home and foreign efforts for the world's salvation; and in his devoted attention to all the interests of the church to which he belonged. It was found that he had been in the habit of occasionally writing down his private religious thoughts and communings. The following extracts from these papers will perhaps best present so much of his history and character as may be further necessary, and will be read, we doubt not, with interest and profit.

"Nov. 7, 1847.—Another anniversary of my birth and of my baptism. Sixty-two years since the first event; thirty-four since the second. I have passed through diversified scenes, but all have been characterized by one thing, the mercy of God. This like a golden thread has been continuously manifest, notwithstanding the follies of childhood and youth, and the numerous sins of riper years. I find myself occupying a somewhat important sphere of life, as the head of a large family nearly all grown up, as a member of society, as having been for many years connected with a Christian church, and for some years officially so, as being an occasional preacher of the gospel, and connected with several religious societies. I deeply feel my responsibility to my heavenly Father and to my fellow men. I feel a great anxiety to be useful in the cause of Christ during the remainder of my days; but I fear I sometimes counteract my own desires by unhallowed dispositions and feelings. Thou

God knowest me altogether; and I would fully and freely confess all my sinful propensities and my inconsistencies in spirit and conduct unto thee. May I be kept humble, spiritually minded, kindly affectioned, meek, self-denying, and devout, and bring forth the fruits of holiness. Amen."

"March 25, 1849.—One of my sons has recently been chosen as a deacon in our church. I feel thankful that his past conduct has been such as to win the favourable opinion of the pastor and the members; and I trust that he will discharge his important duties in a consistent and useful manner, and enjoy a large measure of the divine favour. Three of my sons appear to be unacquainted with the power of religion, though regular in their attendance in the sanctuary. I am deeply anxious on their account, and would earnestly desire divine guidance to the most suitable means to convince them of sin and to lead them to Christ; and I would pray that my six children who have been baptized on a profession of faith may give more decided and uniform evidences that they have passed from death unto life, and may walk more worthy of their high calling of God in Christ Jesus."

"May 27, 1849.—The power of vital religion in the church generally is, I fear, prevailing to a very limited extent. There is so little of the spirit of prayer, such feeble endeavours for experimental conversation, while the spirit of excitement is encouraged, any appeal to the senses or the intellect is eagerly responded to, to the injury of the devotional spirit and the neglect of self-examination and kindred exercises. Thou great Head of thy church, look graciously upon thy saints of every name, who are in this wilderness exposed to so many corrupting influences; send down quickening grace into the hearts of thy people; awaken them from the apathy and the worldly spirit which prevail so much among them. Let my soul resemble Gideon's fleece, replenished with heavenly grace."

"Jan. 27, 1850.—I feel great occasion for fervent thankfulness for the satisfaction and comfort I frequently enjoy in the service of God; and for the good hope which I possess of being numbered with the heirs of everlasting life. Let thy grace, beloved Saviour, maintain its influence over my heart."

"June 16, 1850.—There have been but three persons baptized into our church during the last twelve months, a smaller number than in any year since 1839; but that was followed by a glorious effusion of the Spirit, so that ninety-seven were baptized within the succeeding year, an awakening deserving of most grateful remembrance. Gracious Head of thy church, come again in thy saving power."

"Nov. 3, 1850.—I have been enjoying

fellowship with the Lord at his table, and this is truly profitable, to meditate on his dying love and to partake of the simple but expressive emblems of his death.

"Here I'd sit for ever viewing
Mercy's streams in streams of blood;
Precious drops, my soul bedewing.
Plead and claim my peace with God."

"Dec. 29, 1850.—Various important subjects occupy the public mind, as the instruction of the masses; the dissensions in the Wesleyan denomination; the appointment of a papal hierarchy in England; the separation of the church from government, or a complete civil equality of all denominations of professing Christians. Amidst these troublings of the waters may we not fear that vital godliness will meet with serious impediments? I would desire that the interest I take in any of these points may not cause me to relax in maintaining spirituality of mind, and affectionate regard for all the followers of Christ of every name."

"March. 16, 1851.—Though for some months I have scarcely been able to attend the house of God above once on the Lord's day, I have generally enjoyed communion with God in retirement; and experienced much comfort in perusing the word of God and other instructive books. My correspondence with pious friends has afforded me satisfaction; and I would continue to employ a part of my time in this way, both for my own edification and the instruction of others. The humble hope of my personal interest in Christ, and of my adoption, through him, into the household of faith, has become more settled and undoubting; though my frequent inconsistency of spirit, and indulgence of unholy thoughts and desires have sometimes obscured my evidences, and rendered the exercises of devotion less profitable than otherwise.

"O to grace how great a debtor
Daily I'm constrained to be;
Let that grace, Lord, like a fetter
Bind my wandering heart to thee."

"Nov. 16, 1851.—God has been better to me than all my fears. He has taken a gracious interest in my temporal welfare during the sixty-six years of my life; and he has granted me the richer blessings of his grace. I have attained a more realizing sense of my personal interest in the redemption of Christ, and a stronger persuasion that—

"My name is printed on his breast,
His book of life contains my name."

How valuable is such a hope! Many of my dearest relations are, I trust, walking in the truth. I am anxious that all my beloved children may be partakers of like precious faith; that parents and children may at last be found one whole family in the enjoyment of the inheritance of the saints in light."

"Feb. 8, 1852.—I have been led frequently

to meditate on the purity and bliss of heaven; and have felt more ardent desires to leave this depraved and imperfect state, and rise to the enjoyment of the divine presence.

"O happy state of peace and love,
Where pilgrims freed from toll are blest;
Had I the pinions of a dove,
I'd fly away and be at rest."

In these brief extracts from his diary our departed friend gave expression to that inner spiritual life, the possession of which distinguishes all the followers of Christ: he furnishes without designing it a portraiture of his own character, these private utterances being in keeping with his public and general deportment; he throws out many suggestions that should be valuable to survivors; and indicates how great a loss his death must be to those he has left behind, and to whom he stood in the relation of husband—father—Christian—deacon—friend. About four months after he had written the last extract we have copied from his diary, he was removed to that abode of peace and love he then contemplated with such strong desire.

MRS. REBECCA BUNCH.

The subject of this brief sketch was the offspring of parents who literally ate their bread by the sweat of the face; they walked in very humble life, and had a family of nine children, of whom Rebecca was the fifth. It was hers to partake of better things than her elder brother and sisters, for, while they had no education and were forced from very childhood to work in the field, she was put to the village day-school adjacent to Lewisham, Kent, where she was born in the year 1800. At this school she remained a considerable time, and was thus preparing for the sphere in which she was destined to move. For the benefits she received at this place she was always grateful, and tracing the hand of the Lord in the placing her there, she ascribed the results to him, regarding him as the giver of every good gift and every perfect gift, to him she gave the praise. This difference in her case was brought about in the following manner. Her father, having broken his leg, became an inmate of St. Thomas's Hospital, and the duty of visiting him there devolved upon her. Being at his bed-side one day, a lady, who was visiting in the same ward, offered her a book to read, she refused to accept it, modestly saying, "Thank you ma'am, I can't read." The Lord touched the lady's heart, she sympathized with the child, interested herself in her behalf, and gratuitously provided her with such instruction as the means of the village at that time afforded; she was then seven years old. A lapse of several years finds her in the service of the late Mr. John Sharp of Lisson Grove North, where she continued •

long time, giving unqualified satisfaction. Her hand having been sought by Mr. John Handford, she left the service of Mr. Sharp, and was married to him. Both had decided for God a long time prior to this event, he having been baptized by the late Mr. Williams of Grafton Street, Soho, at the age of fifteen; she also early avowed herself on the Lord's side.

To her husband she proved an invaluable boon, managing her household, planning and contriving, rising early and sitting up late, that she might promote the general interests of the whole family, and render him all possible aid in the management of his business. About the year 1834, a fall down the area in front of the house dislocated his shoulder and brought on a lingering sickness, which, after two years, deprived the wife of her husband and left five children fatherless; the eldest, a daughter, being then only twelve years of age. Never, never, will the writer forget the scenes of that day, when the spirit took its flight; there were those who had only to mourn the loss of an earthly relative, giving way to excessive grief, while the widow with the dark unknown before her was calm and comparatively happy; not insensible of her peculiar position, but strong in the Lord and in the power of his might. The precious promises of the divine word were more than precious to her then; she felt that a father of the fatherless and a judge of the widow was God in his holy habitation, and thus, having her mind staid upon God, she was kept in perfect peace.

According to her faith, so the result proved. With redoubled energy she betook herself to the task of obtaining a livelihood for herself and children, and by the great kindness of some friends, she was enabled to carry on the business, which, under her management, increased very considerably, and by a straightforward and honourable course, which she invariably pursued, she had no small share of success; but days of excessive labour and nights of sleepless solicitude doubtless undermined her constitution, always weak, and gave rise to distressing complaints, which subsequently removed her hence. In 1842, after a widowhood of six years, she was united in marriage to Mr. M. Bunce, to whom she proved an excellent partner; he survives to lament her loss.

Of the way in which the Lord met with her, the writer is ignorant; but she was a trophy of sovereign mercy and distinguishing grace; she would often repeat, and with devout and grateful feeling sing:—

"Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come."

"'Twas the same love that spread the feast,
That sweetly forced me in;
Else I had still refused to taste,
And perished in my sin."

Being a vessel of mercy afore prepared unto glory, she was in due time singled out from amidst a family of nine, and made to understand the loving-kindness of the Lord; entertaining the views which baptists hold, she was baptized in the name of the Lord Jesus, and for a period exceeding thirty years maintained a walk and conversation becoming the gospel of Christ. The first church the writer knows her to have been a member of was that of Shouldham Street, London, of which her first husband was an honourable member and an active deacon during the earlier part of the ministry of Mr. George; differences arising which could not be amicably adjusted, both, with others, withdrew from the scene of conflict; to use her own words, wandering up and down as sheep having no shepherd; after a long period of discomfort she was received into the church at Blandford Street, under the pastoral care of the Rev. W. B. Bowes. Here she found a home and could sing again:—

"Lord, 'tis a pleasant thing to stand
In gardens planted by thy hand."

Her connexion with this church lasted about seventeen years; death only severing the tie. In life Christ was all her salvation and all her desire, in death he was her only confidence and hope. She trusted in his gloriously finished work, and, after a season of protracted and complicated suffering, in sure and certain hope that though the earthly house of this tabernacle were dissolving she had a "building of God, a house not made with hands, eternal in the heavens," she commended her spirit into the Saviour's hands and shortly expired, without a struggle or a groan, July the 1st, 1852, in the 53rd year of her age. Her death was subsequently improved by her pastor to a very attentive congregation.

MRS. SALE.

The history of one who has lived well nigh a century in the world, who for more than threescore years and ten has been a decided and faithful follower of Christ, and for nearly that term of years connected with the same Christian church, cannot be altogether without interest to the friends of truth in general.

Mrs. Sale, whose death was briefly noticed in the Baptist Magazine for August, was born at Barkham, Berks, Jan. 16th, 1758. Her early years were passed in comparative indifference to the great subject of personal religion. Accustomed to attend the parish church, she seldom if ever heard much that was calculated to enlighten the naturally dark mind. To her late husband, prior to their union, she was indebted, under God, for her first decidedly religious impressions. He was a good man full of faith and zeal, and ever through his long life (80 years)

anxiously sought to do good to all around him. Lodging in the house of her mother, he soon discovered that they were destitute of a saving knowledge of Christ, and earnestly endeavoured to impart to them the gospel of the power of God. His conversation and example were eventually blessed to her conversion. For some time after their union they continued unconnected with any Christian church, though attending the ministry of the word at Wokingham. It appears, from her own statement, that though both felt the importance of taking such a step, and were convinced of the scriptural characters of believers' baptism (they could not make known to each other their thoughts and wishes. During her husband's absence from home, she resolved to give herself to the people of God, intending that he should not know of the circumstance until after his return. On the Lord's day morning, October 6th, 1782, she was publicly baptized in the chapel at Wokingham, to the surprise of her husband who that morning had returned only in time to be present at the service. The next Lord's day he, in the same place, was baptized and united with the church. Her profession of religion was made at a time, when it was considered a disgrace to belong to a sect everywhere spoken against—a feeling which, alas! too frequently betrays itself in many Christians in the present day. The cause with which she identified herself was small and the people poor, and a spirit of bigoted hostility to the truth displayed itself in petty annoyances towards those who dared to think and act for themselves on the great matter of personal religion. The firmness and decision of character which distinguished her through life was thus early manifested; she boldly told the scoffing *sage* that she had made choice of the good part which can never be taken away.

Together with her husband she laboured hard and zealously for many years to promote the increase of Zion and the good of souls. They were of one mind, and may truly be said to have followed the advice of the Psalmist, "Pray for the peace of Jerusalem, they shall prosper that love her." When literally only two or three were gathered on the forenoon of the sabbath, and no one to preach to them the word of life, they resolved to maintain the worship of God, and wait for brighter days. Nor did they pray in vain. They lived to see the chapel twice enlarged, the congregations greatly increased, and many added to the church. She was permitted to see her children and her children's children become the faithful and devoted followers of Christ, and one grandson, in the spirit of holy self-consecration, go forth to the work of the Lord in the distant East. She fully sustained the character of a mother in Israel, taking a deep and active interest in all that tended to advance the cause and promote the welfare

of individuals. She was the last link that connected the present with the past; all have passed away with whom she was first, and for many subsequent years associated in the church. Until within the last few years, her faculties remained unimpaired, so that she could even read without the use of spectacles; but though her eyesight became dim and her strength failed, her mind and memory retained their vigour to the last. Her religious experience was not of the brightest character, she was not often enabled to rejoice, and when she did, it was with trembling. Unbelief struggled hard at times to overthrow her confidence and to fill her with fear for her safety. Her views of herself and her own unprofitableness were most humble. While exercising a firm faith in Christ and the promises of God's word, there were times when she could hardly think they were intended for one so worthless. At the commencement of her last illness, she said, "If I am saved it must be owing to the mercy of the Lord Jesus to me a poor unworthy sinful creature." She added, "I have derived much comfort from that passage, 'I will give unto him that is athirst of the fountain of the water of life freely.' I once looked to see if the word *freely* was supplied by the translators, and found to my joy it was in the original text." Very great was her anxiety for the welfare of the younger members of her family. Next to her own soul's salvation there was nothing of so much importance in her esteem, as being satisfied of the real conversion to Christ of those dear youths whom she so much loved, and for whom she so often pleaded at the throne of grace. Her faithful, affectionate, and touching, advice to her own son will not soon be forgotten. Her knowledge of scripture, the strength of her memory, and the propriety of the many passages she quoted, were extraordinary at her great age.

Her love to the cause of God and her interest in its prosperity was manifested to the last. The writer will not soon forget on one of his last visits to her, while she was able to articulate, the fervour with which she audibly prayed for him and his family and the church, mentioning the deacons and the members, entreating for them a large measure of the spirit of holiness and great success. Although for years she had been in bondage through fear of death, and frequently the subject of doubts, it was peculiarly gratifying to see in her case the promise so evidently fulfilled, "At eventide it shall be light." She longed for her change to come, while fervently praying for patience to endure and wait the Lord's time. That change for which she had long been looking at length came; the worn-out tabernacle could no longer detain the spirit from her heavenly home. Calmly and peacefully she slept in Jesus about one o'clock on the 7th of July, being the day on

which her eldest son completed his seventieth year. Her death was improved by her pastor from a passage selected by herself some years since, in John vi. 37, "Him that cometh unto me I will in no wise cast out." As she lived she died, "looking for the mercy of God in Christ Jesus."

"Gently she passed away,
Supported by that arm,
Which through her long, long pilgrim way,
Had shielded her from harm.

"Sweetly she fell asleep
Upon her Saviour's breast;
Oh, let us not in sorrow weep,
For she is now at rest.

"Long time she feared the Lord,
And walked in wisdom's way;
Long time she trusted in his word,
And made its truth her stay.

"Dark clouds would ofttime hide,
The sunbeam from her view;
But it was light at eventide;
She proved God's promise true.

"She longed to follow those,
Her loved ones gone before;
To join them in their sweet repose,
On Canaan's peaceful shore.

"She knew that others dear
Were in her Saviour found;
Some in the distant east, some near,
But each to Zion bound.

"Now, where no foes annoy,
All doubt and fear removed,
She gazes with ecstatic joy,
On Him unseen she loved."

REV. JOHN GREEN.

Died, on Tuesday the 14th of September, after a long and very painful illness, in the fifty-eighth year of his age, the Rev. John Green, minister of Newcourt Chapel, Newcastle-on-Tyne, leaving the testimony of a godly life, a legacy of inestimable value to his sorrowing widow and family."

MISS MARIA GILES.

Died, on the 17th of September, aged seventeen years, Maria, second daughter of Mr. Samuel Giles of Manchester.

ASSOCIATIONS.

LANCASHIRE AND CHESHIRE.

This body comprises forty-four churches.

Accrington	C. Williams
Ashton-under-Lyne	J. Macpherson.
Bacup, Ebenezer	J. Smith.
Irwell Terrace	G. Mitchell, J. Howe.
Blackburn	
Bolton	B. C. Etheridge.
Burnley	R. Evans.
Burslem	W. Barker.
Bury	J. Harvey.
Chowbent	
Cloughfold	W. E. Jackson.

Colne	J. C. Park.
Coniston	R. S. Pearson.
Goodshaw	J. Jefferson.
Haslingden, Pleasant-street ..	J. Blakey.
Ebenezer	J. Bury.
Heywood	
Hill Cliffe	A. Kenworthy.
Inskip	
Liverpool, Myrtle-street	H. S. Brown.
Soho-street	J. Edwards.
Pembroke Place	C. M. Birrell.
Lumb	S. Jones.
Manchester, York-street	R. Chenery.
Oxford-Road	F. Tucker.
Grosvenor-street-east	D. M. Evans.
Wilmut-street Hulme	
Northwich	T. Swinton.
Ogden	
Oldham	J. Birt.
Oswaldtwistle	J. Harbottle.
Pendle Hill	J. J. Owen.
Preston	
Ramsbottom	
Rochdale	W. F. Burchell.
Salford	H. Duckley.
Stalybridge	J. Ash.
Stockport	W. B. Davies.
Tottlebank	T. Taylor.
Wigan, Lord-street	W. Ellison.
Blackburn, King-street	
Crewe	
Padiham	J. H. Wood.
Sunnyside	A. Nichols.

The Annual Meeting was held at Rochdale, June 2nd and 3rd. Dr. Acworth was chosen moderator. Henry Kelsall, Esq., read the draught of a letter which he had prepared, according to appointment, and which constitutes the Circular Letter for the year, on the question, "What means in addition to those in operation can be employed to secure more efficiently the objects of the County Home Mission?" Messrs. Brown and Tucker preached. The Rev. W. F. Burchell was re-elected to the office of Secretary, with thanks for his past services. The following were among the resolutions adopted:—

That we regard, with feelings of painful solicitude, the repressive measures which have been recently adopted by the continental potentates and governments, leading to an abridgment of the religious liberties of the people in general, and to wide-spread suffering on the part of the baptist churches in France, Germany, Prussia, &c., in particular. United to our persecuted brethren by the ties of a common humanity and a common faith, we avail ourselves of the opportunity of thus publicly and unitedly assuring them of our fraternal sympathy and affection; and earnestly commend to the churches that prayer be made unceasingly, on their behalf, to Him who is Head over all things to his people.

That it is the conviction of this Association, that nothing has yet occurred to prove the voluntary principle insufficient to the education of the people. It would further express its opinion, that the adoption of any other principle, under either of the forms recently supported, would compromise our deeply cherished and long maintained views, and prove injurious to the cause of education itself.

That this Association, deeply convinced of the need under which many ministers lie of assistance in the education of their families, earnestly recommend their friends to contribute to that object through any channel which they may deem appropriate. And further, on the ground of information now laid before them, in reference to the constitution and management of the school for ministers' sons at Shireland Hall, near Birmingham, under the charge of Rev. T. E. Morgan, they would express

their approbation, and urge the generous support of that institution.

Statistics.

Baptised	273
Received by Letter and Profession	143
Restored	14
—	430
Removed by death	73
Dismissed	96
Excluded	84
Withdrawn	84
—	297
Clear increase	133
Total number of members	4984
Sunday scholars	12200
Sunday school teachers	1:98
Day and Evening scholars	1367
Preaching stations	60

The next meeting is to be held at Burnley, on the 18th and 19th of May, 1853.

MIDLAND.

Twenty-eight churches constitute this body.

Brettell Lane	
Darkhouse	
Willenhall	S. Cozens.
Providence	J. Maurice.
Wolverhampton	
Walsall	
West Bromwich, Providence	C. H. Marston.
Bethell	W. Jones.
Holy Cross	
Tipton, Zion Chapel	J. Voller.
Wednesbury	
Toll End	
Smethwick	
Birmingham—	
Cannon Street	T. Swan.
Bond Street	I. New.
Mount Zion	
Newhall Street	A. G. O'Neill.
Heneage Street	J. Taylor.
Great King Street	
Circus Chapel	W. Landels.
Broomsgrove	
Cradley	J. Sneath.
Dudley	W. Rogers.
Kidderminster	J. Mills.
Netherton	C. Morrell.
Cats-hill	M. Nokes.
Stour-bridge	J. Hossack.
Bewdley	G. Cousins.

At the Annual Meeting which was held at the Circus Chapel, Bradford Street, Birmingham, June 1 and 2, 1852, Mr. Landels presided. Messrs. New and Mills preached. Mr. O'Neill read the Circular Letter, which at the request of the Association he had prepared on the Errors of Popery, which was adopted. The Rev. T. H. Morgan was re-appointed Secretary.

The following resolutions were passed:—

"That the best thanks of this Association are due, and are hereby given, to the brethren who composed the Mining District Committee, for the efficient manner in which they have discharged the duty committed to their care. And that the same brethren, with Messrs. Middlemore, Hopkins, and Thomas, and the pastors of the Birmingham churches, be a new Committee, with power to add to their number, for making the Home Missions of this Association more efficient, and more equal to the pressing claims

for evangelical labour constantly presenting themselves among the teeming population around. And that the Rev. W. Landels be the Convener of the Committee."

"That this Association has heard with deep regret of the state of the churches in Jamaica, resulting from the visitation of the cholera, small pox, and the operation of other causes, and recommends to the respective churches to manifest their Christian sympathy with their suffering brethren in Jamaica, and to aid them in any way that might be deemed most effective.

1st. "That this Association having repeatedly testified its opinion that slave holding is a sin against God, desires to express its sympathy with those Christian brethren in the United States of America, who decline to hold Christian fellowship with slave holders.

2nd. "That this Association having heard with regret 'that certain epistles addressed by the 'London Baptist Union,' to their trans-Atlantic brethren, exhorting them to bear an uncompromising testimony against slave holding, were suppressed by the body to whom they were written,' directs that these resolutions be forwarded to the Rev. Nathan Colver, to be used by him as may most advantageously serve the anti-slavery cause."

Statistics.

Baptised	161
Received by letter	92
Restored	7
—	200
Removed by death	47
Dismissed	33
Withdrawn	24
Excluded	44
—	148
Clear increase	112

The next meeting is to be held at Dudley in the "Whitsunweek."

YORKSHIRE.*Statistics.*

Baptised	265
Received by letter	125
Restored	41
—	431
Removed by death	108
Dismissed	76
Withdrawn	47
Excluded	164
—	395
Clear increase	36
Total number of members	6848
Preaching stations	89
Sunday schools	79
Sunday school teachers	2967
Sunday scholars	12928

COLLECTANEA.**SCARCITY OF MATERIALS FOR FASTING.**

The want of materials for *feasting* is an idea with which Englishmen as well as Irishmen are conversant; but it appears from the Tablet that under the regimen of the church of Rome the want of materials for *fasting* may be sufficiently urgent to require episcopal interposition. The bishop of Nevers has published the following dispensation:—

"Whereas it has been represented to us that the passage of the Prince President of the Republic, at Nevers, fixed for the 15th of September, coincided with the Wednesday of Quatre Temps, and that this passage will draw an immense concourse of people to Nevers; considering the impossibility of procuring on that day fasting fare in sufficient quantity, we have relieved, and hereby relieve, the faithful from the obligation of abstaining from flesh meat in our episcopal city, on Wednesday, the 15th inst. We nevertheless think proper to allow the obligation of fasting to subsist for those who wish to bind themselves thereto."

PRATERS FOR OUR CONVERSION.

The Tablet of September 18th informs its readers that the very Rev. Father Ignatius (Hon. George Spencer) preached four times in Paris on Sunday last. First at eight o'clock in the morning, at the church of the Batignolles; next at St. Roch, at eleven o'clock; again, at seven o'clock, at the church of Notre Dame des Victoires; and, finally, at St. Sulpice, at eight o'clock in the evening. We need not add that the object of his sermons was to obtain the prayers of the congregations for the conversion of the British nation to the Catholic faith." This deserves notice, for the spirit which gives rise to this will cause other means to be employed as well as prayers, which it will become us by our prayers to endeavour to counteract.

SUBSCRIPTION FOR DR. ACHILLI'S LIBELLER.

In the Tablet of September 11th it is said, "The *Univers* has an elaborate article on the subject of the subscriptions for Dr. Newman, in which it says, with too much truth, that the zeal shown in the cause, in England especially, hardly answers to what one might have hoped. The whole expenses are believed to amount to £10,000, and a recent circular of Cardinal Wiseman's announced that the total amount of subscriptions (including promises), so far, amounted to no more than £2,000. The *Univers*, on August 31st, believed that not more than £1,000 had been added to this comparatively trifling sum since Cardinal Wiseman's circular. Surely the Catholics of these countries are not, after all, going to allow the noble Oratorian to be ruined for his high-minded zeal for the honour of the Church! The French, who have shown the greatest enthusiasm, evidently think us very backward."

"The 28th list of the French subscriptions for Dr. Newman, given in the *Univers* of Sunday last," says the Tablet, "brings up the amount to 16,732fr. 53c., that is, to nearly £670. As will be gathered from an adver-

tisement in another part of our columns, the complete result of the collections so far made in England and Ireland is not yet known, but we must confess that we have not been able to observe anything like that spirit and sympathy that surely ought to have been shown, and without which it is in vain to expect that our illustrious confessor will be released from the terrible pecuniary responsibility in which his zeal for the honour of the catholic church has involved him. The Irish subscriptions amounted last week to not very much over three hundred pounds, and a glance at the scanty list of subscribers is most disappointing and painful to a catholic heart. We must say that the French have set us an example of warm-hearted, thorough-going zeal, which we should do well to imitate, but which we seem in no hurry to take up."

THE CHURCH CATECHISM.

The bishop of Bath and Wells has caused the following questions to be addressed to the clergy of his diocese:—1. Do you make it a rule to teach all the children in your school the whole of the catechism? 2. In so doing, do you ever vary the method and order of teaching? 3. Explain the cause and amount of such variation, if it exist in any instance; e.g., in the case of unbaptized children, if any; or of those who were baptized out of the church of England; or of those who, however baptized, were never formally presented in the church by sponsors; or of those concerning whom there is a doubt regarding any of the above circumstances. Mention any other case, if there be any other, and state how you deal with it.—*Record*.

DR. ROBINSON OF NEW YORK.

The Rev. Professor Robinson, D.D., of New York, who, it was stated in the *American Literary World*, had left that city for another tour in the Holy Land, from which valuable topographical and critical results might be expected, arrived early this year in London, whence he proceeded to Berlin, preparatory to his proceeding to Palestine, which he expected to reach at the beginning of April. His stay in London was short, but the Editor of the *Journal of Sacred Literature* was enabled in repeated interviews to renew an acquaintance commenced twelve years ago, on the learned Professor's return from his first journey, and to confer with him on the objects of his present undertaking. These have been alluded to in the article on Recent Travels in Palestine. It appears to be Dr. Robinson's view rather to direct his researches to ground not previously traversed, or only imperfectly explored, such as the region beyond the Jordan, and of the southern and northern districts, than merely to test

or verify previous conclusions, except, perhaps, at Jerusalem. We have reason to hope that Dr. Robinson will from time to time forward some account of his proceedings for insertion in this Journal.—*Kitto's Journal of Sacred Literature.*

MATTHEW'S GREEK GOSPEL.

The Rev. Francis Bosworth, M.A., has in advanced preparation St. Matthew's gospel in Greek, with full *Critical Notes*. It will form just such an edition of Matthew as is Forbryn's of Virgil, or Poppoe's of Thucydides. Our students are too often taught every thing else but how to use their knowledge. Vast stores of most valuable information lie hid (so far as we English are concerned) in German writers, which might well be made available for such a work, since they are not theological but philological. The object will be totally distinct from that of either Alford or Bloomfield. The syntactical construction, the compound verbs, the Hebraisms—in short, whatever may be needed, in order to light up the text, will receive attention. It is especially designed for students and will supply them with the most recent and thorough scholarship of Germany, minus neology. We have been favoured with some specimens of this work, and perceive that it will form an excellent class-book, supplying all that may be wanted in order to understand critically the original. If the plan answers, the editor contemplates that the Epistle to the Romans might be treated in the same manner; and eventually corresponding editions of the Psalms and Isaiah might be furnished.—*Kitto's Journal of Sacred Literature.*

PRIESTLY ASCENDANCY IN EUROPE.

The progress of Louis Napoleon through the south of France manifests at every step the league, offensive and defensive, formed between the Usurper and the Roman Catholic Clergy. Everywhere he reserves for them his most gracious smiles, while, in return, they, with grave enthusiasm, welcome him as "the Elect of God." In Germany, also, they continue to push their arrogant demands with unceasing vigour. The *Ecclesiastical Messenger* of Westphalia states, that the protest of the Catholic Bishops of the province of Cologne, agreed to at their recent meeting, and addressed to the King, is directed to the abrogation of five requirements of the Government. The Bishops desire to be free from liability to account to the Minister of Worship for the employment of the subsidies granted to the Roman Catholic Church by the State; from restrictions imposed on their missions into districts where the population belongs to both religions; from the interdiction which for-

bids the students of theology to frequent the Collegium Germanicum at Rome; from that which prohibits the establishment of foreign Jesuits in Prussia; and, lastly, from that which restrains the Bishops from nominating priests who have studied in Jesuitical colleges. Of all these trammels, as the Bishops call them, they demand the removal; and the Church Journal above quoted says, that the bishops of the Eastern Provinces will support the demand.—*Patriot.*

TRACTS FOR THE INSANE.

Startling as this announcement may be at first sight, when it is considered how varied the forms are which insanity assumes, it will not be thought wonderful that a judicious supply of religious tracts should in some cases be found remedial. The last number of the *Christian Spectator* contains the following paragraph:—

A medical gentleman, at the head of an establishment in Canada for lunatics, has supplied the following gratifying testimony:—"By the kind consideration of the Tract Society, we are enabled to circulate tracts among the patients, who look for the little book with each returning sabbath. The value of these little monitors, when judiciously distributed, cannot be over-rated in the good and lasting effect they are calculated to produce in the minds of the insane,—to deny this would be, in our position, to refuse the evidence of one's senses; for in many of the recoveries of the past year, the individuals ascribed to these sources their first conscious relief, while, with an affection almost sacred, they have treasured up the valued tract till the period of their perfect restoration; and when about to rejoin their friends, have drawn it forth, and earnestly requested permission to take it with them, at the same time expressing a hope that, as it had been a source of much consolation and improvement to them, so it might prove to some loved members of their family, for whose best interests they were anxiously concerned."

OFFER TO SUNDAY-SCHOOL TEACHERS.

The Committee of the Religious Tract Society, feeling the great importance of aiding Sunday-school teachers in their efforts to acquire a sound knowledge of scripture truth, offer *one thousand copies* of the POCKET COMMENTARY, either Old or New Testament, at half the Catalogue price. A teacher may, consequently, obtain the Commentary on the Old Testament, in one volume, for 1s 3d. (in two volumes 1s. 4d.), or on the New Testament at 8d. This Commentary was compiled for those who could spare but little money for books, or who have but a limited time for reading, or who wish

for a comprehension of what is most valuable in the way of Scripture exposition in a single work. The comment is selected from Henry, Scott, and other approved writers. It also contains a large variety of notes, illustrative of the sacred text, on the manners, customs, topography, and natural history of the East.

Applications must be made by the Secretaries of Auxiliaries, with the names of the teachers; to be addressed to Mr. William Tarn, 56, Paternoster Row, London, with a remittance for the amount. Clear instructions must be given as to the best method of forwarding the books. Individual applications cannot be attended to.—*Christian Spectator*, September 15.

THE CITY MISSION.

The Committee of the London City Mission state, that they have during the year greatly increased their circulation of religious tracts, by supplying the missionaries with a large stock of loan tracts for special cases, in addition to their ordinary supply for gift.

CAMDEN TOWN.

Too late for insertion in its proper place, we have received from a correspondent the following information:—In the number of this magazine for April, page 234, notice was given of the opening of St. Paul's Chapel, Hawley Road, for the convenience especially of those members of baptist churches residing in this populous and increasing neighbourhood. It is gratifying to learn that the ministry of Mr. White has been so successful as to justify the friends whom his ministry had drawn together to form themselves into a Christian church, which was done on Wednesday evening, September 1. The service on this occasion was private, confined to those who either brought letters of recommendation from the churches to which they previously belonged, or who wished to enjoy occasional fellowship. It is, however, proposed, on some future occasion, to hold a public meeting, at once to commemorate this event and to elicit that cordial sympathy which Christians and Christian churches residing in the same locality should ever cherish and display.

CORRESPONDENCE.

DEACONS:—WHAT ARE THEY?

To the Editor of the Baptist Magazine.

DEAR SIR,—How much easier it is to ask questions than to answer them! When the embryo philosopher observed the apple falling from his father's tree, and inquired why it fell to the earth and not to the sky, there being no more apparent obstruction to its upward than to its downward course, it was some long time before the problem was solved by what was no doubt his true theory of the law of gravitation. And it may not be the work of a day to show the identity of the "seven men of honest report" mentioned in Acts vi. 3, with the "deacons" mentioned in Phil. i. 1, and 1 Tim. iii. 8, &c. But as it is something gained towards the removal of a difficulty to bring it into the narrowest compass, I submit, that herein is the gist of the inquiry—*The identity or the non-identity of the individuals referred to in the Acts and the Epistles.*

Surely never was there a more striking example of "begging the question," than the easy confidence with which grave divines, from Dr. Gill downwards, are accustomed to refer, like your correspondent's friends, to Acts vi. as the undoubted origin of the deacon's office. First, then, let it be considered and acknowledged that neither in the

original nor in our translation are the "seven men" chosen to manage the temporalities of the church, called *deacons*; had they in that passage, as in Philippians and Timothy, been called *διακόνες*, the identity would, to say the least, have been more obvious than it is now. Verbally, therefore, Philemon was correct in saying "he could find no deacons there."

Then again, his position seems strengthened by the fact, which appears from a glance of the Greek Testament, that although the apostles did not apply the term deacon to the men then chosen, they did, in the very next verse, apply it to themselves, "But we will give ourselves continually to prayer, and to the ministry of the word,"—*διακονία του λόγου*—deaconry of the word. May it not therefore be said, if any persons were called deacons in this chapter it was the apostles, and not "the committee" of seven?

There is, however, an *inferential* argument which may be urged for the identity of the persons referred to, viz., that as in Acts there are but two classes of officers named as existing in the primitive church, the apostles and the "committee" of temporalities, and as in Philippians and Timothy there are also but two classes recognized, "bishops and deacons," it is fair to conclude they were identical; still this is but inference, and not proof,

and we, as baptists, being somewhat sticklers for proof, it is not for us to lay too much stress upon inference,—we must only take it for what it is worth.

Other brethren will probably be able to place the subject in a clearer light; but with my dim perception of it, I beg to put in a plea for charity—a little charity, dear sir, on this point at least, for the episcopalians who designate their temporal officers “churchwardens,” for the presbyterians who choose “ruling elders,” and the Wesleyans who appoint “stewards,” while we in our wisdom elect “deacons.”

To the question then, if put in this form—“Deacons: what were they?” That is, what were they in apostolic times? I reply, I do not know; for the good men, mentioned in Acts, appointed to the temporalities of the church, were *not* called deacons, and concerning those mentioned in the Epistles, who are so designated, there is not a word said concerning their secular duties, while their qualifications seem to imply that their engagements were spiritual; though what they differed from those of the bishops does not appear.

But if the question is put in the present tense—“Deacons: what are they?” I reply—a useful and honourable body of men in our churches; and that the great Head of the church may abundantly bless all our good deacons, is the prayer of yours sincerely,

CORNELIUS ELVEN.

Bury St. Edmunds, Aug. 5, 1852.

To the Editor of the Baptist Magazine.

DEAR SIR,—In attempting a reply to the question before us it will be necessary to premise a few observations on the terms employed in the Greek New Testament to describe the office and functions of the deacon.

1. To denote the person, or *agent*, we have *διακονος* (DIAKONOS); signifying “one who renders service to another,” either by executing his commands, or by conferring benefits upon him. This word is employed thirty times, and in our version is variously rendered,—“servant,” “minister,” “deacon,” e.g., John xii. 26; Rom. xiii. 4; Phil. i. 1.

2. To denote the *activity* of the agent we have *διακονιω* (DIAKONEO); signifying “to wait, attend upon, serve.” This word occurs thirty-six times, and is rendered,—“to minister,” “to serve,” “to administer,” “to use the office of a deacon:” e.g.; Matt. iv. 11; Luke x. 40; 2 Cor. viii. 19; 1 Tim. iii. 10.

3. To denote the *thing performed* by the agent we have *διακονια* (DIAKONIA); signifying “a service, a waiting,” &c. This word is used thirty-three times, and is rendered,—

“ministry,” “ministration,” “administration,” “service,” “office,” “relief:” e.g., Acts xii. 25; 2 Cor. ix. 13; 1 Cor. xii. 5; Rom. xv. 31; xi. 13; Acts xi. 29.

It will be observed that our word *deacon*, is formed from the Greek word *διακονος*. It is found five times only in our version; where it evidently has a peculiar ecclesiastical sense. But on inspecting the passages already referred to it will be seen that the term *διακονος* and its derivatives were not exclusively applied to spiritual or ecclesiastical objects, but were, in fact, frequently employed in connexion with the secular, and even with the domestic relations of life. It appears, moreover, that the terms do not primarily or necessarily convey the idea of *office*, but simply of *service*. Any person, whatever his office, station, or character who performed service for or to another, was, in respect of such service, a deacon. Thus Christ, (Rom. xv. 8,) disciples of Christ, as such, (John xii. 26,) magistrates, (Rom. xiii. 4,) and wicked men (2 Cor. xi. 15,) are called deacons.

We proceed to a brief examination of the passage, Acts vi. 1–6. The Grecians murmured against the Hebrews, “because their widows were neglected in the daily (διακονια) ministration.” The “twelve” said, “it is not reason that we should leave the word of God (διακονειν τραπεζαις) to serve tables. Wherefore,” they continued, “look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business,” namely, this *διακονειν τραπεζαις*.

Here we learn that the “twelve” had before them a *διακονια* branching out into two divisions; the one a *διακονια* of the word, the other a *διακονια* of tables. The former they retained as pre-eminently, though not exclusively, their own; the latter they devolved upon the “committee of seven.” There was a certain service to be performed for the church. It was entirely secular in its character. The “twelve,” because they had the ministry of the word, cast off this secular burden. It was put upon the “seven” in a solemn manner. To them it became an official labour. This official labour was a *διακονια*. But the *διακονια* was the service performed by a (*διακονος*) deacon. Hence, the “seven” were properly deacons, although they are not expressly termed such in the passage itself.

The “seven” having become officers in the church, the want of an official *title* would soon be felt. The “twelve,” it is true, were deacons of the church, but in relation to its spiritual affairs; and they had an official title already, namely, “apostle.” The “seven” were deacons of the church’s secular affairs, and as such they came to be called deacons, in a narrowed—an official sense of the term; and the term would thenceforward be employed to denote the

official managers of the church's secular affairs. Such a process as is here supposed, namely, that by which a general term becomes appropriated to denote a particular office, certainly took place in other and kindred cases.

It is, of course, admitted that some at least of these deacons were ministers of the word; but it is denied that they were so *as* deacons. Neither spiritual qualifications nor duties were conferred or devolved upon them *because* they were deacons; but they were chosen to be deacons, because of the qualifications they had previously displayed. Some of the deacons of our churches are preachers of the word, and many more, possibly, ought to be so, but not *as* deacons.

It is assumed here, that the *bishops* of the earliest churches were, substantially, the same as our *pastors*. The first mention of deacons, as church officers, clearly distinguishes them from pastors; Phil. i. 1. The passage, 1 Tim. iii. 1—12, is equally significant. The friend was in error who stated, in reference to this passage, that "similar qualifications as to *talent*, faith, and practice, were required in deacons as in bishops." As to faith and practice an equality is required, but not as to talent. The bishop is required to be "*apt to teach*;" not so the deacon. In Rom. xii. 6—8, the diaconal functions are clearly distinguished from "prophesying," "teaching," and "exhortation;" the words in verse 7, rendered "ministry," "ministering," being respectively, ΔΙΑΚΟΝΕΙΝ, ΔΙΑΚΟΝΙΑ. The same distinction is indicated in 1 Pet. iv. 11, where the word rendered "minister," is ΔΙΑΚΟΝΕΙ.

We conclude, then, that deacons, according to the scriptural model, are members of a particular church, chosen by that church, with the sanction of the pastor, and solemnly set apart to manage the secular affairs of the church; the due performance of whose functions will require all the mental and spiritual qualifications which the apostle enumerates (1 Tim. iii. 8—12); will imply the most intimate, affectionate, and confiding relations between themselves and both pastor and people; and will allow, though not necessarily demand, their activity in directly spiritual labours for the church and for the world.

These remarks are based solely on the express statements or necessary implications of scripture. The view of some, that the "young men" mentioned Acts v. 6, 10, were deacons, is not pressed. For the historical development of the office, and its successive modifications in past apostolic times, the reader must consult the church historians. A good digest of the testimony of early writers on this subject is found in Kitto's *Cyclopædia of Sacred Literature*: Art. *Deacon*. I am yours very respectfully,

W. KITCHEN.

Ringstead, Aug. 11, 1852.

AGED OR INFIRM BAPTIST MINISTERS' SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—A brother minister, who takes a lively interest in the welfare of the above society, writes that he has recently mentioned the society in several places and that for the most part he finds total ignorance even of its existence. He accordingly suggests a plan for calling the attention of our churches to the institution; and expresses his conviction that no one can hear of it without feeling that the object is most important, and that the number of annual collections might be considerably increased. As the committees are very desirous that the society should be as extensively known and as well supported as possible, they will be glad to consider any proposal for the promotion of its welfare.

The pages of the Magazine have for several past years repeatedly referred to the institution, and earnestly enforced its claims upon the ministers and members of our churches.

The annual meeting was held at King Street chapel, Bristol, on Tuesday, June 28th. It then appeared that three of the beneficiary members had died since the former anniversary; that there were eight new applicants who according to rule claimed a part of the disposable income; and that no fewer than *thirty* ministerial brethren would this year be sharers in the proceeds of the Institution. Besides the ordinary subscriptions and collections kindly transmitted during the year the committee have had to acknowledge the following special generous contributions; viz. Mrs. Gouldsmith, £10; John Fenwick, Esq., £10; Robert Leonard, Esq., £9 6s. 9d.; J. Griffiths, Esq., £5; J. L. Phillips, Esq., £5; Mrs. Salter, £5; J. Tritton, Esq., £5; R. B. Sherring, Esq., £5; G. W. B. Gurney, Esq. (for the late Mrs. Priestley), £100.

Additional subscriptions, donations, or congregational collections, will be thankfully received; and the committee in their last report have suggested how desirable it is, where any difficulty arises, that our churches should assist their pastors, in constituting themselves members of this important institution. A guinea a year, as entrance money, when the minister's age exceeds 26 years, is all that is required; and when it is considered how valuable the resources of this society might prove to an infirm or aged minister of Christ, it is believed that many in our churches would readily step forward in this kind effectual manner to assist those who are living to promote their spiritual and eternal welfare. As the capital stock of the society amounts to £6200, it must be for the advantage of our ministers, whether older or younger, to become connected with it, as beneficiary members.

I only add that I shall be happy to communicate with any ministerial or other friend

on this matter ; and trust that the temporal interests of our pastors (more especially when infirm or aged), will soon begin to be more duly regarded amongst us.

I am, dear Sir,

Yours very truly,

CHARLES DANIELL,

Melksham, Sept. 15, 1852.

Secretary.

ROMISH TENDENCIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—So widely has the spirit of popery of late years been spreading, like a plague spot, even in our own fair land ; so daring have been its recent inroads, and so audaciously has it lift up its horn in our very midst, that it evidently behoves us to present a front of determined antagonism to its further progress ; and to regard, with a watchful eye, every movement of an enemy so insidious and stealthy in its character ; so persevering in its progress, and so deadly in its ultimate object.

But who is to do this ! On whom does it devolve to endeavour thus to stem the torrent of antichristian error ! Clearly on all protestants ; on every section of the protestant church. And by whom has the duty been fulfilled ? not, certainly, by the Church of England ; on the contrary, it was there that the Tractarian heresy of Oxford sprang up. It is through the stealthy, vigorous, and widely diffused progress of that heresy that Rome herself has been encouraged to plant her standard in our beloved land. To this attack may the so-called protestant Church of England be fairly said to have *issued her own invitation* ; and on herself, therefore, must the consequences rest. The sounder portion of her community must expect to buckle on their armour for the impending conflict against popish enemies, both internal and external.

Nonconformists, however, of all grades ought also to be called upon, on every principle—to come to the help of the Lord against antichrist in all his forms. Most especially would it seem incumbent on our own body, to contend against the principles and practices of the church of Rome, and against the insidious teachings of her emissaries ; because our weapons are the word of God alone, unadulterated by the traditions either of earlier or later ages. How, then, has this duty been fulfilled—and by whom ! Nobly has the gauntlet been taken up by some distinguished ministers ; especially by one of the church of Scotland, who has been delivering lectures in various parts of the empire—even bearding the very Cardinal in his conclave, by challenge to personal discussion with him.

But are there none of the dissenting bodies who have taken the alarm against the appa-

rent spread of popery in Great Britain ! We cannot doubt that many a faithful labourer in the vineyard, individually in his humbler sphere, and within his more limited range of action, has warned and admonished those around him ; and we know that many testimonies for the purity and simplicity of the Christian faith, against the effrontery of antichristian error have issued from the press, winging their zealous way in the name of the Lord, and on humble reliance on his blessing for the success of their efforts. But I had reckoned on greater things. I had hoped that something like a combined effort would have been made, at least by our own denomination, if not with a wider range of dissenting co-operation, for the dissemination of protestant truth ;—by lectures, by public meetings, by prayer-meetings, by the dissemination of anti-popish tracts, and by every other available means of informing the public as to the abominations of popery.

How is it that more has not been done, or attempted by us Nonconformists combined against Rome ? Remains there so little in our historical reminiscences to warn us, from the facts of the past, against the probabilities of the future ! Or has there been growing up among us, of late years, a spirit of conformity to the world and the fashions of it, which finds us, at the hour of more imminent danger, not only unobservant of, and indifferent to the inroads of popery, but even seduced by the example of the Church of England, to the imitation of popish architecture, with church music and other similar observances ?

For some years past, many of the episcopal churches newly erected among us, have followed rather the models of early popish architecture, than the more simple, and “unpopish” edifices, built by our protestant predecessors. It has been remarked that these recent churches, springing up in the nineteenth century, make their appearance among us as if *in masquerade*, just as certain exalted personages in their levées sometimes entertain each other by assuming the fantastic fopperies of two or three centuries ago. We wonder less to see the Church of England (popish in her origin, and semi-popish in her ritual, ceremonies, and even doctrines) thus imitating the architecture of the monkish ages, than to see these followed by independent and even baptist nonconformists. This closing allusion I am grieved to be called on to illustrate, and to justify, by facts of recent occurrence. In 1848, an independent chapel was built in one of the suburbs of London, just in monkish fashion, and splendidly adorned with painted windows, and provided with a magnificent organ. Sad to relate, this was attempted to be justified in a communication from the minister of the place, in a leading journal of nonconformist principles—such as might be

supposed to have proceeded from one of the Pusey and Newman school, or from Dr. Wiseman himself, rather than from an ardent member and admirer of the Anti-State Church Association. It was said that recently, on the opening of a dissenting place of worship, built in the same style, a young minister chose for his subject, the anointing of our Lord by Mary, and the vindicator of that act applying his subject to the splendid and richly ornamented Gothic structure just erected, and pointing to the cathedral windows, rich with painted glass, as a good work wrought for our Lord!

More instances, too many more, might be enumerated; but enough has been said to state and explain the objects intended. I will only add my earnest hope, that the munificent brethren who are combining for the erection of baptist chapels in the metropolis, will use their powerful influence in favour of the adoption of a simpler and more truly protestant style of architecture.

I am, dear sir,

Yours sincerely,

S. WILKIN.

*Hampstead,
July 5, 1852.*

— — —
ON THE VOTES OF YOUNG MEMBERS OF
CHURCHES.

To the Editor of the Baptist Magazine.

MR. EDITOR,—It has been for a long time deeply impressed upon my mind that there is in the present government of nonconformist independent churches some change required, not at all affecting their independent character, but for their preservation from many evils to which they are now subjected—I allude to the right of each member having a vote. Reason and experience unite to confirm me in the conviction that it is not according to the first, nor is it beneficial according to the last, that young persons, inexperienced, suddenly thrown into circumstances to exercise their judgment on very grave subjects, say the choice of a minister, or the retention of a minister, or his dismissal,—I say this is not for the welfare of churches, and consequently for the prosperity of the cause of Christ, that it should so be. In the civil affairs of mankind none are accounted of age under twenty-one; in the senate of our land and in other circumstances younger persons would not be admitted to guide destinies of a very high order. And what is the universal consent of mankind when property or health is at stake? Are the young in law or physic appealed to? No. Then, in the far weightier affairs of religion, should inexperience direct and guide the churches of Christ? I say they ought not. Under the Jewish polity, thirty years was the age, and not younger, when the priests were allowed to officiate; and our blessed Saviour, as you are aware, assumed not the office of the

teacher till he was thirty, although himself impossible to act otherwise than right, confirmed the law by his example. And this is according to the nature of things: years sober the judgment, preserve from the delusions which we are constantly surrounded with, and in a great measure prevent from error.

If we appeal to experience through the history of our churches, what do we learn! a vast amount of evil arising from young persons being called upon to exercise their judgment upon grave questions. I have known ministers, having obtained by undue influence the aid of the young, carry measures fraught with destruction to the church, and, as a legitimate consequence, ruin to themselves.

Both the paedobaptist and baptist churches could tell of many disorders arising from youthful influence having swayed decisions big with important consequences. I have also known a great want of deference to age and experience arising out of the power to vote; instead of the welfare of the church the unhallowed feeling of victory will take its place. The subject is well worthy of the thoughtful inquiry of every one having the prosperity of Christ's cause at heart.

It is in contemplation at the town where I reside to found a church, the registered condition of which shall be that only members who are thirty years of age shall have a vote.

I am, dear sir,

Yours truly,

B. B.

— — —
OBSERVATIONS.

We have given the foregoing letter a place on our pages, chiefly for the sake of calling the attention of the writer and those who intend to unite with him, to the utterly unscriptural character of the enterprise in which they are engaging. Should such an association as they contemplate be formed, it will not owe its existence to any directions which Christ has given, or its security to any arrangements which he has made; but it will be indebted for the degree of prosperity which it may enjoy to the superiority of the wisdom of its founders over that which is developed in the records of the New Testament. When the Lord comes down to see the city and the tower which these children of men have builded, delighting as he does in putting to shame those who attempt to improve his institutions, he must in vindication of his own honour, adopt some course sooner or later, which will insure to it the name of Babel. Who gave these brethren a right to make any law for the government of one of Christ's churches, which he did not think proper to make himself? In what part of the charter of incorporation which he gave, do they find the privilege of inserting in the constitution of a church any "registered condition" of

their own devising! Who gave the men above thirty a right to disfranchise their junior fellow disciples, greater than the juniors have to disfranchise some of them, as men whose intellectual powers are beginning to grow feeble, whose habits of thinking were formed in another age, and are unsuited to that into which their existence has been prolonged? It is quite true that young persons do sometimes arrogate more than belongs to them; but so do old ones. The proper remedy is the cultivation among all classes of an humble, self-denying, conciliatory spirit. "Ye younger submit yourselves to the elder," says the Apostle Peter, in addressing the younger; but in addressing the elder, he does not advise them to silence the younger, or set at nought their judgment, but he adds, "Yea all of you be subject one to another, and be clothed with humility."

But before we adopt our correspondent's principle let us see whither it will carry us. Grant that young members of churches are sometimes unduly tenacious of their own opinion, and indisposed to yield becoming deference to their seniors. Rectify this by allowing none to vote who are under thirty years of age. Now proceed. Every one who has known much of the practical difficulties of those who bear office in the churches has observed that the persons who contribute the least are generally the most forward to grumble, and the most determined to have their own way. Let us preserve our consistency, and go on with our improvements, allowing no one to have a vote who does not subscribe to a certain amount. Then, how often is it found that the least educated of the members are the most ready to obtrude their opinion, and to insist on its adoption. Let none have a vote then who cannot at least read and write, for it must be admitted that those who cannot are in many cases as incompetent to form a correct judgment as some young persons who are under thirty. But Alps are rising on Alps. Alas it is sometimes the aged, the learned, and the wealthy who are smitten with the love of ruling, and what "registered condition" can meet this case, it exceeds our ingenuity to suggest. It will be best after all to go back to the simplicity of Christ's appointments, "submitting ourselves one to another in the fear of the Lord." It will be best to hearken reverentially to him who says, "One is your Master, even Christ, and all ye are brethren." He who desires that authority should be confined to the class to which he happens to belong, has great reason to suspect that he wishes for more authority than comes to his share under the free institutions which Christ has given. Those institutions will work well, if worked in the spirit which he inculcates; but they will not work well if that spirit is wanting, and we cannot establish any that will work better.—EDITOR.

EDITORIAL POSTSCRIPT.

Some of our friends have expressed a desire that the list of baptist ministers in England contained in our last year's Supplement, should be renewed in December next, with such alterations as time may make requisite. Though this would involve very considerable labour, we shall not shrink from it, if the wish seems to be at all general. We should be glad to learn in the course of this month the views of those who deem it important. This also we request—and if it be done, those who take the trouble shall not do it in vain—that information be forwarded to us during the month of October respecting such deaths, removals, and ordinations as ought to render a new list different from the last. It is impossible for any one individual to gain unassisted the accurate and comprehensive knowledge which such a document requires and which imparts to it real value. Will our friends communicate within the next four weeks such facts as have fallen under their own observation?

Perhaps the deacons of churches in which the pleasure of a promising "settlement" has recently been enjoyed will allow us to give them a hint suggested by the letter on a preceding page from the Secretary of the Society for the Relief of Aged or Infirm Baptist Ministers,—a Society which we believe to be now fully entitled to public confidence. The rules require entrance money in all cases, and in some cases the amount prescribed is considerable, though not greater than justice to aged members demands. Would it not be wise if the deacons of churches whose pastors have not yet entered were to converse on the subject, with the view of raising, if necessary, the entrance money, by a contribution which if proposed in the honeymoon of a pastorate would be made readily and with ease?

Brown University, which conferred the degree of Doctor of Divinity on the President of Stepney College a few weeks ago, is the same as bestowed this distinction on Caleb Evans of Bristol in 1789, and on John Rippon and John Ryland in 1792. Joseph Priestly, the celebrated natural philosopher, received his diploma of Doctor of Laws from the same source. Its location is in Providence, Rhode Island, the colony founded by Roger Williams, a Charter of incorporation having been obtained for this institution by Dr. Manning, its first President, in 1765.

The reputation of the officers of our denominational societies being of great public importance, it is right that the readers of the Baptist Magazine should know that proceedings in Chancery against one of them for the mis-appropriation of parochial monies have just terminated. A bill having been filed in the Vice Chancellor's Court against

Mr. Fletcher, the Treasurer of the Baptist Building Fund, in relation to parochial transactions which took place in the early part of the century, and the decree pronounced by the Vice Chancellor having been unsatisfactory to the plaintiffs, they appealed to the Lord Chancellor, who on the 16th of July last, after a long investigation, gave judgment. He dismissed the bill, with costs; making strong observations upon the extraordinary character of the proceedings "against a treasurer who had committed no fault." "Can any body imagine," he asked, "that this court is, at a distance of thirty years, to open all these accounts, even if by law they could be opened, and to give a decree against the treasurer, who had honestly paid this money in 1818, some thirty years ago, no complaint being ever made from that hour to this, and the complaint now made being by persons who buy a security for the very purpose of making the complaint, and who file a bill three days after they bought that security, the man who sold that security never having had any notion that any ground of complaint existed, and never therefore making any complaint? This court must cease to be a court of equity," he added, "if it made a decree of that sort." The whole case "*Gibson versus Fletcher*" has been published in a pamphlet sold by Messrs. Ward and Co.

Our friend, Dr. Hoby, who is in Ireland, has addressed a letter to the Christian Times, in which he illustrates the air of superiority assumed by the Irish priests, combined with vulgar insolence, by an incident which took place when he was at Cushendall, a few miles north of Belfast. When the passengers were exchanging cars, he had given away some tracts; one to an intelligent-looking youth, who began to read it. Two priests whom he had observed in a public-house came out, and, says the doctor, "one of them, either having seen me give the tract, or noticing the young man who was reading it, grasped him by the shoulder, forced him to dismount at the tract, then rudely snatched it out of his hand, with an air of consequence and authority he tore it up." Two of the other passengers were so struck with this offensive display of priestly domination, that they immediately expostulated with the priest on the impropriety of the transaction. He was making some evasive reply, when, as having given the tract through falling out of my carriage, and as I was a stranger after a long absence, and as my language sufficiently loud to be heard by the vulgar-looking fellow, I assumed to give this liberty to smother away and destroy what I had given to the reader. In a very insulting way he said it was no longer mine, and I had given

it away, denied my right to distribute tracts in a way which led me to claim the privilege of giving tracts and Testaments also, if I thought proper, and then, addressing the people, I said that I earnestly hoped they would receive, and read, and retain them, so as to learn the way of salvation through faith in the precious blood of the Divine Redeemer! 'Ah, the Testament,' said he, 'the Testament! and why not the Bible?' 'Oh, yes,' I replied, 'certainly, the Bible also, God's own blessed word;' and I again proceeded to commend the Holy Bible as the greatest treasure they could possess. He perceived that my object was more to preach to the people than to quarrel with the priest, and hastily taking a few steps into the middle of the road, he beckoned me, saying, 'Come here.' To this I replied, 'Oh no, Sir, I have nothing to say that these friends ought not to hear, and, in fact, I wish them to hear all I do say.' Upon this he returned into the crowd, and in a very offensive way, placing his mouth near my face, he said, 'Then I can tell you, you have come to the wrong place for this.' Retiring a step or two, I replied, 'You may be assured, Sir, you have found the wrong man, if you think of intimidating by this course of proceeding.' Upon this he commenced with a coarseness and vulgarity for which I was quite unprepared, saying, 'You, who are you? who sent you here?' &c. I then offered to exchange cards with him, when he insultingly said, 'Your card! who are you? I should like now to know what you get a day for this work.' I cannot recall the whole of this sudden altercation, but am happy to say that I felt no particular ruffle of temper.

"It would not be proper to trouble you more at large, but I must not fail to state that this well-dressed priest, of some little pretension as to outward appearance, actually stretched out his fingers, and with unmanly vulgarity put his thumb to his nose, and his little finger very near mine, uttering sounds which induced me to appeal to the people to form a correct judgment as to a character and manners, by contrasting his conduct and language with mine! He also used the word 'pu, pyism,' and others equally offensive, but, what in these times of tracts excitement might be deemed profane and magistrates more exceptionally exclaimed, '*I will not be answered by an English!*' This was said with significance, and, as I thought, with an intention to brand on the pitiable objects who expressed their readiness to do his bidding by saying 'that, yes!'"

The Secretary of the Weekly Tract Society requests us to state that the Office of that institution is removed from St. Ann's Lane to 22, Paternoster Row.

IRISH CHRONICLE.

OCTOBER, 1852.

TO THE TREASURER AND COMMITTEE.

Banbridge, September 6th, 1852.

MY DEAR BRETHREN,

ON Saturday, the 21st ultimo, I lived at *Solitude*, a cottage in the county of Derry, in which the late Dr. Carson resided about forty years, surrounded by about twenty-five acres of land which he cultivated, and part of which he had reclaimed from an adjacent bog. It is beautifully situated at the foot of a hill whence there is an extensive prospect, and it is about two miles east of Tubbermore. In this village, in early life, he had been ordained minister of the presbyterian church, receiving like others occupying the same position a salary from the government; but becoming better acquainted with the nature of Christ's kingdom, he threw up his prospects, left himself and his infant family on the vine providence, and preached, first as congregationalist and soon afterwards as a baptist. The original part of the meeting-house which he erected in Tubbermore bears the date of 1814. It was subsequently enlarged, and rendered to accommodate a numerous congregation who were indifferent to architectural beauty, intent only on spiritual advantages. Not one penny seems ever to have been laid out upon it in the way of embellishment, and scarcely more, if any thing, for conveniences. Here, however, many were brought to the knowledge of the truth, and the church that was gathered at one time amounted in number to about four hundred; but emigration has operated here as elsewhere; it is said that more

than half the church and congregation have at different times removed to America; while of late many of the aged members of the church have been called to a "better country."

Mr. Robert Haldane Carson, the doctor's youngest son, is his successor both in the pastoral office and in the little farm. He was at one time pastor of the baptist church at Perth, and has since Mr. James Haldane's death been invited to the pastorate by the church over which he presided in Edinburgh; but the air of Scotland was too keen for him; his health suffered materially while he was in Perth, and though it has improved since his return to his native soil, it is by no means in a satisfactory state. He appears to be highly and deservedly esteemed.

The Lord's day exercises here, having been arranged for the observance of a people who travel many miles to assemble, differ materially from those to which we are accustomed. In the sabbath-school indeed, I saw nothing that would have led me to suspect that I was not in Middlesex, had I not known that I was in Ireland. 135 children were present, out of 192 who are on the list, and they appeared to be well provided with teachers. But the public service, which did not begin till twelve at noon, the usual time in Ireland, lasted four hours. Mr. Carson gave out a psalm, prayed, and read a portion of scripture. We sang again; I preached, and after a hymn I prayed. We then commemorated the Lord's death at his table, all the congregation remaining. At the close of this engage-

ment an intermission of a quarter of an hour was announced, at the end of which all resumed their seats. After singing again, I prayed, read, and preached a second sermon, and the worship closed in the usual way about four o'clock in the afternoon.

Coleraine, celebrated for its linen manufacture and its salmon fishery, is a clean, neat, prosperous town, containing about seven thousand inhabitants, situated in the most northern part of the island, near the mouth of the river Ban, a few miles west of the Giant's Causeway. The baptist church there, as you know, does not now receive any assistance from the Society; but when I was at Belfast I had a kind invitation from one of the deacons, and Mr. Eccles thought it important that I should visit them. The resources of the resident baptists at Coleraine appear to be more adequate to the maintenance of worship without foreign aid than in any other town of Ulster; but whether you should resume connexion with our friends here or not is a question which will probably be submitted to your consideration hereafter. They possess a place of worship which would contain two hundred and fifty hearers, and they have recently erected before it a wall surmounted by an iron railing. I worshipped with them on Lord's day, August 29th. Our exercises commenced with a psalm out of the Scotch metrical version, which, uncouth as its contents sound to an English ear, appears to be almost the only hymn-book in use in this province. I prayed, read a chapter, and preached; and then, in compliance with the request of the officers, after prayer had been offered by a brother, I presided at the Lord's table. At the close of this service one of the deacons announced that now there was opportunity for mutual exhortation. A young man who was sitting at a distance from the table then arose, read a text, and delivered a dis-

course of considerable length. It differed nothing from what we call a sermon, except in this, that the speaker stood on the floor in the midst of his hearers; but it was technically distinguished by our friends as an "exhortation," and was regarded as the fulfilment of an express apostolic injunction, contained in two or three passages which they quoted, particularly that in the epistle to the Hebrews, "Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." It seemed to me to be unseasonable, as we had been in the place more than two hours when it commenced, and as, having no dependence on what had preceded, it introduced a new train of thought and tended to obliterate whatever impression had previously been made; but there was not anything objectionable in the sentiments advanced. I suggested afterwards in private conversation, that it would have been very suitable on a week day evening; but I was told that they had no week evening service, no prayer meeting even, either in the week or on the sabbath. The speaker, I found, did not belong to Coleraine, but to a church at a distance; but had he not been casually present, an "exhortation" would have been delivered by some one else. There are several speakers who take part in such exercises. The customs of our brethren here and their habits of thought bear in every respect a nearer resemblance to those of the churches which are distinguished as "Scotch Baptists," than to those with which you are more familiar.

Eighty persons were present at this midday meeting. I was requested to conduct another service in the evening, to commence at seven. The rain fell very heavily at the time; but the

number of auditors was about the same as before.

Banbridge, in the county of Down, seventy-six miles north of Dublin, is a clean, respectable looking town, containing about 4000 inhabitants, the greater part of whom are employed in processes connected with the manufacture of linen. The river Bann, from which it takes its name, rises about eight miles off, and flows in a north-west direction towards Coleraine, near which it empties itself into the sea. The largest congregation in the town is that of the Roman catholics, whose chapel is capacious and well-built. There are three large presbyterian edifices; but the doctrine in two of them is unitarian, and all are supported by the public purse, according to the arrangements made for the distribution of what is fallaciously called the *Regium Donum*. There is a small episcopal church with a high spire and ample revenues. There is also an exceedingly select congregation of primitive methodists.

Between six and seven years ago, a discussion arose among some of the presbyterian residents respecting the propriety of baptizing infants in private, some thinking that it ought always to be done in the public assembly. This led to inquiry respecting the design of the ordinance; and Mr. Mulhern, then of Conlig, was invited to visit Banbridge and preach on the subject. He did so. A popular presbyterian minister replied. Attention was excited; and the issue was that several persons were immersed on a profession of their faith in Jesus as the Son of God. In November, 1846, Mr. Bates, who had long been an agent of our society, was transferred from Dunganon to this place; deacons were chosen, and other arrangements were made for the maintenance of public worship in a cottage which was transformed into a meeting-house. To solicit pecuniary assistance towards the ex-

pense of this Mr. Bates visited the United States, and thus the way was prepared for his own removal thither, which took place in the latter part of 1849. During his pastorate twenty-seven persons appear to have been added; but some of them were soon removed in providence to other towns, and against the names of many of them in the church book we find written the disappointing entry — "Emigrated to America." America, however, does not always fix the affections of those who land on her shores. Mr. T. D. Bain, a native of Belfast, who had been for a short time pastor of a church in Massachusetts, having returned to visit his relatives, was induced to accept the pastorate here. With the concurrence of your predecessors, he entered on the charge, July 28th, 1850, the number of members being at that time thirty-one. Twenty-five have since been added; and it is remarkable that of these not one has been taken away hitherto either by death or removal; all remain to the present time in connexion with the church.

The meeting-house is too small for the number occasionally attending; it will not seat comfortably more than a hundred persons. The ground on which it stands and a large garden behind it are the property of the Society; and Mr. Bain has collected in Manchester, Liverpool, and some other places, an important portion of the sum calculated to be necessary to effect an enlargement which he contemplates in the spring. Being laudably anxious to avoid the encumbrance of a debt, he is disposed to go to work cautiously; but I am sure that if some of you saw with your own eyes what you have sent your Secretary to see, you would cheerfully as individuals give our friend here a practical token of your good will and sympathy. As none of you have ever had personal intercourse with him, I think it right to add

that the providence which led him hither appears to be one which we ought gratefully to acknowledge. There are stations requiring a rough energy which I should not expect to find him displaying; but in a small town like Banbridge, surrounded by such a popu-

lation as it contains, his gentleness and benignity are certain to conciliate respect, and conduce to permanent usefulness.

I am, my dear brethren,

Yours faithfully,

WILLIAM GROSER.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.		
Abingdon, by Mr. John Barry—							Paul, T. D., Esq.	1	0	0					
Barry, Mr.	0	5	0				T. D. F.	0	5	0					
Coxeter, Mr.	0	5	0				P. D. I.	0	5	0					
Dickey, Mr.	0	6	0				Peet, Mrs.	0	5	0					
Faulkner, Mr.	0	5	0				Robinson, C. B., Esq.	5	0	0					
Jackson, Mrs.	0	6	0				Robinson, Mr. H. M.	0	10	0					
Kendall, Mrs.	0	10	0				Rust, Mr. T. W.	0	10	0					
Leader, Mrs.	1	0	0				Sharpe, Mrs.	0	5	0					
Marten, Rev. R. H.	0	5	0				Sunderland, Mr. Thos.	1	1	0					
Payne, Mr. E.	0	10	0				Thompson, Mr. Jno.	0	10	0					
Williams, Mr. J.	0	10	0				Vicars, Mr. Thos.	0	5	0					
Selgeford, Mr.	0	10	0				Vicars, Mr. Sam.	0	10	0					
Collection	1	15	3				Wheeler, Mr. S. S.	0	5	0					
				6	10	3	Whitmore, Mr. Jno.	1	0	0					
Amersham, by Rev. W. A. Salter.	5	0	0				Porter, Mr. Thos.	0	2	6					
Berwick on Tweed, by Rev. C. Robson ...	7	2	0								20	5	0		
Charnock, H. H. Hoeller, Mr.	1	0	0				Acknowledged in July ...				16	0	0		
Edinburgh—													4	5	0
Brace Street, by H. D. Dickie, Esq.	9	5	2				London—								
Sanday, R. L., Esq., by Rev. J. John ...	1	0	0				Anonymous	5	0	0					
St. ...	0	10	0				Chandler, J., Esq.	1	1	0					
Halifax, Farn. Mass.	0	10	0				Parnell, W., Esq.	1	1	0					
Leicester, by Mr. James Bodele—											7	2	6		
Allen, Mr. J.	0	10	0				Pontypool—								
Barnes, Mr. William	0	5	0				Griffiths, Rev. Rees, <i>For the</i>								
Barnes, Mr. S.	0	5	0				<i>Debt</i>	0	5	0					
Barnes, Mr. John	0	5	0				Hiley, Mrs. <i>For the Debt</i> ...	0	10	0					
Bodele, Mr. Jos.	0	5	0				Jenkins, J., Esq. <i>Subs.</i>	1	1	0					
Do. do. (Oxford Street)	0	5	0				Jenkins, J., Esq. <i>For Debt</i> ...	5	0	0					
Bodele, Mr. James	0	5	0				Jenkins, W., Esq. <i>Subs.</i>	1	1	0					
Bilson, Mr. Chas.	0	10	0				Jenkins, W., Esq. <i>For Debt</i> ...	5	0	0					
Bilson, Mr. Wm.	0	10	0				Jenkins, Miss. <i>For Debt</i>	1	1	0					
Braden, Mr. Jos.	0	5	0				Jenkins, Mr. J. D. <i>For Debt</i> ...	0	5	0					
Chapman, Mrs.	0	2	6				Jenkins, Mr. W. D., <i>For Debt</i> ...	0	5	0					
Cockshaw, Miss.	0	2	6				Jenkins, Mrs. <i>For Debt</i>	0	0	6					
Collier, Mr. Jno.	0	10	0								14	9	6		
Donisthorpe, Mr. J. F.	0	10	0				Sheep-head—								
Ellingworth, Mr.	0	5	0				Christian, Mr. B.	1	1	0					
Franklin, Mr. Geo.	0	5	0				Christian, Mr. J.	1	0	0					
Goddard, Mr. Jos.	0	5	0				Stubbs, Mr. J.	1	0	0					
Hobson, Mr. S. J.	0	10	0								3	1	8		
Horsepool, Mr. Jno.	0	10	0				Stourbridge, Dorriett, Mr. J.	0	10	6					
Jarrom, Mr. Jos.	0	10	0				York—								
Jesson, Miss.	0	4	0				Spence, Mr. Joseph.	0	10	0					
Manning, Mr.	0	5	0												
Marshall, Mr. Walter.	0	5	0												
M. field, Mr. Matthew.	0	10	0												
Palmer, Mrs.	0	5	0												

Our thanks are presented to Mrs. Flint, of Maidstone, for a package containing clothing.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 34, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLICOTT,

4, Compton Street East, Finsbury Square.

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THE MISSIONARY HERALD.



CHAPEL AND MISSION HOUSE AT CAMEROONS.

THE MISSION FIELD.

THERE are some observations of great interest in the report of the labours of our brethren in the department of translations and printing the scriptures, from which we have extracted the "incidents of bible distribution in India." We cannot do better than make a free use of these observations to illustrate the important work going on in that part of the Mission field. We do so also for another reason. The translation of the scriptures is a work of great toil, and attended with much mental anxiety and effort, and is a work which does not strike the eye like the active outdoor labours of itinerating, preaching, and distribution of tracts and bibles. The labours of our brethren in this department are pre-eminent; and those most competent to pronounce an opinion attest their diligence, fidelity, and accuracy.

"The distribution of the word of God among the teeming multitudes by whom our missionary brethren are surrounded in this great country, is a work the importance of which can hardly be overrated. It is the diffusion of the true leaven, which is in time to exert its blessed influence on the whole mass of the community. The extent to which it has already operated, or is now operating, may be in some measure conjectured, but cannot be fully known until made manifest by the disclosures of the last great day.

"In this blessed work the agents of the Baptist Missionary Society have been privileged to occupy an important place, and by them chiefly, though by no means exclusively, has the distribution from the society's stores been effected. While the missionaries of the Baptist Mission have been constantly supplied from them, it has been particularly gratifying to receive applications from missionaries and others of other denomina-

tions. All such applications have been cheerfully and promptly complied with."

From the Report it appears that the distributions from the beginning of 1847 to the end of 1851 amounted to 222,769, which, added to those previously sent into circulation, make a total of 609,906 copies of the word of God, or of larger or smaller portions of it, issued from the mission press to the end of 1851. These numbers are large; but what are they compared with the myriads of the population of India needing the bible? While we render praise to the God of all grace that he has aided his servants thus far, and enabled them to do so great a work, let the question we have put stimulate all who read it to fresh diligence, zeal, and prayer.

The "Friend of India" continues to call public attention to the debate in the late parliament on the new charter, and particularly to its ecclesiastical topics. Speaking of the subjects which are before the Committee, appointed after that debate, as matters of inquiry, the editor observes, "There is one which excites no little surprise. After all that has passed in the last sixty years, we should scarcely have expected that any English ministry would have ventured to direct a parliamentary inquiry into the ecclesiastical provision which existed for the diffusion of Christianity. We hope the subject will be expunged from the list, because the agitation of it can do no good, and may do harm. By an 'ecclesiastical provision,' is evidently intended a provision in the 'ecclesiastical department of the state,' which at this presidency consists of a bishop, archdeacon, and sixty-six military chaplains. To make an ecclesiastical provision, therefore, is to provide for the diffusion of Christianity through the ecclesiastical servants of government,—in other words, to identify the state with the mission

enterprise. The functions of the ecclesiastical department in India are at present clearly defined. The military chaplains are appointed to watch over the spiritual interests of that section of the public service which belongs to the Established Church of England and Ireland. Whatever aid they may give to the cause of missions is voluntarily given, in their private capacity; and we hail every such instance of missionary zeal with delight. But if it be intended, by the introduction of this topic of inquiry, to invest the 'ecclesiastical' functionaries of government with a missionary character, and place missionary operations, by a parliamentary enactment, under episcopal jurisdiction and superintendence, we have no hesitation in saying that it will be a disastrous innovation. It will mix up the state with schemes of evangelization, and create unnecessary alarm, if not dissatisfaction; it will make more hypocrites than Christians; and it will seriously interfere with the pious and independent efforts of the numerous missionaries, not of the church of England, now engaged in the field, and thus paralyze the efforts of the Christian world for the conversion of the heathen." These sentiments demand very serious attention; and it behoves the friends of missions to keep this subject in view, that the

interests of the great cause may not be injured by an "ecclesiastical" encroachment, however insidiously it may be contrived. It is a matter for thankfulness that a paper of such large circulation and acknowledged influence is under the direction of one who thinks rightly on this momentous topic, and can and does express his thoughts respecting it with so much precision and force.

The intelligence from Jacmel is painful. We deeply regret to learn that Mr. WEBLEY's sorrow at the loss of his brother's services has been followed by so much domestic affliction. We commend him and his family to the sympathy and prayers of our readers; and more especially, that ere long help may be sent to a missionary overborne by work and distress.

The engraving, which gives a view of the mission premises at Cameroons, is from a sketch taken by Mr. WHEELER on the spot, shortly before he left Africa. The centre building is the wooden frame chapel used for divine worship, and for the weekly and Sunday school. The shed-looking erections on the left hand form a part of Mr. SAKER's present dwelling, and the wooden building on the right is Mr. HORTON JOHNSON's, built on posts, the ground floor being used for a store house.

INDIA.

CALCUTTA.

There was just time last month, after the arrival of the Indian mail, to announce the safe arrival of the "William Carey," with Mr. and Mrs. MAKEPEACE, and Mr. and Mrs. JACKSON, and their families. A few extracts from Mr. THOMAS's letter, under date of July 2nd, will be acceptable to our readers

generally, and especially to the relatives of those dear friends, who have probably by this time arrived at their destination.

The "William Carey" is in. Yesterday brother Wenger and myself went some distance down the river, hoping to find the ship, and bring our friends on shore; but we were obliged to return without accomplishing our purpose, the vessel having anchored much

lower than we had expected. A friend however went on; and though it was late in the day when he reached the ship, they were so anxious to come on to Calcutta, that he contrived to bring them all up, and between 7 and 8 p.m. the unexpected announcement was made that they had arrived. Mr. Jackson with Mrs. Jackson and child took up their abode at brother Wenger's, while the Makepeaces, great and small, are my guests; and I assure you mine is now no despicable family. We mustered strong around the breakfast and dinner table; and could you just drop in and see us at such seasons, you would be ready to say the good old times have come round again—the times of the patriarchs. Our dear friends are quite well and in good spirits. The captain was very kind to them.

Our dear friends the Pearces have been making arrangements with a view to return in the "William Carey." As it has been for some time evident that they must return home for a season, if not for good, it has been arranged for the village stations to be under brother Wenger, with the understanding that he will turn the services of Mr. Supper to account in the management of the mas far as circumstances will allow. Brother Lewis has agreed to take charge of Intally. This arrangement, while the only one open to us,

appears to me to be a really good one, and I confidently expect it will be found to work well.

Our brother Pearce cherishes the hope of their returning to India again, after recruiting their health and strength in England. I must confess I can hardly expect that, shattered as their constitutions are, they will ever be restored as to afford any reasonable prospect of their being able to live and labour with any energy and comfort in India. Time however must decide this question, and if it decide in the affirmative we shall be glad to see them again among us.

Mr. WENGER, in a letter dated July 12th, intimates that as the "William Carey" was likely to be sent to China, a passage had been taken for Mr. and Mrs. PEARCE in the "Essex," which was expected to leave about the 6th of August. No doubt they are making good progress home, and we trust the voyage will prove beneficial to them both. They have indeed long "borne the burden and heat of the day."

MUTTRA.

Mr. and Mrs. PHILLIPS, as our readers are aware, had been obliged to leave Muttra, and seek a restoration to health by a short residence in the mountains. Already they seem to have derived great benefit. Mr. PHILLIPS gives some account of the locality under date of June 10th.

Here we are, seven thousand feet above the sea, recruiting our exhausted energies. It is an English climate, and is doing us all good. My last will have informed you of the painful necessity that drove us here.

My presence here has suggested to some of our friends the propriety of purchasing a mission house for sick missionaries of our denomination. We should like your opinion on the subject. I need not enter into the arguments pro and con on this point, but would simply inform you that the question has been settled in the affirmative by the three great societies labouring in Northern India. The American Presbytery Mission have an estate here capable of accommodating three families; the Church Mission is building a house in Landour; and the London Mission have for some time had a mission and house at Almorah,

Having lately suffered from an attack of fever and ague, I feel weak and not able to write much. This place is like the Grampians hugely magnified. The highest point on which houses are built is 7500 feet above the sea; the air therefore in the house is always cool, and except in June, tolerable with an umbrella outside all day. The houses are scattered at all heights up the two united mountains of Landour and Mussuric. There are enough to fill twenty ordinary cantonments. It is the fashionable resort to all the sick of North-west India, who cannot afford the expense of Simla. There are two churches, now filled by pious clergymen, one female Catholic school and chapel, two good boys' schools, and some for girls. At present there are four baptist families here, two of whom are permanent residents. On sabbath next I hope to immerse in a stream at the bottom of the hill, one brother and two sisters; other pious persons have been studying the subject of baptism before my arrival, and may yet be immersed. We have one English service a week; and when my health is rather more established, I shall commence bazaar preaching with brother Makepeace's Teloo-goo convert now with me. Friends here will assist the Muttra mission, whilst I am here, with their contributions.

SERAMPORE.

In a letter to the secretaries, dated July 1st, Mr. DENHAM offers some striking remarks on the need of schools. Without unduly pressing their importance, he decidedly urges their extension as a most valuable auxiliary to the missionary in the prosecution of his work.

I fully concur with you that we have not made the most of our position and influence to instruct and prepare our teachers: as a denomination we are woefully deficient in the department of schools, though as baptists our views have least of all to dread the spread of light and knowledge, yet little has been done by us in the direct work of education since the days of our fathers. In reading their journals we cannot but be struck with the energy and far-sightedness of those good men, with the zeal and avidity with which they seized, and the care they expended on the three great departments of mission labour. They preached to the natives incessantly, they translated and distributed God's blessed word, and everywhere they opened schools. There was little or no novelty in their plans. Indeed, essential novelty in these respects would be undesirable, while to neglect their example would be blameworthy. It is agreed on all hands that they stimulated the most apathetic bodies to do something towards educating the masses of the people; but, have not we ourselves grown cold since those good men were laid in their graves?

When I came to Serampore and saw the state of things, these reflections deeply moved me. Our difficulties in endeavouring to re-ascitate the college, to say nothing of the immense outlay, you know were formidable and not few. I saw, or thought I saw, as in England so in India, that those churches were most healthy and the people composing them most active, where the young were looked after and cared for. One fact is, however, patent to all, that the preaching of the pastors at home is not less frequent, nor their success diminished, nor are their contributions to benevolent objects less, where schools and bible classes are found in active operation. These observations apply to India; intimacy and frequent intercourse with the better instructed and more influential youth among the heathen give a hold on a neighbourhood that every wise missionary will improve.

When in Burmah two years ago, the same facts struck me forcibly. Our American brethren have schools in every place. I visited nearly all the stations, and found that wherever there was a missionary station

there was a school; and in some places very superior schools too. I may instance the schools at Obo, under the direction of Messrs. Vinton and Binney. The Karen female school, under the efficient superintendence of Miss Vinton, was one of the most interesting schools I ever witnessed. It is true that the Burmans and Karen mountaineers are more manly than the Hindoos; still the whole of that mission redounds to the honour of our American fellow labourers; indeed their praise is in all the churches.

I trust that you will not forget Buriall, and Mrs. Sale's schools there; and Intally, and the very useful school under the charge of brother Pearce. The head master of the Benevolent Institution in Calcutta, was a pupil in my classes here, and who has his heart in the work of preaching Christ among the heathen. Nearly all the young people who have joined our church here since my residence, have been from my Bible and other classes. In the course of the year I expect that one young man, of talent and of promise, will leave Serampore for Simlah, to assist in the school there, and I have no doubt but that he will make an efficient lay preacher in that far distant station.

I have five clever and promising youths not supported by the college; one has lately joined the church; also Mr. Felix Johannes, who is a member of the church, is with me at present on probation, together with a Christian Hindoo, and a young man formerly a Mussulman, not yet baptized. The young Mussulman has resided here about six months, and has given us great satisfaction. We have had many inquirers, at different times; but I dread making such cases prematurely known, for many run well for a season who, by-and-by, grow cold or become offended. Perhaps there is nothing more trying to your missionaries than such repeated disappointments, many, even good Christian men, err here and grow impatient at apparently limited success. They overlook the fact that great events are tardy in their development, that there is much preparatory work yet to be done. From the days of Eden to the advent of the woman's Seed do we not reckon 4000 years? The destined leader and legislator of God's chosen people passed through many vicissitudes and trials, and had, moreover, eighty years' discipline to undergo before God openly called him and divinely commissioned him to lead his people from the house of bondage to the promised land. The slowness of the work may exercise us, but when a man advances with God his steps may be slow, but they will be certain.

The annual festivals here are just over.

The numbers in attendance throughout the time bore small proportion to former years. There was altogether a great falling off among the pilgrims this year; the attendance was a concourse of the lowest rabble, sprinkled here and there with a few country Hindoos.

The disreputable females, *connected with idolatry*, were in greater numbers, and showed themselves more openly and behaved more insolently than I have known them do on former occasions.

CHITTAGONG.

Mr. JOHANNES writes, under date of June 26th, and he seems to have considerable encouragement in his work. The following extract will show on what it rests, and whence it is derived.

At Comilla the people afford us great encouragement. Eighteen souls have already been putting on the Lord Jesus Christ, and we have a few hopeful inquirers. I think in a few years, when the gospel is more extensively preached in this district, a very large church may be formed. If a brother was sent here and schools established, much beneficial result is likely to follow. Pray for us, dear brethren, that the Saviour may be more and more glorified among these idolaters.

We have also some who attend and encourage us at Chittagong, and of whom we entertain hopes. My old teacher, who has been with us for ten or twelve years, a high-caste Brahmin and a most intelligent man,

after rejecting the gospel for so many years, has this year professed his regard to the religion of Jesus, and I have every reason to believe he will answer my best expectations and be a warm adherent of the Lord Jesus Christ. He promises to be a very useful preacher, for which he appears to possess qualifications. His wife and children will, I fear, leave him. He is a middle-aged man, and loves his wife and children dearly. How he may stand this trial I cannot say; but as he appears to be sincere, God will bestow his grace upon him and enable him to make the Saviour his all in all. He is a well-known character here; and as soon as the Brahmins find him separated from them, they will commence with their persecutions. One of his daughters is married to a Brahmin. He has also one son who is with the mother in the village. May God appear for all our tried and persecuted converts, and enable them to be strong in the Lord and in the power of His might.

INCIDENTS OF BIBLE DISTRIBUTION IN INDIA.

In our last number, a few extracts, under the above title, were given from the Fifth Report of the operations of our brethren in translating, printing, and circulating the sacred scriptures in the languages of India. A few more are subjoined; for they cannot fail to interest our readers, and afford them an insight into a part of mission work, which, though not so striking as some others, is yet of the highest importance.

Manner of distributing the scriptures.

You ask me about the distribution of scriptures. I will mention the plan which I have been pursuing for some years in Patna, as it may be useful to some young missionary or other.

In Patna, where I am well acquainted with the people, and am generally known, I first give persons small books, and tell them, when they have read them, to bring them back to me, and if they know their contents,

I will give them larger. It has often happened that one and the same book has gone to several persons, being taken from one and given to another. At the last mela we visited, Paikunthpur, I pursued a new plan; knowing that a number of wicked men came to annoy me, by getting books just out of sport to destroy them, I put a price on them, and took one pice of some, and of others two or three pice; this had a good effect, it checked those persons, as they would not spend their pice for nothing, or for spoiling the books. Several hundred books I thus gave away for pice; but to those who had read our books and could tell me what they contain, I gave books gratis. One man came holding out his hands for a book; I asked him if he could read, he said, "No;" but added, "I have a friend who is not here at the mela; he reads every day, and I listen to him, and I like what he reads very much." From what he said, I perceived it was a tract he spoke of. I then gave him a gospel. I told the people that next year, if the Lord permit us to come again, they must tell me the contents of the books which I gave them. I intend to follow this plan at all melas in

future. I don't know that any one has been converted by reading the books, but we universally hear it said that our books are good books; this testimony is given by the majority of readers and hearers, and, in my opinion, is of no small value.

A proposed plan for systematic distribution.

I have often thought of the plan you recommended me some years ago, to leave a copy of the scriptures in every village where a person could be found to read it to his neighbours, and have in many instances acted upon it; not, however, as extensively as could be wished. I have had the pleasure of preaching in villages, where no missionary ever preached before me, and of leaving some portions, or the whole of the New Testament, with the understanding that it would be frequently read to the people. But to carry out this plan fully, we must have systematic itineration, or the *colportage* system, which I think a very excellent one; the Bible and Tract Societies here are trying it. I trust it will succeed and be eminently useful in disseminating the knowledge of the one true and living God and of Jesus Christ whom he hath sent.

Good effects—duty of persevering.

In some few instances I have witnessed the good effects which the perusal of the word of God had produced, so that I could say, "on them that were sitting in darkness and in the region and shadow of death hath the light shined;" and even in cases where one could hardly conclude that real conversion had indeed taken place, yet former bitterness and opposition to the truth had vanished away as the morning cloud and the early dew, and decided hostility and indifference had been succeeded by thoughtfulness and respect, which may, with propriety, be regarded as the harbingers of still greater and more permanent benefit to the individuals themselves, as well as a noble manifestation of the triumph of truth over error and superstition. If by any means, through the divine blessing, whether by preaching, conversation, or the reading of the scriptures, the attention of the enemies of Christianity can be arrested, and they themselves brought to indulge a spirit of inquiry and reflection, very much has then been accomplished towards bringing them over on the Lord's side. Now, it appears to me quite plain, that for this purpose all these means combined ought to be resorted to. For example, I go out into the streets and lanes of a city to preach,—many persons gather round me to hear;—some oppose with all their might, and raise objections;—controversy or conversation necessarily ensues;—then if I have by me some portion or portions of

scripture expressive of the doctrine or subject of which we have been speaking, I hand it to them, that they may read for themselves. This I have done on many occasions, and have afterwards marked its beneficial tendency. Sometimes, indeed, I have been without any scriptures to give—which, by the way, is the case at the present moment, with the exception of a few portions which I lately obtained from a Christian friend in the station. Since I have been here, several parties have applied to me for books which I had not. Therefore I hope you will be so kind as to send me a good supply, as soon as you possibly can, in the Urdu, Hindi, and Sanskrit languages.

The scriptures read.

At the yearly melas at Bhuteshwar, where thousands are congregated from distant parts, scriptures have been regularly distributed to such as could read and were anxious to obtain them, and some instances of their effects have come to my notice. After one mela a man came to my house at Chitaurah, bringing a gospel and tract with him, and declaring that he was convinced of the truth of Christianity and determined to embrace it. I one day passed a Muhammadan with two books before him, and on turning to see what he had got, I found him carefully comparing two translations of the New Testament, which he had found out were not exactly alike. Again a short time since, after preaching in a village, a man brought me an old copy of the Hindi Testament, which he assured me he regularly read, and the contents of which he remembered to some extent. I mention these little incidents to prove that the bible is read by numbers who receive it, and consequently, although some abuse it, yet it is making its way amongst the people, and leaving impressions where the foot of the missionary has never trod.

Increasing desire for the scriptures.

In my own district, during the last year, several have borrowed the Old Testament, and after reading it, have returned it. Amongst the Muhammadans especially there appears to be a spirit of inquiry, such as I have not before witnessed. Applications at my bungalow for the word of God have been more numerous last year than in any former one; and as readers are increasing, there is every prospect that the blessings of the gospel will become more generally known and appreciated.

I have not a copy of the Sanskrit Testament left, and my Hindi ones are also expended. I will therefore thank you for a supply, as soon as you can conveniently send me one.

THE MISSIONARY HERALD

WEST INDIES.

JAMAICA.

BROWN'S TOWN.

We insert the following extracts from a letter of our esteemed brother CLARK, dated Brown's Town, July 8. The account which he gives of the state of the churches under his care is very pleasing; and it must have been most gratifying to him, after his long absence, to find the people so steady, united, and consistent. But his statements respecting the physical condition of the people are truly affecting. Grants continue to be sent, from time to time, from the Cholera Fund; but the SPECIAL FUND is nearly exhausted, and lately very little has been received on that account. How necessary such a fund was, and still continues to be, no one who reads Mr. CLARK'S observations can doubt. We hope they may tend to replenish that fund.

During my absence, brother Hodges has diligently and faithfully superintended the stations; several neighbouring ministers, of our own and other denominations, have kindly assisted in supplying my lack of service, and my excellent native helpers have earnestly persevered in their labours—preaching the word, conducting prayer-meetings and schools, and visiting from house to house.

The small-pox has prevailed awfully in the Brown's Town district. There have been about two thousand cases, and a large number of deaths. The distress of the people, I am told, was greater than was ever known before. Whole households were prostrated, so that one individual could not assist another. Food was scarce; water could not be obtained except from a distance of six to ten miles, so that young plantain suckers had to be cut down, to extract the moisture from them: and even now, where the disease is, we hope, subsiding, there is much suffering. In many cases those members of families, by whose labour the remainder were supported, are unable to work. The drought to a large extent destroyed the growing crops of provisions, while the prevalence of sickness prevented the usual amount of planting; so that were it not for the importation of food from America,

we should have a famine. Flour, which sells in England for 18s. or 20s. a barrel, is selling here for 50s. A threepenny loaf is by no means equal to a penny loaf with you, and most other provisions are proportionately high in price.

The help you have enabled brethren to dispense to the sick and poor has been very welcome. I trust you will still have it in your power to render aid where it may be required, and to afford assistance to brethren themselves, whose means of support have been almost entirely destroyed. Let me also beg the earnest and importunate prayers of all who take an interest in missionary operations in this island, that the repeated and heavy trials and afflictions through which the people have passed may be blessed to their spiritual prosperity.

I have reason to bless God for his goodness and mercy to the churches under my care. With some exceptions, the members have, during my absence, walked according to the gospel. A few of those who were awakened during the cholera have turned back; but the greater number have been faithful to their profession. There are a goodly number of candidates for baptism, but I have not yet been able to converse with them. The attendance at our schools has fallen off, in consequence of the sickness and distress, but they will soon I hope be restored to their former state. Since my return, I have preached one sabbath at Brown's Town and the other at Bethany, to immense congregations. To-day I go to Clarksonville, to visit that portion of the flock I had the happiness of gathering, who are now under the pastoral care of brother Johnson, and in a few days I hope to go to see those connected with Sturge Town and Salem churches, under brother Hodges's care.

In the hurry of departure I omitted to request you, through the pages of the Herald, to return my sincere thanks to those dear friends who kindly and generously contributed to assist me in carrying on the work of God at these stations; also towards the liquidation of the debts on my chapels, and maintaining our two sabbath and four day schools; and to those who made me the medium of conveying their liberality to some of my fellow labourers—from each of whom they will no doubt hear in the course of a few weeks.

I received boxes and parcels of useful articles, which have just been safely landed, from ladies at Birmingham for Mrs. Knibb.

Mrs. Burchell, Mr. Hands, Mr. Dexter, and for several female teachers connected with our mission, as well as for my own schools; from Liverpool, Bradford, Luton, Leighton Buzzard, Thrapstone, Shacklewell, Devonshire Square, Bloomsbury, Tottenham, and Stoke Newington; also grants of tracts, children's books, and lessons from the Tract Society, Sunday-school Union, and various friends, for the stations and schools under my care; a box from Lion Street Sunday-school, containing Testaments, lessons, and slates for the schools of our native pastors,

and a grant of books from the Tract Society for native preachers;—for all of which I beg to return my grateful acknowledgments.

Our brother Hodges and his family will, I regret to say, be compelled to leave the island in search of health. Brother Hodges is unknown to the brethren, but I beg to commend him to you as a faithful servant of Jesus Christ. Brother and sister Gay will sail about the same time. Other brethren and their wives also greatly need a change.

SAVANNA LA MAR.

We have great pleasure in announcing the safe arrival of our beloved brother, the Rev. JOHN CLARKE, at Savanna-la-Mar. From his letter it is evident that he has returned to Jamaica with the old feeling of interest in the people there, fresh and strong. He writes like one glad to return to that part of the mission field where his heart ever was, and from which he has been long separated. His letter is dated, Sutcliffe Mount, July 2nd.

We reached Jamaica in safety, after a pleasant voyage of forty-three days from the Clyde; and after remaining eleven days in Kingston, we proceeded in a drogher to Savanna-la-Mar. In twenty-four hours we reached the place, and had a kind welcome from the many friends who assembled to greet us. On the sabbath the chapel was well filled, and many came a distance of

twelve miles to be present on the occasion. On the following Lord's day, at Fuller's Field, the attendance was also good, and I was well pleased with the place, and with the warmth of feeling manifested by many of the people.

We enjoy good health, and are pleased with the prospects of usefulness which appear before us; and not the smallest cause of rejoicing on my part is the fact that, in a district very near to me, a great number of recently arrived Africans are located—some of them are married; several have become inquirers, and nearly all express a deep interest in the truths they hear at this place. They are anxious to have their children taught to read, and I hope to find one of their number, who can read tolerably well, and be willing to act as an instructor to the rest. A person from Sierra Leone is a member with us, and our best sabbath-school teacher. I hope God will incline his heart to this work; and a young Creole, of unassuming manners, I have already taken under probationary training for a teacher of the young at this place.

H A I T I.

JACMEL.

It is with sincere sorrow that we read Mr. WEBLEY's last letter, dated Aug. 10, and none will read the extracts which follow without deep sympathy for our brother, whose trials have been so numerous and heavy.

Our house is now a very sad one, and our hearts are sorely desolate. Since the departure of my brother, my poor wife has been almost entirely confined to her bed, and is still an invalid. Her extreme suffering has been a source of great anxiety and sorrow to

me, and I have even feared that she would not live through it. But, thanks to Him who always mingles mercy with deserved judgment, she is now a little better, though still suffering from great weakness. During her illness our darling babe was taken ill with fever, and we feared that our heavenly Father was about to deprive us of this precious treasure. She is now better, though far from being well. The day she was seized with fever, I was myself taken with violent headache, so violent, indeed, that I immediately sent for a doctor to bleed me. The next day, in spite of the precaution of the previous evening, I was taken with fever, and had

to be bled and leeches, and so again the following day. After considerable difficulty the fever was got under, although we feared it would turn to brain fever. I am, however, very, very weak. My constitution was so broken up before, that this last attack has

left me weaker than any previous one. How sweet that heaven must be where there will be no more pain. May these oft-repeated sorrows of earth prepare us for the rest and quiet of heaven.

PORT AU PLAT.

It will be remembered that some months since several changes took place in the Bahamas mission. It was thought desirable that the mission originally begun by Mr. RYECROFT in Port au Plat, on the north side of St. Domingo, and which was abandoned in consequence of opposition from the authorities, and the disturbed state of the country, should be resumed; and Mr. RYECROFT removed from Turks' Island for that purpose, and having now been at Port au Plat some months, gives the following details in his recent correspondence:—

On the 6th of March we sailed from Turks' Island for St. Domingo, where, after a short voyage of two days, we landed on the Monday, and on the Thursday night opened divine service in a suitable room hired for the purpose. From that time down to this date, April 9th, we have held services on the Lord's day, and during two evenings in the week, with an encouraging measure of success. True, our congregation inside has not been more than from twenty to thirty; but this small matter may kindle

yet a great fire, a fire of light and love to the Saviour, that shall raise many souls to heaven and purity. We have at most of the services the natives round the doors and windows, especially under cover of night, and the shade of the verandah projecting from the house. When I see this I take my Spanish testament and read to them, or at once endeavour to tell them in Spanish about the right way of salvation by Jesus alone. I have then all satisfaction in the good attention of the people.

I have reason to believe that here, at Puerto Plata, we should soon have an encouraging congregation, if we could obtain a chapel; this establishment would tend indirectly to aid us in other places. It would make us known as having a stake in the country, and make your missionary known in a way that would render more easy his access to other places.

I must not forget to say, we have opened a Sunday-school with eight children; but should that institution increase, our accommodation will limit our efforts.

Our first collection was made on Sunday, when on Monday we found something like 125 dollars had been subscribed, or nine shillings and threepence sterling. I have opened a class, which will call upon our friends' liberality as well as aid their spirituality.

AFRICA.

Mr. WHEELER, whose health has been materially improved since his return, and who is now busily engaged in attending various meetings, has sent us an account of the kind manner in which the members of the church at Fernando Po provided for his comfort during his voyage. It is due to this affectionate people to insert Mr. WHEELER's note to us on the subject.

I must acknowledge the proofs of kind feeling and consideration which I received from the people at Clarence on my leaving

the island. Any little thing they could do for me in the business of packing up, or needful for my comfort, they were too pleased to do; and one after another, when informed of my sudden summons from the captain to be ready to start, kept coming in to bid me good bye, or see what they could do. In the meantime I found that fowls, yams, oranges, pine-apples, and bananas, were being sent into my yard for shipment for my comfort in the voyage. Our good and active brother, Wilson, superintended the getting in of these things, and told me that there would have been even more fowls sent, but that the coming of two war-steamer a few days before had nearly exhausted the supply both of fowls and eggs. I may mention that the

supply of these forms one source of profit to the inhabitants. But the number of fowls actually sent was not less than thirty-eight, some sending even three. One woman, a constant hearer, unable to get any fowl, met me at the last, offering me some silver instead, which of course I declined, although she was sincerely desirous that I should accept it. I however made her understand that I quite appreciated the feeling which prompted her.

Several, besides the deacons, accompanied me to the beach, assisting in carrying the things not already on board, and there I parted with them, with more felt than could be expressed in words on both sides. This seasonable supply of nourishing food, together with the good provisions with which the ship was so liberally stocked, very greatly contributed to the restoration of my health, especially when the pure breezes of the cooler latitudes recovered my digestive powers. Thus, on landing at Liverpool, by God's blessing, I looked a very different being, to what I did on embarkation at Clarence. I have already informed you of the very kind and generous way in which the ship-owners waived all mention of payment for my passage home.

Mr. SAKER continues to prosecute his work with ardour and zeal. Our fear is that, in spite of all remonstrance, he will overwork himself, which is too evident from the recital he gives in his letter of June 28th.

Now that I am compelled to pause, I can write you once more, but it is not an easy task. This day week and the day following I passed in indescribable suffering, and since then till now, I can scarcely leave my recumbent position, yet I did manage yesterday to go to meeting, and stood in the desk two hours. You will, I am sure, excuse me if my letter is short, when I tell you that it is only while lying down that I can write at all.

I left Bimbia again at midnight, May 4th; next day at Clarence with Mr. Wheeler till the 10th. During this stay we had to bury the remains of Mrs. S. Johnson. On the morning of the 10th left for Bimbia; thence to Cameroons—arrived on the 12th. Left again on 14th, at midnight. Next day and night exposed to a heavy storm for fourteen hours; arrived at Bimbia, sabbath day, 16th. Next morning correcting proof sheets from 12 o'clock till 5; then sailed for Clarence—a stormy passage; once our boat was completely on her beam ends. I had scarcely a hope that we should reach land again: yet we arrived at Clarence at night without loss. Found the house vacated, Mr. Wheeler had sailed—being five days before the time appointed by the captain of the vessel. The

first duties of this station detained me there till the 31st. Left at midnight for Cameroons—arrived June 1st at 2 P.M. Here detained again till the 11th. Left at midnight for Bimbia; arrived at two next day. The next day, the sabbath, quite unwell, and could not preach. Correcting printing, and suffering, till the 19th: Left at 11 A.M. for Cameroons;—arrived at 9 in the evening. Heard that my wife and child had left for Clarence on account of the heavy rains. Next day, still unwell; preached but once. Monday 21st, very ill. Strong fever and intense pain at night. Next day worse; requested a visit from a surgeon, who, although the kindest trader I know in Africa, was too much engaged with his trade, to come and see me. Heard that a vessel was about to sail to Clarence at night; a passage was readily granted. Next morning was carried to the vessel, and arrived here on Friday morning, very greatly bettered by rest, and have continued to do well ever since, so as to preach once yesterday; and hope to leave again for Bimbia in three or four days.

This so far is a mere outline of journeys;—the labour connected with it I cannot describe. To preaching and talking there is no end. Translating and correcting sheets is a serious task, and frequently involves intense study by night, when there is nothing to interrupt attention. The New Testament is now our chief work, and I have printed to the 3rd chapter of Luke. Chapter 8 is in type this week. Next to this is the Isibu grammar, which progresses slowly. Some Fernandian lessons, and a new class book for the Dualla schools, are in type.

CLARENCE.

On Monday, the 24th of May, I met the church at Clarence, and had the painful work of dismissing four members; and early the next day had to bury one of the best of our number. He ascended to join the church above in their unbroken praise. And now I arrive just in time to hear the last sad accents over the remains of our brother Richards, long an honourable deacon of this church. When I was here in May, I promised to perform the marriage ceremony for him. I doubt not but he is now at the marriage supper of the Lamb.

When I found Mr. Wheeler was really gone, I felt then that something must be done to continue the services here. For me to resume the entire charge of this station I felt to be impossible. In a few words then I will tell you what I have done. I resolved to visit Clarence as often as possible; so that it involves no neglect of anything on the continent;—to leave the services and the church at Cameroons more in the hands of Horton Johnson;—to appoint J. Wilson a teacher for the time being at Clarence, and arrange with him that two days shall be devoted to the church during the week, that

when I am not here, the services shall be conducted by him and by Smith during the week and on the sabbath. So then, with Johnson at Cameroons, Fuller at Bimbis, and Wilson and Smith at Clarence, I hope to continue all the stations.

FRANCE.

MORLAIX.

Amid the greatest opposition and discouragement with which the mission has to contend in this district, the gospel yet makes its way, slowly indeed, but with some tokens of success. Mr. JENKINS writes, Aug. 12th:—

In the first place I have to mention two interesting meetings held lately at our place of worship. One of these is a kind of a general meeting, held alternately every three or four months in the places of evangelical worship in this department. It was held here on the 26th, 27th, and 28th of June. It commenced on Saturday evening, by a re-union for reading God's word, prayer, and praise. On sabbath morning, the pastor, Le Fourdray (Brest), preached in French. In the afternoon, the Rev. J. Williams (Quimper), preached in English. In the evening, Mr. Planta (evangelist at L'Orient), preached in French. At the close of the afternoon service, a collection was made in favour of the work of distributing the scriptures in Brittany, which amounted to 183 francs. On Monday evening we had a closing meeting, in which was given some account of evangelical labours in this country.

The other meeting referred to was a Breton one, held at our chapel last sabbath morning (8th of August), to unite and edify the Breton friends of the gospel of Christ. The attendance was fair. Some persons had come from a great distance. We had a good meeting; and we have reason to say it was a blessed thing to meet thus together in the house of God. It may be said with truth, of several of those present, that they are like children growing in the grace and knowledge of our Lord Jesus Christ. There is among them some real progress, and we believe it is a beginning of a more extensive success of the gospel.

The Itinerant School.

I have now to state the case of our itinerant Breton school, and I shall feel obliged to you for laying it before the Committee. What I call our itinerant school is, as you are aware, the teaching of children and adults to read, from house to house, making use for that purpose of our Breton first book

to read, and the New Testament. This mode of teaching was commenced on the 10th of December last, by one of our Breton colporteurs, who had not succeeded in obtaining an authorisation to sell the scriptures. It struck me he might be usefully employed in this other mode of doing good within the district where I preach in the country. It is true we feared the difficulties which were likely to arise against this work. Nevertheless our friend went to work boldly. Success attended his labours. Priestly opposition and some lay influence soon came to bear against him, which made several tremble and abandon the teacher and his teaching. This panic did not last long, and we had the satisfaction of seeing confidence returning, and with it a portion of those who had been frightened away. The priest of the parish where he chiefly labours preaches violently against us at present, complaining that the men especially, being led away by our errors, do not come to the confessional; but I am told the people generally disapprove of his attacks, and are becoming displeased with them. The good work of teaching goes on, and gains ground. According to the teacher's account, at the commencement of this month, he has fifty-five learners. They are thus:—three married men, two married women, ten young women, three young men, and thirty-seven children, from the age of six to fifteen years. The teacher gives a lesson daily to the greatest part of his pupils, but the others he is able to visit only every other day. All are in the first book except one, who now reads in his New Testament.

More Teachers wanted.

I have the satisfaction of telling you that this work is so much on the increase, that another teacher or two are wanted, as the demand for lessons extends to a wide circuit, and it appears quite probable that this is a work that would soon greatly expand itself, if supported and carried on with judgment and vigour. I am quite of opinion that it is highly desirable; all that is possible should be done to carry it on and extend it. I need not expatiate on its vast utility and importance. Knowing that none are more able to form a just idea of the value of this excellent work than the gentlemen who form the Committee of our Missionary Society, I

dismiss this point, only remarking that this is perhaps one of the most effectual means of evangelization we can make use of among the inhabitants of Lower Brittany. It suits particularly the Breton population; it will enable us to prepare them for the perusal and understanding of the word of God; to hear the preaching of the gospel with discernment and profit; to remove prejudices; to spread true Christianity among them in a familiar way; to open the way for introducing among them with success our little religious literature, &c.

Shall the School be supported?

The question now is, what will the Committee do to support our itinerant school, and whether it will be supported as a great means of evangelization, so as to enable us to foster and extend it as far as we shall be encouraged to do by the Lord's opening the

way before us, and giving us suitable agents for the work. I think it is desirable that I should know the Committee's views on this subject. At present we have but one teacher, whom I baptized some time ago. He is suitable for the work. He has received only four francs per week salary, and was supported from December 10th to the close of June by funds collected here, in order that a trial might be made of this itinerant teaching. Now that his teaching is become a permanent thing, I am obliged to apply to you for funds to support him. But henceforth we must pay him five francs per week, as four francs are insufficient, though he receives something in the way of food from the people.

Will any generous friend enable the Committee to decide our brother's question in the affirmative?

HOME PROCEEDINGS.

DURING the past month meetings have been held in various parts of the country; and on the whole, from the accounts we have received respecting them, they have been animated and encouraging. Messrs. J. A. WHEELER and J. J. BROWN have been in Glamorgan and Monmouthshire. Mr. WILLIAMS, of Accrington, writes, that as they were unable to obtain a suitable deputation for that district, the pastors determined to do the work themselves. At a considerable sacrifice of time, the brethren PARK, EVANS, WOOD, OWEN, WILLIAMS, and BURY, assisted by Mr. GRIFFITHS, of Accrington, devoted a fortnight in advocating the mission cause, in Colne, Burnley, Padiham, Sabden, Haslingden, Cloughfold, and Accrington. Mr. W. adds, "The meetings have been well attended, and were of an effective character; and I am happy to state that the aggregate proceeds of this year are larger than were those of last. Progress has been made, and still greater progress promised."

Our indefatigable friend, Mr. ELVEN, accompanied by Mr. JARROM, formerly a missionary in China, whose kind services on this and former occasions we beg to acknowledge, has been attending meet-

ings, on behalf of the society, at Barton Mills, Isleham, Soham, West Row, and Burwell.

The Hon. and Rev. B. W. NOEL, M.A., Rev. E. CAREY, and E. B. UNDERHILL, Esq., have been similarly engaged in the West Riding of York. Through the kindness and zeal of T. HARWOOD and J. COOKE, Esqs., the secretaries of the Auxiliary, a much larger number of churches have consented to receive the deputation than formerly. Mr. UNDERHILL afterwards goes on to the Newcastle district, and Mr. CAREY joins Mr. GOUGH in Lincolnshire. Mr. GOULD, whose return from Jamaica was announced in a previous letter, has visited several churches in Sussex, and Mr. LEECHMAN has kindly assisted him at the Brighton and Hastings meetings. Mr. BURDITT, of Saffron Walden, with Mr. GOULD, have taken the Hull district; Mr. SMITH of Brentford, and Mr. WHEELER, have visited St. Alban's, Hemel Hempstead, and Markyate Street; Mr. G. H. DAVIS of Bristol, with Mr. CASSIDY, formerly of the Free Church Mission at Bombay, but whose license was withdrawn by the kirk session, in consequence of his avowing a change of views on the subject of baptism, and

who has been recently baptized by Mr. NOEL, has taken Nottinghamshire and Leicestershire; Mr. WHEELER, North Devon; and Mr. TRESTRAIL and Mr. NEW of Birmingham, the Worcestershire Auxiliary. Some few of these engagements will run partly into the first week of the present month. We would fain hope that they will be found, in every respect, most profitable missionary engagements, and that a liberal, devout, and earnest spirit has pervaded them.

We again respectfully remind the officers of the Auxiliaries of a request, very often made, to send up their remittances speedily. We would say to them,—don't wait until all your accounts are finally adjusted before you remit; but send up what cash is in hand. At this period of the financial year we are compelled to borrow of the bankers. But the amount required may be seriously

diminished, if kind attention be given to this oft-repeated request.

Let not the proposal made by an old subscriber in the last Herald be permitted to pass into forgetfulness. A general adoption of it, by the heads of Christian families, could not fail to produce a most beneficial effect. The thought that thus many thousand families were praying for the divine blessing on the mission every Lord's day morning, and that they were giving under the influence of solemn prayer to Him, is indeed delightful. May the suggestion thrown out by a most liberal and zealous friend soon become a fact!

We would intimate to any friends who may not have received their copies of the Report, that they may have them on application at the Mission House, or by intimating in what way they may be sent, if possible, free from expense to the society.

POSTSCRIPT.

We take the present opportunity of correcting a mistake in the list of honorary members of the Committee, as printed in the Report. Our esteemed friend, the Rev. C. E. BIRT, A.M., of Wantage, felt it last year to be his duty, in consequence of the state of his health, to resign his seat on the Committee. This resignation was reluctantly accepted, and the Committee, to mark, in the only way open to them, their sense of Mr. BIRT's services for upwards of twenty

years, passed a resolution in acknowledgment, and placed his name in the list of honorary members. By an oversight, which was not discovered till it was too late to correct the error, Mr. BIRT's name was omitted from the printed list in the Report for the present year. It is due to the Committee, and to Mr. BIRT, to explain this circumstance, which the Secretaries most sincerely regret.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Saker, A.....	June 28.
ASIA	CALCUTTA	Lewis, C. B.....	July 1.
		Thomas, J....	July 2.
		Wenger, J.	July 12.
	CHITTAGONG	Johannes, J.....	June 26.
	LANDOUR	Phillips, T.	June 10.
	SERAMPORE.....	Denham, W. H....	July 1.
BRITANNY	MORLAIX	Jenkins, J.	August 20.
HAITI	JACMEL	Wesley, W. H....	August 10.
	PUERTO PLATA.....	Rycroft, W. K....	June 27, July 10.

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JAMAICA	MOUNT ANGUS	Teall, W.....	July 14.
	PORT MARIA	Day, D.....	August 3.
	STEWART TOWN	Dexter, B. B.....	July 23.
	SUTCLIFFE MOUNT	Clarke, J.....	July 21.
TRINIDAD	PORT OF SPAIN	Law, J.....	August 9.

AOKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Friends at Lewisham Road, for a box of clothing;
 Juvenile Missionary Society, Hanley, for a box of clothing, for *Africa*;
 A subscriber, for a parcel of Baptist Magazines;
 Drawing Room Society, Camberwell, by Mrs. Doxsey, for a parcel of useful articles, for *India*;
 Friends at Kettering, for a box of clothing, for *Rev. H. Capern, Bahamas*;
 Friend at Hammersmith, for a parcel of magazines and reports;
 Friends at Mint Lane, Lincoln, for a case of useful articles, including a number of boots and shoes from Mr. Penney, for *Mr. J. Fuller, Bimbia*;
 Miss Eley, Wotton under Edge, for copies of Reports;
 Rev. C. Kirtland, Canterbury, for do.

The Committee will feel obliged to any friends who may have copies of the last year's Annual Report of the Society, which they do not require for their own use or for distribution, if they will kindly return them, carriage free, to the Mission House; as the Committee's reserved copies are quite exhausted.

CONTRIBUTIONS.

Received on account of the Baptist Missionary Society, during the month of August, 1852.

£ s. d.	£ s. d.	£ s. d.
Annual Subscriptions.	Luton, Old Meeting, on account	Landbeach—
Chandler, Mr. John..... 1 1 0	3 13 9	Collection
Groll, A. A., Esq..... 10 10 0		Contributions
	BERKSHIRE.	Melbourn—
Donations.	Reading	Collection
Anon	22 12 8	Contributions
5 0 0		Do., Sunday School 1 4 10
Bolton, Rev. W., Proceeds of Property in accordance with the wish of the late Mrs. Bolton..... 600 0 0	BUCKINGHAMSHIRE.	Shelford, Great—
Coverley, S..... 0 5 1	Amersham—	Collection
Educational Committee of Society of Friends, for Trinidad Schools..... 25 0 0	Collection	Contributions
J. P. G. 0 10 0	Contributions	Swavesey—
	Do., Sunday School 1 15 10	Collection
	80 14 0	Waterbeach—
	Less expenses 1 2 6	Collection
	79 11 6	Willingham—
LONDON AUXILIARIES.	Speen—	Collection
Bloomsbury Chapel, on account	Collection	165 7 8
5 0 0	Sunday School	Acknowledged before and expenses..... 135 6 10
Spencer Place—	0 5 10	30 0 10
Branch School, President Place..... 5 0 0	CAMBRIDGESHIRE.	
Vernon Chapel—	Cambridge—	DORSETSHIRE.
Young Ladies, Miss Simcoe's..... 0 5 0	St. Andrew's Street—	Dorchester—
Walworth, Lion Street—	Collection	Collections..... 3 13 4
Female Auxiliary, on account	Contributions	Contribution
5 0 0	Do., Sun. School 7 10 0	Do., for Native Preachers
	Zion Chapel—	5 7 6
	Collection	Less expenses 0 9 0
	2 13 7	4 18 6
BEDFORDSHIRE.	Chesterton—	Gillingham..... 3 16 6
Cotton End—	Collection, Juvenile... 1 1 6	(This contribution should have been acknowledged in the September Herald.)
Collection (part) 4 18 11	Contributions, Bible Class	
Contribution, Miss Arnold	Do., Sunday School 0 17 9	
5 0 0	Cottenham—	
	Collection	
	10 8 1	

ESSEX.	£ s. d.	STAFFORDSHIRE.	£ s. d.	GLAMORGANSHIRE— GLAMORGANSHIRE, on account, by the Rev. J. A. Wheeler	£ s. d.
Loughton— Contributions, half year.....	4 0 6	Hanley— Contributions, Juve- nile, for <i>Clarence</i> <i>Chapel</i>	8 0 0	Aberdare— Collection	2 7 0
Do., Juvenile, for <i>Clarence Chapel</i> ...	0 5 0	Tipton, Princes End, Zion Chapel— Collections.....	4 8 2	Contributions	3 8 0
GLoucestershire.		Do., Sunday School	0 1 4	Do., Sunday School	1 3 10
Wotton under Edge— Collection	8 0 0	Contributions	7 10 6	Cardiff, Bethany, on ac- count, by Mr. Tho. Hopkins	30 0 0
Contributions	7 0 0	Do., Sunday School	12 0 0	Rhymney, Soar and Jerusalem— Collection	2 2 5
Do., for <i>Native</i> <i>Preachers, India</i>	2 0 0	Less expenses ...	0 4 0	Tongwynlais	1 0 2
	17 0 0		11 16 0	Treforest— Collection	1 11 3
Less expenses	1 0 0			Twynrodyn	1 0 0
	10 0 0	SURREY.		MONMOUTHSHIRE— MONMOUTHSHIRE, on account, by the Rev. J. J. Brown	64 0 0
HERTFORDSHIRE.		Norwood, Upper— Sunday School	0 10 1	Abercarn— Collection	0 12 0
Hitchin— " A Thank-offering for journeying mercies" ..	10 0 0	WARWICKSHIRE.		Contributions	0 12 6
KENT.		Birmingham, on ac- count, by Mr. J. H. Hopkins	120 0 0	Blaenau, Salem— Collection	1 16 8
Lewisham Road— Contributions	4 4 10	Coventry— Collections.....	18 1 5	Contributions	0 15 0
Do., Juvenile	1 9 4	Contributions	42 15 0	Machen— Collection	0 10 6
Smarden— Collection	1 4 6	Do., Juvenile.....	32 17 2	Contributions	0 5 0
Contributions	1 16 1	Less expenses	93 13 7	Newport, Charles Street— Collection	1 14 1
Do., for <i>Native</i> <i>Preachers</i>	0 10 0		90 13 0	Contributions	1 10 6
Do., Sunday School, Biddenden	1 3 0			Do., Sunday School	1 5 6
NORTHAMPTONSHIRE.		WESTNORELAND.		Risca— Collection	1 3 9
Bugbrook— Collection	13 3 3	Kendal— Contributions, by Miss Sarah Foeter	34 1 0	Contributions	1 7 9
Less expenses	0 5 0	Do., by do., for <i>Schools</i>	8 10 0	Do., Sunday School	0 16
	12 18 3	Less expenses	42 11 0	PEMBROKESHIRE— Pembroke Dock, Bethany— Collections.....	3 10 0
Moulton	7 0 0		41 0 0	Contributions	3 0 0
Northampton, College Street— Collections.....	19 3 11		1 11 0	RADNORSHIRE— Rock and Frank-bridge— Collection	1 8 0
Contributions	50 10 5		57 11 0		173 15 3
Do., Sunday School, Nelson Street ...	2 2 2		41 0 0	Less Rev. B. Price's expenses.....	1 15 0
Do., Bible Class, Mrs. Brown's ...	8 12 9				172 0 3
	80 0 3	SOUTH WALES.			
Less expenses	1 9 0	BRECKNOCKSHIRE— Pontestyll— Collection	0 19 10	SCOTLAND.	
	79 0 3	Contributions	1 15 0	Elgin, Missionary Society	3 7 7

ERRATUM—ANNUAL REPORT—SOMERSETSHIRE.

In the amount, £63 13s. 3d., acknowledged in the Annual Report as received from W. D. Horsey, Esq., Wellington, the following sums are included:—

	£	s.	d.
Bridgwater	15	1	1
Burnham	0	16	4
Gillingham	4	7	3
Highbridge	2	0	0
Montacute	13	4	5
Semley and Berwick	3	0	0
Wincoaton	11	12	0
Yeovil	10	19	6

THE

BAPTIST MAGAZINE.

NOVEMBER, 1852.

LOVE TO CHRIST.

A SERMON BY THE LATE REV. PHILIP GROSER.

"So, when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—JOHN xxi. 15—17.

THE scene of this most interesting conversation was the shore of the sea of Galilee, and took place during the six weeks that our Lord remained on earth between his resurrection and ascension. The disciples were in Galilee by appointment of our Saviour, who had promised to meet them there; and the evening before this conversation, Peter and John and five other of the disciples were together, probably waiting till the time fixed had arrived. Peter proposed to go upon the sea, as they had been wont, fishing. The others agreed, but so little success did they meet with, that though they had been toiling the whole night when the morning was come they had caught nothing. They were probably about to come on shore, and were

about a hundred yards from the beach, when a stranger addressed them, and finding they had taken nothing, advised them to cast their net on the other side of the vessel. They did so, and to their astonishment their net was immediately full. John, the disciple whom Christ loved, the youngest of the party, and perhaps the quickest of sight and thought—at all events one whose loving character would lead his thoughts to anything connected with his Master—remembered a similar miracle performed when first he became his disciple, and looking again at the stranger, exclaimed, "It is the Lord." Peter no sooner heard than, prompted by his natural ardour, and stimulated by sorrow at his late denial of his Master and a longing to

testify his love, drawing his loose coat tightly round him and leaving the others to bring the ship to land, he casts himself into the water and swims ashore to the spot where Jesus stood. The others having at length come, and a meal having been prepared and ended, this conversation took place.

The intention of our Lord appears to have been to deepen Peter's sorrow, and to induce in him humility and self-distrust; to reinstate him in the opinion of his fellow disciples, and to give himself an opportunity of expressing his own complete forgiveness of Peter's desertion. Nor can we fail to notice the exquisite delicacy and kindness with which he accomplishes his purpose. Though Peter had been at least three times in his company since his resurrection, this appears to have been the first allusion to the subject. The threefold repetition of the question could not but call to Peter's mind his threefold denial; though in a manner of all others the least calculated to wound his tenderest feelings. The first time that our Lord put the question, "Lovest thou me more than these?" there was doubtless an allusion to Peter's boast on the night of the denial. "Although all men deny thee, yet will not I;" but in how gentle, in how tender, in how loving a manner is this allusion made. Peter had learnt humility from his fall, and silently passing by all comparison with the rest, he appeals to his Master's knowledge of his heart. Our Saviour kindly accepted this silent acknowledgment, and the second time asked merely, "Lovest thou me?" "Yea, Lord, thou knowest that I love thee." Peter answered as before. The force of this answer, however, cannot be fully conveyed by a translation; since Peter does not use the same word that Jesus employed. There are two words in Greek signifying love; but one, the one which Christ used, denoting rather esteem, the love of

admiration or respect, the love which may be shown to a neighbour, or that of a disciple to his teacher; the other, that Peter used in reply, denoting warm affection, the love of a friend to his friend.* This distinction is the more interesting from the fact, that though Peter in each of his replies uses the same word, the stronger one; Christ using the weaker word in the first two questions, in the third adopts instead Peter's word, as if he had said, Dost thou indeed love me so warmly? We may notice, too, that Peter seems in each case to have laid stress on the word *thou*, as if he had said, These my fellow disciples might well doubt my love to thee, but thou, *thou* knowest that I love thee. Nor is this all; in his last answer, when the third time our Lord put the question, and Peter saw that he referred to his conduct on the night he was betrayed—when his thoughts went back to the hall of the high priest, and his cowardly denial, and his eyes filled with tears as he seemed once more to see his Lord's glance fixed sorrowfully upon him, and above all when Christ now takes his word, and deeply sensible of his unworthiness, yet conscious of the love he really felt, says, Dost thou, indeed, love me so warmly? *he* employs a stronger word than before, and declaring his belief in his Master's omniscience, says, "Lord, thou knowest all things; thou knowest that I love thee; thou art confident, thou *knowest certainly* that I love thee." "Feed my lambs, feed my sheep, feed my sheep," are the encouraging words with which

* Whether the preacher derived this criticism, which we have not found in any commentary, from the work of Tittmann on the Synonyms of the New Testament, or from any other book, we do not know; but it is abundantly justified in the dissertation of that eminent scholar, on the words *Ἀγαπᾷ* [AGAPAN] and *Φιλεῖ* [PHILEIN]. Young ministers may very advantageously study that treatise, if they take care to reject the bad theology which is mingled with the philological lore.

our Lord testifies his acceptance of his profession and his forgiveness of his fault.

There are many important lessons which this narrative is calculated to teach. We will, however, confine our attention now to the circumstance that in reference both to Peter's past conduct and to the discharge of those duties which Christ now devolves upon him, whether in inducing humility or stimulating to exertion, our Lord calls forth the one and enforces the other by asking only the simple question, "Lovest thou me?" We think that this fact points out and illustrates the three following truths:—

I. That love is peculiarly the evangelical motive.

II. That Christ is peculiarly the object of evangelical love.

III. That love to Christ is the test of evangelical religion. To these points we will now therefore endeavour to attend.

I. In general men's actions are performed from one of three motives, fear, hope, or love. These might indeed be regarded as but two, fear and hope being but different forms of direct self-interest, whilst love is a desire for the well-being of others.

The different systems of religion have accordingly as their main-spring one or other of these motives. The grosser forms of paganism, and all idolatry, in its past or present developments, have been based on fear; their deities having been regarded as malicious tyrants or vindictive punishers, and their sacrifices having been offered to procure the removal of calamities to which they were subject, or avert those which they were dreading. The lowest, and most mechanical mode of acting on the human will is impelling the man by fear; and it is not surprising that in the lowest and most material forms of religion this should be the motive appealed to.

Other religions, somewhat more elevated in their conception and elevating in their tendency, have joined to fear the inducement of hope, and have held out prizes, in this life or in another, which shall certainly be gained by their sincere and obedient followers. Temporal dominion and the unceasing gratification of their sensual appetites in paradise, are the rewards to which Mohammed, for example, endeavours to persuade his followers to be devout and obedient.

Nor was the religion of the Jews a religion of love. It is doubtless true that they received injunctions to love their God, yet those very actions which were calculated to call forth their gratitude were of such a nature, and associated with such circumstances, as tended to excite fear in the bosoms of the beholders. By mighty signs and a strong arm were they brought out of Egypt; but this, though showing Jehovah's regard for them, at the same time made him known as an awful being inflicting the severest punishment on the despisers of his authority. Their law was delivered from Mount Sinai amidst thunder and lightnings—amidst blackness, and darkness, and a tempest, and sound of a trumpet, and the voice of words; and so "terrible was the sight that Moses said, I exceedingly fear and quake." Their worship consisted of the sacrifice of unoffending victims; blood was sprinkled on the people, blood on the tabernacle, blood on the very mercy-seat itself; and curses of the most fearful kind were threatened from Mount Sinai on the slightest infringement of the law. At the same time the principle of hope was appealed to; rewards were promised to them as a nation for constant and perfect obedience to the will of God; security from their enemies; peace among themselves; ease, prosperity, temporal dominion, were held out as inducements to obedience; and

though the more spiritual could not and did not fail to see that service rendered from such motives was defective—though many among them were constrained by the favours shown to them as a nation, and as inducements to strive after a higher, and a purer, and a nobler service, yet the masses of the people were influenced by motives of a different kind, and worshipped Jchovah because they dreaded his anger or hoped to profit by his regard.

Very different is it with Christianity. Hope and fear are not wrong motives, and it does not therefore discard their aid. Nay, it does more than any other system of religion, to strengthen and enlarge them. It brings to light the obscured and scarcely recognized truths of a future, a certain, an impartial judgment, and holds out a prospect of joy unspeakable and full of glory with which the faithful servant shall be rewarded. But it is not on these things that it loves to insist; nor are these represented as the main springs of the believer's actions. Sinners indeed are warned that God is a consuming fire, and even Christians are stimulated to renewed energy by the hope of an "inheritance incorruptible, undefiled, and that fadeth not away." But while God is not divested of any of his glorious attributes nor his law denuded of its obligations, it is written in the brightest colours that God is love. The tear of penitence is drawn forth, self-sacrificing consecration to the cause of Christ, as in Peter's case, so in that of Christians everywhere and ever, is urged by the simple question, "Lovest thou me?" and the calm avowal of every Christian's heart is, "The love of Christ constraineth me."

Love—love to God, and love to man—is the most delightful emotion that can take possession of the human breast. Into whatever heart it enters it slays the demon of discord and banishes the

foul spirit of envy. Patient of all injury, forgiving all offences, finding some excuse for others' misdoings, seeking the welfare of all; love suffereth long, and is kind—beareth, believeth, hopeth, endureth all things. Wherever it exists there spring blooms afresh, and it is under the full influence of love that the "wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Love lasts when all else has faded. Future glories, now the theme of prophetic prediction, shall be accomplished. Languages shall cease, for spirit shall hold converse with spirit, and the language of heaven is one. Human knowledge, now so eagerly sought after, shall be ignorance compared to what we then shall know. Faith shall no more be needed and shall give way to sight—hope itself shall be lost in the realization of its anticipated joys—but love abideth—love shall pervade every bosom of the blest—shall tune every note of praise—shall crown every song of triumph: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Thus excellent and thus enduring is the motive which the gospel peculiarly calls forth.

II. *Christ is peculiarly the object of evangelical love.*—We said just now that to the Jews the Divine Being was made known as one whom they behoved to love; and there is no doubt that they were, far more than others, the objects of his regard, and the recipients of his favours. Nor can there be a question that Christians, by the manifestation of his love in the gift of his Son, are laid under still deeper obligations to gratitude, and are thus more loudly called upon to love their Father who is in heaven. But this is not the only, nor perhaps the principal way in which the

gospel calls forth and renders easy the love of the creature to the Creator.

It is comparatively easy to understand that the universal Parent—the Being who is the source of our life—who has endowed us with faculties capable of happiness—who has surrounded us with the means of their gratification—who, by his kind and ever-watchful providence shields us from ever-threatening danger, and hour after hour supplies our returning wants, gently leading us through scenes of enjoyment, or with tender hand chastising us for our wanderings, and drawing us back to himself;—it is easy, I say, to understand that such a Being should have, not our fear or our reverence merely, but our love. This however is not the Being that the outer world or our inner consciousness makes known. These, indeed, make known to us a Creator and Preserver—but they present him to us as an awful Being—a Sovereign whose authority we have spurned, and whose laws we have broken—and a Judge, boundless in power, and surrounded by all the terrors of a judgment day. And yet more. That our love should be exercised on another, it is necessary that we should, at all events, form something like a distinct and adequate conception of him. But on the part of man towards God this is well nigh impossible. His very attributes, though we are compelled to believe, we cannot understand. Self-existent—everlasting—infinately powerful—every where present—all-knowing God—how can our minds grasp the idea, much less our hearts go forth in love? And compelled as we are to derive our knowledge through the senses, and unable to conceive of any thing not material, how can we form an idea of that God who is a spirit, and whom we dare not suppose to be encumbered with any thing approaching to a human frame. And yet this is the

Being whom nevertheless we are conscious we ought to love.

Nor is this all. The human mind would seem to require that there should be some sympathy between it and the object of its love. Some feeling of weakness—some experience of pain—some proneness to temptation—some fear of evil—some hope of higher good—some ability to weep with others' sorrows, and to be gladdened by others' joy—these things are wanting before our love spontaneously gushes forth and our souls go out freely towards another. A perfect Being, who, as being perfect and unchangeable, can neither hope nor fear, is one towards whom human nature may well feel the profoundest reverence, but whom it must ever be a most difficult attainment for any created intelligence to love.

In wonderful condescension to our littleness, the Most High has in an astonishing manner presented us with precisely that manifestation of himself which humanity required. It is scarcely necessary to state that our Saviour, when dwelling on the earth, brought down in some measure to the level of our faculties the glorious attributes of the Deity, and at the same time showed himself such a one as to call forth our sympathy. The miracles which he wrought were instances—and instances that could be contemplated without that awe which more imposing manifestations must have excited—of divine omnipotence and omniscience; whilst the beneficent character of these miracles exhibited most illustriously the goodness and the love of God. Exposed to temptation—suffering from want—the object of contempt, and calumny, and persecution, and finally experiencing the agony of death, human nature every where must see its counterpart and can therefore bestow its love. No one can read the narrative of our Lord's life without feeling at every step that,

though far transcending us in moral excellence, and doing what man of himself can never perform, yet there is One who had a fellow feeling with ourselves, and towards whom therefore our affections may go forth.

But this of itself is not enough. Man can never be satisfied by man. The soul of man ever seeks something nobler than itself. Though it cannot grasp the infinite, it cannot be content with the finite. The spirit that came from God, wherever it may wander, and however little it may retain the likeness of its Divine Original, turns ever towards God again, not in its affections, indeed, but in its cravings. Man needs a God to reverence—a God to trust in—a God to love. Thus, while our enmity to God keeping us ever from him may be compared to that power in nature which drives our earth onward at an immense distance from its centre, our cravings after him resemble that other power which prevents us from rushing further and further from the source of life. The Lord, though a perfect man, yet as a mere man could never supply man's wants; but as God-man no want remains unsatisfied. He, in whom bodily dwelt all the fulness of the Godhead, can call forth the love of man and fix it on God himself. That desire for sympathy which some have sought to gratify, by rendering their worship to departed fellow creatures, and desiring their intercession with the Supreme; and that search after the Infinite, which has led ancient and modern philosophers to worship the abstraction of their own intellect; both may be met and satisfied in that Saviour who took flesh and dwelt among us. He who said to Peter, "Lovest thou me?" was one who was fitted, more than any other being, to attract man's love; and at the same time was one on whom, throughout eternity, man's love might worthily be placed. *Such is the Being whom the gospel*

holds out to us as the peculiar object of our love.

III. *Love to Christ is the test of evangelical religion.*—If there be a revelation from God, and if love be the motive which is distinguished from all others as the main spring of right action, and if Christ is held forth as the peculiar object of love, it is plain that love to Christ must furnish an unfailing criterion by which to judge of the possession of real religion. Where that is and acts, there religion exists; where that is not, no matter what may be the opinion or the conduct, there is no religion. This standard is accordingly clearly recognized in scripture. "If any man love not the Lord Jesus Christ let him be anathema."

Nor is it difficult to show that this standard must approve itself to any one who will take pains impartially to regard it. It is true that, applied by man, mistakes would frequently and must needs occur. We can only judge of motives by actions; and these may often appear to spring from one motive when they really spring from another. But as the motives alone give moral worth to actions, all judgment must be defective where these are not the object of regard. And as the Supreme Judge can never mistake, the having or not having right motives must certainly decide the character and determine the desert.

Now love to Christ furnishes a proper test of character. Because, first, want of love to Christ evidences *disobedience to God*. The gospel of Christ—the message of God to a sinful world—is commonly spoken of and looked upon as an amazing manifestation of the divine goodness and mercy, and as laying man under infinite obligations; and man is declared to be most ungrateful if he does not with a willing heart embrace its offers. But this is not the only way in which it should be re-

garded. It is, indeed, a message of mercy and love, but it is a command stamped with divine authority, and obedience to which is demanded under the sanction of the heaviest penalties. The greatness of the condescension and the vastness of the blessing in no respect lessen the force of the command. But men forget this, and thus, while anxious to vindicate themselves from all charges of infringing the moral law of God, all the while they are guilty of this great act of disobedience, and are actually endeavouring to prove their innocence of one crime in order that more contentedly they may commit a greater. If there be any one here who has been wont to think his own inclination only is concerned in his treatment of the gospel of salvation, know this—that in turning your back on the mercy offered through Jesus Christ, you are committing an act of the grossest disobedience to the will of the Most High. God commands all men every where to repent, and enjoins upon us faith in and love to that Saviour, by whom alone our sins may be forgiven. The man who loves not Christ disobeys the command of God.

Because, secondly, want of love to Christ evinces aversion to holiness. Religion may perhaps be defined to be likeness to God's moral nature, or sympathy with all the purposes of God's moral government; or hatred to all evil; or a predominant and constant taste for holiness. If so, and if there can be found a means of estimating such a disposition, it is plain that *there* is a test of real religion. And if there is presented to us an embodiment of perfect holiness, our feelings and our conduct in regard to that Being supply us with such a means. That Christ was so can scarcely need to be shown to any one acquainted with the sacred narratives.

In whatever point of character we

place the criterion of moral excellence, we shall find it conspicuously manifest in our Jesus. Is it in delight in communion with God and desire for his glory? See him alone on the mountain-side after evening has set in, and before the day has broken—nay, sometimes all night, in prayer to God. Hear him in his teaching vindicating the divine honour, see him magnifying the law by his obedience—manifesting in a word by his whole life that his Father's business was that which he would be about. Is it placed in goodwill to man, and desire for his well-being? His toilsome travels, his weary watchings, his protracted teachings, his wondrous works, his consent to take our flesh, his life in all its griefs, his death in all its agony—all proclaim that he came to bring peace on earth, goodwill to men. Is it sought in condescension to inferiors? He takes children in his arms. In readiness to console the afflicted and pity the distressed? "Weep not," he said, in tenderest tones, to the widow of Nain. And never did he send any from him without a blessing. Is it placed in forbearance of others' feelings, and gentleness of reproof? "Lovest thou me?" is all that he says to him who, having been the most forward in his professions, was the first to deny him. Or is it in bearing injuries with meekness, and showing forgiveness to his oppressors? We need only point to the last scene, when priests, in their envy, had sought his destruction; when the people, whose benefactor he had shown himself, preferred to him a murderer; when perjury had procured his condemnation by a mean-spirited and time-serving judge; and when, as the consummation-act of such cowardly atrocity, his enemies with taunts derided his sufferings, and mocked him in the very agony of death; instead of lifting up his voice to heaven and calling down fire upon them, he puts up a prayer for them and suggests a palli-

tion for their guilt: "Father, forgive them, for they know not what they do."

Such is a faint outline of his character; and say, must not that be a bad man who sees in him nothing to attract his love? Imagine not that you can be neutral here; for not to love the Lord is the plainest proof that you have no love to holiness. And if you love not holiness, you are wedded to sin; you are a blot on God's universe, and death must be your doom.

Because, thirdly, want of love to Christ evidences *the grossest ingratitude for the greatest of blessings.*

Ingratitude has ever been accounted one of the worst of crimes. Men delighting in other sins have always sought to vindicate themselves from this. An ungrateful man is shunned by the good, and despised, even, by the bad. If, therefore, want of love to Christ evinces ingratitude, there is no doubt as to the man's moral condition.

Ingratitude is to be measured by the misery from which one is rescued, or the happiness which is secured, and the sacrifice on the part of another by whom this is accomplished. Each of these particulars shows our debt to the Saviour.

We were lost! We were breakers of the divine law! We were enemies of God! Alas! how much does this involve!—That we should hate a holy being and a bountiful benefactor, speaks too plainly the turpitude of our moral nature; that we should have arrayed against us the vengeance of an almighty God, proclaims that we have nothing to look for but unmingled woe. Such were we—sinners whose crimes must be atoned for; sinners whose penalty must be paid; sinners helpless, and having no one who could be our helper. Then Christ appeared—left his throne of glory—exposed himself to the threatening penalty of the law—plucked man from the jaws of death, and opened up a way

by which everlasting good might be his portion.

Nor was this obtained at an easy price. We will not speak now of the toils and hardships by which his lot on earth was marked—of the poverty which awaited him—of the griefs which oppressed him—of all those temptations common to humanity which beset him. Nor will we speak of the distress which, as a holy being, was inflicted by the ever-present signs of alienation from God, nor of his desertion by his followers in the hour of his greatest need, nor even of the bitter agony of Gethsemane. All this he endured; but see him, having suffered all this, unjustly condemned to an ignominious death. He hangs in agony on the cross. Man, whom he has loved, has rejected his love and procured his death. The hour of nature's struggle and nature's dread is come. Heretofore through life he has found consolation in all his distress from a Father's presence and a Father's love. This favour he has done nothing to forfeit; this favour is his life; but this favour is now withdrawn. He is bearing our sins. He is bearing the anger of his God. He has ever sought God's love. Till now he has ever had it—but now it is withheld. "My God, my God," he cries, "why hast thou forsaken me?" Deserted by man and forsaken by God, he expires in agony on the cross.

Men and brethren, this was for you. Say, what is your desert, what must be your character, if you have no love to Christ?

This is a test of universal application—a test every man must apply for himself. "Lovest thou me?" is a question Christ asks of each man's conscience now. "Lovest thou me?" is the question at the last day the Judge of all shall propose. "Lovest thou me?" No, you do not. You love yourself; you love your families; you love your money; you love your pleasures; you love your

sins ; but you have no love to a holy Saviour. There are no charms for you in perfect rectitude ; no attractions even in the dying love of one who gave himself for you ! Pitiable is your present condition ! Fearful is your future doom ! Yet once more look to the cross, and find there your Saviour.

Or are there some whose consciences attest that, though often cold, often feeble, often wandering, our affections yet are fixed on Christ ?—that though we have but little delight in holiness, yet we are conscious of hatred to sin ?—and though loving little, yet that we long to love more, and are looking forward to the time when, having a better knowledge of our own character, we

shall feel to him a warmer and a more enduring love ? Let us, too, apply to ourselves the question, " Lovest thou me ? " Then why such fear to acknowledge publicly your obligations ? Why so many wanderings ? Why so little sacrifice ? " Lovest thou me ? " Then seek to advance my cause. Then show your love by loving these my followers. Then act as though you felt that it behoved you to " live not to yourself, but to Him who loved you and gave Himself for you. " May it be the case with each, that through the business of life, in the hour of death, and at the last great day, our conscience may declare, " Lord, thou knowest all things ; thou knowest that I love thee ! "

AN ADDRESS DELIVERED IN THE CEMETERY, ABNEY PARK,
OCTOBER 20, 1852,

AT THE INTERMENT OF THE AUTHOR OF THE PRECEDING DISCOURSE,

BY HIS FATHER, THE EDITOR OF THIS MAGAZINE.

OUR first business on this sorrowful occasion is to render homage to Him by whom the life was originally given that has now been resumed. Clouds and darkness are round about him, but righteousness and judgment are the basis of his throne. Thy counsels are too deep for us to fathom, O Lord God our Creator ! but thy character demands implicit and unwavering confidence. Accept the believing acknowledgments of the widow—the chief mourner on this dark and cloudy day—accept her acknowledgments that if it seemed good to thee to take away the desire of her eyes, the object of her warmest earthly love, it was thy unquestionable right to do so, and she is bound to acquiesce. Accept expressions of submission from the parents who nourished him in infancy, who guided his steps in youth, who cherished sanguine expectations of

his future usefulness and honour, but who now surrender him at thy summons. Accept the humble adoration of all the weeping relatives and friends, who bow their heads and worship, knowing that all thy ways are just and true, and that all thy determinations are wise and kind. " Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. " " Blessed be the name of God for ever and ever. "

And now that the earthly course of him who is taken from us is quite finished, let us give thanks for the goodness and mercy that have followed him all the days of his life. Twenty-eight years has his Creator condescended to watch over him, preserving him from destruction and supplying his wants.

It was unmerited kindness which endowed him at first with those powers of body and of mind for which he was distinguished. Opportunities were then graciously afforded for the acquisition of knowledge, and the development of the faculties which he possessed. The sufferings of God's incarnate Son for the redemption of the lost were made known to him, and the plan of salvation drew forth his admiration and gratitude. The risen Saviour became his hope, his joy, his strength. For a time he was permitted to preach to others that gospel which he had himself received. Affectionate attentions soothed him throughout his illness. His sufferings were shortened; and both consciousness and serenity were granted to him till he drew his latest breath. In the immediate prospect of dissolution his language was, "I know that I have committed myself to Christ, and that therefore if there is any truth in Christianity I am safe." It was mercy that called him into being; it was mercy that directed his course; it was mercy, doubtless, that withdrew him so early from this present evil world. Father of mercies! We bless thee for his existence, and for all that thou hast done for him. "We are the clay, and thou art the potter." Thou madest him a vessel of mercy; thou filledst him with heavenly treasures; and then thou transferredst him to thy holy habitation. Gracious Emmanuel! We bless thee that thou didst redeem him with thine own blood, purchasing him for thyself, taking him into thy service, and enabling him to proclaim to others thy unsearchable riches. Spirit of truth and grace! We bless thee that thou didst renew his heart, enlightening his mind, subduing his rebellious will, implanting in him the love of Christ, making him meet to be partaker of the inheritance among the saints in light. "Now therefore, our God, we thank thee and praise thy

glorious name." The great purposes of an earthly existence have in his case been answered. The conflict is over. The course which he had to run is finished. It is not premature to triumph and give thanks.

And what is the state into which he has entered? It is better than that which he has left; "far better." Unable as we are to form exact and definite notions of the condition of a disembodied spirit, of this we are assured by infallible authority, it is a state of consciousness,—a state of enjoyment,—a state of increased proximity to Christ,—a state preferable to that of a believer here; "far better." Were the necessities of the church of God on earth to be left out of consideration, and personal happiness alone to guide the choice, then, in the judgment of the apostle Paul, the condition of the departed Christian would be to be chosen in preference to that of a living, active, laborious, successful minister of the gospel on the earth;—he would himself on personal grounds desire "to depart and to be with Christ, which is far better." For "whilst we are at home in the body we are absent from the Lord." There is a distance from the Redeemer even in the case of those who enjoy the sweetest intercourse with him that our earthly condition allows, but which is no longer an obstacle to the disembodied spirit; "absent from the body, he is present with the Lord." Absent from the body!—the body which is frequently the seat of pain and cause of disturbance to the mind—the body which is sometimes a clog and a weight on the spirit, impeding its efforts and refusing to carry out its purposes—the body which even in health requires care, and occasions anxieties—the body which often predisposes to sinful emotions and acts—the body which is the medium of communication with that world the love of which is a snare, and with all that

is in that world ;—"absent from the body," yet not alone in gloomy solitude, but "present with the Lord." With the Lord ! the gracious benefactor who sacrificed himself for our salvation—the Lord, in whom dwelleth all the fulness of the Godhead bodily—the Lord, whom having not seen we love, in whom though as yet we see him not, yet believing we rejoice with joy unspeakable and full of glory ! Lord Jesus, hast thou received his spirit ? Is he now with thee in some sense in which he was not with thee before ? Then is it well with him, for thy presence constitutes fulness of joy. Lord Jesus, we give thee thanks on his behalf ! Thou hast consummated thy purposes of love ; he is with thee where thou art, and he beholds thy glory !

Thus then we leave him, unseen by mortal eyes, but in the enjoyment of spiritual pleasures suited to his incorporeal state, till the time shall come for the redemption of the body. Then shall the silence of the grave be broken by the voice of the Son of God, and he shall come forth to the resurrection of life. Then shall he appear with renewed readiness for high and holy services, every token of weakness and lassitude having passed away, his body fashioned like unto Christ's glorious body. The corruptible shall have put on incorruption. The mortal shall have put on immortality. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory !" O Death, where is thy sting ? O Grave, where is thy victory ? The sting of death is sin, which Christ was manifested to take away ; the strength of sin is the law, the demands of which Christ has satisfied by the endurance of its penalty and the obedience of his life. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ !"

Returning then without him to our habitations, pensive but not unhappy,

let us call to mind our own circumstances, and hearken to the voice of our heavenly Father, who has said to us in his providence, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of ?" If a father might have been proud of his son, rejoicing in the prospect of his co-operation with him in his declining years, and of his afterwards carrying forward the same plans and enterprises with superior ability ;—if a wife might have rested on the arm of her husband, forgetting that sin has made all human strength but weakness, and all human excellence but vanity ;—if sisters and brothers might have said of one of their number, "To him may we turn with confidence for counsel and aid when our parents die ;"—if intimate acquaintance might have thought that an earthly friend judiciously selected could satisfy the demands of the present dependent state ;—then, reliance on him who has been taken from us might have been lawful and wise. But his knees became weak, and his flesh wasted. He was but a shadow, and it has disappeared.

"Mark the field flower, where it groweth,
Frail and beautiful ;—anon,
When the south-wind softly bloweth,
Look again,—the flower is gone !
Such is man ;—his honours pass,
Like the glory of the grass."

A few months ago, he was sitting in the place in which you his relatives are now sitting, having come to deposit a miniature likeness of himself in that portion of the cemetery in which we are now about to deposit his remains. Sweet babe ! she was a beautiful specimen of God's creative power, and it grieved her father's heart to part with her ; but she was mercifully saved from the pains and perils of orphanage. There, however, he sat ; and this fact may remind you whatever your hands find to do, to do it with your might, as there is no work, nor device, nor know-

ledge, nor wisdom in the grave to which we are hastening. What amount of good has resulted from his efforts to serve Christ during his brief course it is impossible to ascertain, but we know that usefulness was his habitual aim. As soon as he was baptized he set himself, with characteristic energy, in conjunction with his pastor,* to establish a sabbath-school in a neglected portion of the metropolis, and there he began to preach Christ's gospel. That gospel he afterwards preached in different parts of England, Scotland, and Ireland; and the results can never be fully known till the Lord come, who shall bring to light all hidden things, manifest the counsels of all hearts, and award to every one of his servants the due proportion of praise.

But let us not forget those trials and dangers by which we are still surrounded, but from which he has escaped. For a moment let us think of ourselves. We are still exposed to the artifices of invisible but malignant foes. We are

still liable to persecution, to famine, to nakedness, to peril, to sword. We know not what times may pass over us, or what tempests may burst upon our heads. We know not in what form or under what circumstances death may present itself before us. Saviour of the departed, be thou our Saviour! Thou hast been raised from the dead, and thou wilt die no more. Death hath no more dominion over thee. Thou art able to save them to the uttermost that come unto God by thee, seeing thou ever livest to make intercession for them. Almighty Jesus! guide us, succour us, purify us, sanctify us wholly. Be with us in all the vicissitudes of life. When flesh and heart shall fail, sustain and cheer us. Then receive us to thine arms, and in the day of open and final decision, give us our part with them who have known and trusted thee, that we may rejoice in the light of thy countenance and receive communications of thy love throughout eternity.

TWO ROMAN CATHOLIC LADIES OF THE NINETEENTH CENTURY.

SARAH and Elizabeth (or, as she was generally called, Bessie) A——n were the daughters of a Scottish protestant, who had married a lady of Irish descent, a member of the church of Rome. Elizabeth was born in 1813, her sister was seven years older. Their father dying when they were yet young, they were educated by their mother in her own religion, although their elder brothers were brought up as protestants.

Their mother was a very rigid and devoted adherent of the church of Rome. Her religion being sincere, was tinged with asceticism, as is so generally the case with those of her church in whom

any sincerity or earnestness is to be found. She had devoted Bessie from the cradle to be a nun, and, consequently, had adopted a peculiar mode of education to prepare her for a convent life. From infancy she was accustomed to observe the fasts of the Romish church most scrupulously, and with the utmost rigour. On ordinary fast-days she only partook of one meal, which consisted of a few plain potatoes and salt. On particular occasions she was not even allowed that scanty meal until a late hour. Her hunger was once so pressing, that she ate some raw potatoes, which she found in the garden. Her whole education was one long noviciate for a conventual life; accordingly, she was

* The Rev. William Miall of Shoreditch.

led not to expect the same indulgences as the other children, as *they* were being educated for the world, but *she* for a "*religious*." Her childish imagination was fired by glowing descriptions of heaven; and when she asked if she should ever reach that happy place, she was told she would without doubt, for she was to enter upon a "*religious life*," and be a *bride of Christ*; and, of course, His bride would be with Him in heaven. Strengthened by this hope, she heroically bore the mortifications and self-denials imposed upon her, for the sake of the happiness for which they were preparing her; and she longed for the time when she should enter those walls, which she looked upon as the portals of heaven."

When it is added that the guardian of these young girls, (appointed by their mother's desire,) whom they were accustomed from their childhood greatly to reverence and esteem, was the well-known Dr. Doyle, the Roman catholic bishop of Kildare and Leighlin, the author of controversial works remarkable for the vigour with which they are composed and the ingenuity which they display, it will be seen that no case could easily be imagined in which the entrance of scriptural light and the renunciation of Romish error were, humanly speaking, more unlikely, or in which conversion actually occurring could more beautifully exhibit the force of truth and the efficacy of the grace of God. The means by which the change was brought about were such as to render it still more interesting. There was no intervention of *human* instrumentality: we are called to contemplate only the providence of God, the Word of God, and the Spirit of God.

Mrs. A——n was laid upon her death-bed. Then she began to feel a new anxiety concerning her spiritual state. She had been accustomed to regard the future with an unwarranted confidence. She knew not the work of Christ; she

trusted to the priests to secure her entrance into heaven; and, believing herself to be a member of the *true catholic church*, thought she was quite certain of eternal happiness. But the forms of Romanism are powerless when conscience is really awakened. When Mrs. A——n saw death approaching by rapid strides, the thought of eternity overwhelmed her. She sent for the priests, and told them what agony of mind she endured at the prospect of appearing before God. They appointed various services of the church for her,—directed her in her devotions,—lent her books to read, and did everything in their power to allay her mental sufferings. But it was all in vain; her misery increased. Her eldest daughter, being then about twenty-one years of age, suggested that some comfort might be derived from the bible; not that she knew its value herself, but she perceived her mother's distress, and how unavailing every expedient yet tried had proved for her relief, and she remembered that she had read the bible to her father as he lay on his death-bed when she was yet a mere child, little heeding what she read, and that it used to give him the utmost pleasure, and to cause his face to brighten up with joy. The new expedient was tried, and the daughter read the bible to her dying mother as she had formerly read it to her dying father. Nor did this expedient prove vain like those which had been tried before. Light, peace, and joy entered into her soul. The bible continued to be read with increased eagerness and with increasing satisfaction. The closing scene of her life exhibited most beautifully the hope and confidence which it inspired. On an evening of the month of May she had desired to be taken to an open window. After conversing with her daughters for a time, she ceased from exhaustion, but continued gazing on the landscape before her.

They too gazed upon the scene and upon her, and all remained in silence for a time. At length she broke the silence, saying, with great emphasis, "I know that my Redeemer liveth." The exertion was too great, she fell back in the chair; and they were the last words she spoke.

After this, it is not wonderful that Sarah A——n should have addicted herself to the study of the bible, nor that she should have begun to entertain some doubts as to the assertions and claims of the church of Rome. She had seen its priests, with all their appliances, fail in the attempt to comfort an agonized soul: she had seen that soul filled with joy and peace through the perusal of the Word of God; she had seen, first in her father and then in her mother, the value of the bible proved amidst the trials of a death-bed. The Spirit of God gave efficacy to the word in her case likewise, and she became first of all a living Christian, and then, according to her conviction of duty, renounced all connection with the church of Rome.

The happy change which had taken place in her had taken place also in her sister. The two sisters attained their knowledge of the truth and came to the resolution of separating from the church of Rome when they were living apart from one another, and without ever having had any communication with one another on the subject.

They felt it their duty to communicate their resolution to their guardian, Dr. Doyle, whom they regarded with filial attachment, and who, on his part, regarded them also with the sincerest affection, who reasoned with them, corresponded with them, lent them books, and tried to exert his authority to win them back to Rome.

At length, he said he would only lend them one other book, a great quarto volume, of which the only other

copy in existence was in the Vatican library. If that did not shake their opinion he should give up the contest, and argue no more with them, but consider them quite irreclaimable. This book consisted principally of accounts of the private life of Luther, and others amongst the Reformers, which were clothed in the blackest colours; grievous crimes were laid to their charge, and all their imperfections magnified.

When they had waded through this great book, a day and hour were appointed, on which they were to give their final and decisive answer. They went to Dr. Doyle's house; he soon made his appearance, and sitting down between the sisters, he first turned to the elder one, and asked her if she still maintained the same opinion. She answered firmly, but respectfully, "I will not weary you with a repetition of the opinions I have expressed, but they have not changed." He then asked Bessie if she agreed with her sister! She said, "Fully and entirely: our judgments on this matter are quite agreed." He then rose and stood before them, and for not less than two hours, gave a most impassioned address; in which, with all the powers of eloquence with which a deep interest in their welfare inspired him, he appealed, first, to their reason, and then to their affections and feelings, and ended by saying to Sarah, "And, not content with throwing yourself into the dark abyss of error and perdition which yawns at your feet, you drag your young sister with you; and will have to account, before the judgment-seat of God, for the ruin of her soul, as well as for that of your own." He ended, and fell back in a chair, overwhelmed with fatigue and emotion. During all the time he spoke, Sarah had not moved a muscle, or raised her eyes from the ground; and, when

he had ceased, a sharp conflict was taking place between her natural affection and conscience. * * * She liked

her heart in prayer to God for help in this trying moment ; and she received help ; conscience prevailed ; the struggle was over ; and she turned to Bessie, and said, " We had better return now." She made an attempt to rise, but fell back, having lost the use of her limbs from a stroke of paralysis, brought on, it was supposed, by suppressing her emotion during that long heart-rending speech, in which her feelings had been wrought to the highest pitch ; and had either been too deep for manifestation, or she had exerted such a strong effort to suppress them, that it was too much for her strength. Dr. Doyle was by her side in an instant, deeply grieved at the result of the interview. He raised her, and urged her to make an effort to walk, but it was useless.

Sarah was carried home, and confined to a sick room for some months ; and during the whole remainder of her life, which was prolonged for some years, she seldom could walk without help, and then only for a short distance.

Dr. Doyle's regret for what had taken place, and the kindness which he always afterwards showed, must be mentioned to his credit. But that she to whom he was the unintentional cause of such suffering, should have continued to regard him with the affection she ever felt for him, and to labour so unweariedly for his spiritual good, should surely also be mentioned to her praise, and to the praise of that grace which had infused into her heart so gentle a spirit. What impression the very

spectacle of her Christian meekness and faithfulness may have made upon him will probably never be known till the day in which the secrets of all hearts shall be revealed,—what reflections were awakened in his mind,—how much he profited by her conversation, and condescended to receive instruction from her whose opinions and arguments he had affected to despise,—and how far he imbibed the same sentiments and derived comfort on his death-bed from the same doctrines of evangelical religion, of which he had been long so vehement an opponent. She was prevented from seeing him in his last illness, nor had any one access to him then but those who were likely to be silent upon such a theme. An inscription upon his monument in Carlow Cathedral, declares his dying wish that the poor, who had been the special objects of his pastoral solicitude, should be reminded to pray for the repose of his soul,—but it need not be concealed that the conviction both of Sarah A——n and of her sister was, that he had embraced a better hope, even the blood of Jesus, and renounced the dead works of Romish ceremonies, and had died in the faith of Christ.

The sisters were soon after separated from one another in consequence of the death of their eldest brother, and other circumstances,—Sarah died in February, 1840 ; her sister became, in April, 1841, the wife of Mr. A—— W——, and died on the 17th day of March, 1842, shortly after having given birth to a little girl.

THE NEGRO HUNT.

BY THE REV. THOMAS D. BAIN.

It is not at all wonderful that the slaves, under the cruel treatment to which they are subjected, should be perpetually attempting to escape. But in the Southern States, *escape is scarcely possible* ; hence they take to the woods, kill wild hogs, rob meat houses, and steal corn from the cribs of their cruel

taskmasters. Sometimes, in a particular district, there will be as many as ten negroes "lying out," belonging to different owners. Every theft that is committed, every store that is broken open, every hog that is stolen, is laid to their charge; while it is well known that the domestic negroes plunder right and left, and commit the most barefaced robberies, calculating that all will be considered as the acts of the runaways. Then a number of planters meet for consultation. They gravely talk of the rights of property, the threatened security of human character and human life—and from the awfully alarming aspect of affairs, they at once propose "a nigger hunt" through the woods, to put a stop to these depredations, vainly imagining that these trifling robberies will justify them in using the most cruel means in capturing the poor slave. A day is duly appointed; they assemble, the horns are blown, and the negro dogs collected, and then the whole party start off on horseback with as much glee as if they were going out on a deer-hunting expedition. It is next to an impossibility to escape these dogs. If a negro be hidden in the woods or secreted in the swamps for five or ten miles round, they are sure to trace him to his retreat, no matter what means he uses to destroy the trail. It is usual for the negro to make for the first river or creek, jump in, swim down the stream, and then pursue his course. But there is no eluding the quick scent of the ferocious animals. They will trail him to the water's edge, and crossing, fly down the river bank till they come upon his track again, and then run off in full pursuit. Of course the negro becomes exhausted in a chase of five or seven miles, and there is no alternative left but to climb the nearest tree. Immediately the dogs are there, and like a pack of wolves keep up a constant howl, attracting the attention of the pursuers, who now come leisurely, knowing that

their victim is secure. They order him down. He refuses. They next threaten to shoot him, pointing the loaded rifle at him, all to no purpose. The remedy is at hand, and the fatal axe is applied to the tree—then he knows infallibly that all is over. He prays for mercy; but the tender mercies of the wicked are cruel; and it is no uncommon practice to allow the bloodhounds to bite and tear the unfortunate wretch, in order, as they say, to terrify the negro and increase the ferocity of the dogs! The whole scene now described has been gone through in the locality where I resided. I have seen the dogs, the captured negro, and often wondered why God permitted such deeds of cruel tyranny, and could only find relief in the solemn declaration of the divine word, "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth, and there be higher than they."

It is but justice to add, that many large slave-owners, men of humane feeling and Christian principle, highly disapprove of the savage doings of their neighbours, and have expressed themselves confidentially to me, as opposed to the whole system, and longing for the time when there shall not be a single bondman in their country. But such men are publicly spoken of as being of "no account," as harbourers of runaways, and by their clemency giving encouragement to revolt and insurrection. Individually many would liberate their slaves, but it is contrary to law to do so, unless they remove them out of the country. This despotic law precludes the possibility of individual example and influence being brought to bear upon the inhuman system, and it has therefore been perpetuated from one generation to another.

WHAT GOD DO THEY WORSHIP?

A HINDOO youth, being informed by a missionary lady that her friends in America were not all *Christians*, looked in her face with astonishment. "What God do they worship?" he asked.

The heathen all worship *something*. For a human being, weak, frail, mortal, surrounded by the proofs of a power which he cannot direct or resist, and feeling himself borne along in a movement which he did not originate and cannot control,—for such a being to have no higher dependence than his own wisdom, and higher law than his own will, seems monstrous. The Hindoo does not understand such presumption. Some of his countrymen, indeed, have been so far educated as to despise the fables of their ancestors, but have not accepted the Christian Jehovah as their father, or his Christ as their Saviour. They are mere infidels. The idolater shudders at impiety like this. He says that a man had better worship stocks and stones than to worship nothing. He is partly right; he who does not worship is not more than half a man. But men may and do worship objects that only make them worse. If they worship gods whose character is all evil, they will become like the gods they worship. And so says the apostle, "The things which the gentiles sacrifice they

sacrifice to devils;" and their wisdom is turned to folly, and their affections become "earthly, sensual, devilish." If they worship, in spirit and in truth, a holy, just, good, every way perfect God, they will be "changed into the same image, from glory to glory."

Reader, in a Christian land, this is your high privilege. Our God reveals himself to your faith. He commands your worship, invites your love, and would requite your trust by purifying and perfecting your soul. As a pledge and as the sure channel of his grace, he has given his Son. Do you worship and serve him? If not, what do you worship? Not the heavens and earth, nor the work of men's hands, surely. Is it the world,—its wealth, honours, and flatteries? The world passeth away and the lust thereof. Or is it YOURSELF? repeating continually the sin of our first parents, who disobeyed their Maker that they might "be as gods!" What idolatry could be more wretched? The Hindoo, bowing before the monsters of his fear, confesses his own weakness, and so confesses a great truth. The man who worships and serves only his own miserable self, utters and acts a monstrous falsehood. The most degraded heathen condemn him.

THE INDEPENDENCE OF THE CHRISTIAN SYSTEM.

THERE is a unity, or rather a uniqueness in Christian truth, an individuality, an isolation, a solitary grandeur which fires the imagination whilst it inspires the heart. It has an independency which is the legitimate consequence of its extraordinary origin. It draws no light and gathers no strength from other compilations of thought, other theories

of wisdom and of knowledge—it stands alone amidst the mental scenery which stretches in fascination or in wildness around it, like some glorious mountain which lifts its inaccessible summit to the skies, while the lowlier hills lie in homage at its base. We can but regard, therefore, that phase of unbelief which professes to consider a modified Christ

anity as one among other agencies adapted to work on to some ultimate result—as a link in the chain of causes which is to be prolific of an aggregation of effects—as an improvement on theories which have preceded it, and an intro-

duction to others better than itself—as an insidious attempt to conduct it to its grave, with the poor pretext of attending it with polite funereal honours.—*Mursell's Greatness of the Christian Ministry.*

THE DYING CHRISTIAN'S FAREWELL.

FAREWELL to thee, dark-rolling earth,
Humanity's cradle and shroud;
I heed not thy sorrow or mirth,
I heed not thy sunshine or cloud.
Roll on, in thy destined career,
Through ages on ages to come;
The time of my triumph is near—
I go to my Father's bright home.

Farewell to thee, life's stormy sea,
With wrecks and with ruin o'erspread,
Where wave after wave in its glee
Is bearing me on to the dead.
Rage on in thy wildest dismay,
I heed not thy billows and foam,
For my bark is exploring its way,
To the land of my Father's dear home.

Farewell to thee, dream of my youth,
So dear to my credulous heart;
Alas! I mistook thee for truth,
Till pierced by thy treacherous dart.
Away, then, ye visions of bliss!
More dark than the shades of the tomb;
But one thing I ask—it is this—
To dwell in my Father's sweet home.

Farewell to thee, valley of tears,
Too oft has this bosom been stung
With anguish, and sorrow, and fears,
While I've wandered thy borders among.
Farewell to thy heart-wringing cares,
Thy labour, and sighing, and gloom;
For sweet through thy vista appears
The light of my Father's sweet home.

Farewell to you loved ones so dear;
Walk ye in the ways I have trod,
And covet no heritage here
But the smiles of a merciful God.
Farewell, then, my loved ones so sweet,
No more through this desert I roam,
Though we part for a while, we shall meet
Round the board of our Father's loved home.

Hark! hark! from the mansions on high
I hear the soft whispers of love:
"Pilgrim, be not afraid, it is I—
Come, come to our banquet above."
Then welcome, thou realm of the dead,
So dark and terrific to some;
Let me rest on thy bosom my head,
And wake in my Father's dear home.

REVIEWS.

The Triple Crown; or the Power, Course, and Doom of the Papacy. By WILLIAM URWICK, D.D. Dublin: Robertson. 1852. pp. 454.

The Perverter in High Life: a true Narrative of Jesuit Duplicity. London: Partridge and Oakey. 1851. pp. 226.

The Witnesses in Sackcloth; or a descriptive Account of the Attack made on the Reformed Churches of France in the Seventeenth Century. By a Descendant of a Refugee.

Romanism at Home: being Letters to the Honourable R. B. Taney, Chief Justice of the United States. By KIRWAN. Edinburgh: Johnstone. pp. 218.

THAT since the passing of the act of Emancipation the partisans of Rome have made great efforts to enlarge the boundaries of their church in this country is an undeniable fact, and that these efforts have to some extent succeeded, is equally true. Yet, if churches have multiplied, if monasteries and convents, with their various crowd of mendicants, passionists, benedictines, brothers and sisters of the sacred heart, minims, cordeliers, and ursulines, in innumerable array, have sprung up like shadows from the dim ages of antiquity, beckoning the student and the enthusiast to their cloistral solitude, if liberal donatives have been freely offered to win the lower classes to the sanctuaries of idolatrous worship, it is at least as certain that the abundant labours of Romanists have availed but little to proselytize the masses of our countrymen, or to move them from their steadfast love for civil and religious liberty. Converts have not been many from among the poor. But few of the middle

classes have yielded to Rome's seductive influence. Her chiefest conquests have been made in the higher ranks of English society, among educated men, the pride of their *alma mater*, and the hope of the church in whose bosom they were cherished. But however numerous the converts may have been, and however striking the display of Romish practices and buildings, it may be doubted whether the revived attention of protestants to the subject has not resulted in much larger gains to the cause of truth and freedom. Certain it is that the long dormant spirit of aggression on Rome has again been awakened among the various religious bodies of this country. Almost every sect turns its organization to some good purpose, and puts forth its labourers into this field. The press groans with books and tracts innumerable, assailing every accessible point of the Romish defences, and painting for modern eyes the portraiture of enormities which distance and time had veiled and divested of some of their most repulsive features.

It were easy to account for the gain Rome has made among the imaginative. There is always a large class of persons whose religious emotions are easily excited by a gorgeous and solemn ritual, and the musical devotion of a sensuous worship. The vast expanse of a cathedral is impressive to such minds; it invites contemplation, and seems to give infinitude to feeling. All the arrangements of such buildings incite the play of fancy. Thoughts may cluster around the massy columns, and seem led by the pointed arches they support to the high majesty of heaven. Every grinning corbel, every carved monstrosity

has its use; while the soft and thrilling tones of the daily service of prayer steal away the passionate aspirations of the soul, and bear them far from the strifes of time. That many who have been wont to take part in the service of the college chapel, should be attracted to the more complete worship of the Romish church, in which the sensuousness of religious worship is carried to its utmost extreme, can excite no surprise. Their education, their early impressions, all tend to such forms. To them worship is nothing if it be not largely commingled with the outward and visible symbol.

But putting aside the imaginative, the fanatical, the thoughtless, and others whose adhesion to Rome may have been determined by still lower motives, there is a class whose perversion is not so easily accounted for. We have seen the children of evangelical parents become priests of the apostate church. We have known men once ornaments and preachers of evangelic truth abandon the pulpits of the establishment for the monk's cowl, and the Jesuit's gown. A clear sighted vision, and years of bold proclamation of the doctrine of man's justification before God through faith only, have not availed to hinder such from yielding to the allurements of the man of sin. It is no satisfactory explanation to throw out a doubt of their sincerity, or of their true conversion. If there be any certain marks by which a regenerated nature may be known, some of these individuals have borne them; while the sacrifices they have made of friendships, of position, of respect, and of property, testify to the genuineness of their convictions.

Still, it is an anomaly not to be overlooked, that men who have once to all appearance realized the blessedness of the man whose sins are covered by the all-sufficient merit of the Redeemer's sacrifice, should mix up therewith

human merit, and find in supposed purgatorial fires a more complete purgative from sin than His blood, which is said, in scripture, to cleanse from *all* sin. It is, indeed, most strange that any who have once enjoyed sweet converse with God by the alone intervention of the great Intercessor, Christ Jesus, should now be induced to resort to saintly service, and to trust their cause in the hands of inferior and multitudinous mediators, of whose compassion they know nothing, and whose power to deliver is altogether supposititious. We wonder that thoughtful men should take refuge in a church, whose boasted unity is the oneness of a despotic usurpation, and commit their salvation to the care of a priesthood whose claims of exclusive power to save deny the words of him who said, "I am the door, by Me if any man enter in he shall be saved." Yet such cases are not rare.

Not a few of the best converts Rome has made were trained in schools of evangelic piety, and own for ancestry the names of men honoured in these last times as faithful expounders of the pure gospel, and large contributors to that revival of true godliness which marked the opening years of the century.

A reason for this may perhaps be found in one aspect of Romish theology, to which there is little that is analogous in the teaching of protestants. Rome has multiform ways of attracting to herself the hearts of men; and one of the most alluring of these, to a certain order of minds, is the means she presents in abundance for the cultivation of the highest forms of a contemplative and spiritual life. The greatest masters of the interior life, of the hidden life with God, peculiarly characteristic of the regenerate soul aspiring after high degrees of communion with the invisible, are to be found among the retired inmates of the cloister. From

ROMANISM

them have emanated works of the profoundest piety, expressive of the deeper emotions of the aspiring spirit. The meditations of these recluses are not seldom found in the hands of the most pious of protestant Christians, breathing as they do the purest sentiments, the holiest attachment to Christ and God, and revealing the sighings of the heart after fellowship with the Eternal. And this because protestantism presents but few manuals of the kind.

The object of this study is the entire sanctification of the soul. The Redeemer often urged on his disciples the need of frequent and earnest prayer, Luke xviii. 1. His own example—the entire nights in which he sought communion with God, were comments on the precept he gave, Luke vi. 12. The forty days and nights of his sojourn in the desert, and the night of his passion, were spent in contemplation and prayer. Paul, again and again, repeats this lesson; and Peter adds his exhortation to “watch unto prayer,” Eph. vi. 18; Rom. xii. 11; 1 Pet. iv. 8.

For the manner of prayer, Jesus teaches us to withdraw from the observation of men. He himself withdrew into desert places. In the private chamber the heart can pour out its griefs, its aspirations before God. There, with David, it may meditate on the divine nature, the love of God, the compassions of the Infinite, the purity of the Holy One, the sweetness of Divine friendship, and importunately press after their realization in itself. As the child of God by faith in Christ Jesus, the regenerate soul now desires to walk in love, to express, in every word, the love to God that animates it, to imbue every thought with this element, to live a loving life with God and men.

But this state of pure love can only be attained through many watchings and *many prayers*. *Conflicts of many kinds have to be endured, before the soul*

shall realize its blessedness and its peace—its perfect peace. “So run that ye may obtain,” says the apostle. “Fight the good fight of faith, and lay hold on eternal life.” The race is an arduous one, the warfare full of vicissitude and danger. The world, in its thousand-fold forms of temptation, besets the runner’s path. The flesh, with all its passions and sensualities, counsels the pursuit of ease; while the devil, with weapons of fiery temptation and trial, strives to consume the energies of love.

The provision made by our popular protestantism for the cultivation of the higher forms of piety and devotion is but scant, if, indeed, it can be said, at the present time, to exist at all. Few are the guides placed in the hands of the people to instruct them how to live to God and with God. Great and laudable diligence is displayed in awakening conviction in the unthinking and careless, in leading the sinner to the atoning blood, in displaying the fulness and freeness of that salvation which Calvary secured for the guilty. But where shall we discover equal solicitude in the popular teaching of the day for the spiritual welfare of the believer, and his continued progress in the path of holiness and purity? Not that we would be understood as implying that practical godliness is never insisted upon, nor the duties of practical piety forgotten. These are often powerfully urged and still further enforced by the consciences of the enlightened; but we do miss the directing hand in this difficult path, the kind monitor, the wise assistant. Duty may be fully set before us, but the *how* to fulfil it is wanting. If prayer and the perusal of the divine word be urged, and the duty of their observance recognized, yet is there given no practical lessons as to the best method of reaping the most advantage from these necessary practices of piety.

It is a mistake to suppose that the life of church members requires no careful cultivation on the part of the ministry. It is the most important feature of the pastoral relation. For want of attention to it, many who began to run well gradually relapse into indifference or fall away. The moral affections demand as much training as the intellectual powers; and forming, as they do, the motive power of every individual man, they should receive the most sedulous regard. But where is the ministry that leads on the immature to perfection—the children of grace to the stature of men in Christ Jesus? where are the helps to self-discipline, to meditation and prayer,—so essential in the earliest stages of the Christian life? where do we find, in the pulpit or the press, an urgent demand on Christian men to seek after the attainment of purity of thought and feeling, loveliness of character, and that “holiness without which no man shall see the Lord?” where are the means, by the diligent use of which the child of God may grow in grace, and in the knowledge of Christ Jesus? Because these are wanting, it is, we fear, an age of low attainment, and of spiritual dwarfishness.

Many have felt this, and have sought in the mystic theology of Rome the satisfaction denied them in their own communion. The numerous works, some of them injurious enough because imbued with Romish error, that have issued from the Tractarian press, evince this tendency of unsatisfied desire, and the longing after a deeper and purer spiritual life. The errors and enormities of Rome have been forgotten or passed by in the joy of finding a spirituality of feeling that certainly is absent from the modern phases of our protestant theology. The monastic institution has been regarded with favour because of its opportunities for meditation and frequent prayer, denied to the active

and bustling philanthropies of the day. Communion with God is welcomed, even in the solitude of the cloister, with all the mortifications and hardships of convent rule, since there is but little room for it amid the publicities of modern piety, and the éclat of platform celebrity. The platitudes of the evangelical pulpit, and the common-places of our protestant theology, have ceased to interest minds conscious of a deeper experience, and longing after higher and holier communion with the invisible. Hence many have been led on by the fervent, yet profound piety of a Fenelon to the study of St. Francis de Sales, from Thomas à Kempis to the counsels of perfection displayed in the works of Rodriguez. They have there found a response to the yearnings of a soul in love with God, and anxious to have its being penetrated with His sublime presence. The result has been most mischievous. Romish dogmas have come to be thought less erroneous because held in combination with so much that is true and precious. The dross has been accepted for the sake of the gold imbedded therein.

We must confess that while we long to see a revived piety in our churches, it is our conviction that it can only be obtained by a more diligent regard to the various aspects of the Christian life, and a practical observance of those rules of piety and holy living which experience has approved as essential to the existence and growth of spirituality, and holiness of thought and feeling.

Very brief must be our remarks on the works before us. Dr. Urwick is well-known as an able assailant of the errors of Rome, and his present work will not diminish his reputation. Of the next on our list we can but express our conviction, that if in substance true, it would have been better had the author given us the narrative in an authentic form. We are pa-

sued that this dressing up of facts into fictitious forms is injurious to the truth. A few well authenticated instances of the chicanery and fraud practised in this story, would do more to baffle the efforts of Rome than all the tales that can be written. Let the truth be told, the plain unvarnished facts, and we are sure the warning would be vastly more powerful. The Witnesses in Sackcloth is a brief and somewhat meagre account of the sufferings endured on the revocation of the edict of Nantes by the Protestants of France. The most valuable part of the book is the large bibliographical index appended of the literature of the subject. The letters of Kirwan are as usual racy and full of point, and will well repay perusal.

The Curse of Christendom, or the System of Popery Exhibited and Exposed. By the Rev. JOHN BAXTER PIKE, Author of "Life of Christ," "The Church of the New Covenant," &c. London: Ward and Co. C. A. Bartlett. 12mo. pp. 296.

WHATEVER difference of opinion may exist in regard to the political movements incident to the papal aggression—Lord J. Russell's famous Durham letter—the bill passed by the late parliament—or the proceedings of the Protestant Alliance, all who love the truth must rejoice that the attempt to develop fully the papal system in England, has awakened deep and almost universal attention to it. Prior to this event there had been a criminal indifference to the subject, a general prevalence of false views regarding it, and a growing notion that it was not quite so bad a thing after all! Our public teachers for the most part neglected the study of it, and failed to communicate the necessary instruction to their flocks, especially the young. The papal aggression roused them from their fatal slumber; and we rejoice in

the evidence of their having turned to the subject with earnest thought and exemplary diligence. The effect of this cannot fail to be salutary. It will prevent our people from flying off into the opposite extreme of intolerance, and will prepare them properly to deal with the system. They will learn to distinguish between what is due to their Romish fellow subjects, and the system of which they are victims, and the priesthood who uphold it—subjects indeed of vast importance, difficult no doubt to deal with, but yet requiring unquestionably a very different treatment.

Mr. Pike has contributed his share to this work. A sentence from the preface will explain his object, which is thus expressed: "To bring together in as compendious a manner as possible, such a collection of facts and arguments as shall in the first place present a full-length portraiture of the Romish system; and in the next supply an antidote to its pestiferous evils." The work opens with an introduction designed to illustrate the nature of the conflict in which we are engaged, and then discusses the following topics: Gradual development of papal doctrines—hostility of popery to the bible—supremacy of the pope—infallibility of the church—idolatry of popery—the seven sacraments—purgatory—mummery of popery—immorality of popery—intolerance of popery—Romish saints, miracles, relics, and legends. The last four chapters we particularly recommend to our younger readers, as deserving a careful perusal.

The subjects are treated with great manliness and force. There is no want of plain outspokenness. Things are called by their right names; but there is no trace of an intolerant or unchristian temper. The writer quotes very largely from Romish authorities, and has evidently read extensively for his purpose; and for the most part these authorities

its value to his
it a reliable one.
new statements and sen-
and there, which we should
deleting or altering, but not
enough to render it necessary to modify
our general expression of strong ap-
proval. One thing is plain to us, that

our author *proves* from incontestible evidence—the evidence of the papacy itself—that it is “the curse of Christendom.” At all events he has vindicated the justness of the title. The book is exceedingly well got up, and quite worth the price of it. We hope it may have an extensive circulation.

BRIEF NOTICES.

The Past Teaching the Present. A Discourse delivered at Newcastle-upon-Tyne, June 1, 1852, before the Northern Association of Baptist Churches, at the Bicentenary of their Formation. By STEPHEN J DAVIS. Published at the Request of the Association. London: 8vo. pp. 24. Price 6d.

Two hundred years having elapsed since the formation of a baptist church in the county of Durham, the Northern Association determined to celebrate the event at its annual meeting, and requested Mr. Davis to address them on the occasion. These pages contain a well studied and appropriate discourse, in which he showed that the event ought to be commemorated with devout and fervent gratitude;—that in order to secure prosperity it was necessary to hold and promulgate the same essential truths of Christianity as their fathers had maintained;—that it was necessary to be like them distinguished by superior piety, the worthy sons of eminently worthy sires;—that the earnestness which they displayed it was now important to emulate;—and that progress is only to be expected if we sympathize with them in dependence on God as the great agent apart from whom we can effect nothing. Nothing could be more pertinent to the occasion than the preacher's suggestions; and we are certain that out of the sphere of the Northern Association as well as in it, the perusal of this discourse will give much pleasure. It is especially satisfactory that sentiments so evangelical and practical, and a spirit so devout and harmonizing, should be brought to view on this occasion by one who is engaged habitually in visiting the churches and stations assisted by the Baptist Home Missionary Society. The influence accruing from such intercourse must be very salutary as well as pleasant.

Pearls from the Deep: consisting of Remains and Reminiscences of Two Sisters, Converts from the Roman Catholic Church for the sake of Conscience and of the Truth, a Narrative accompanied by Valuable Letters and Papers. Forming a Sequel to “The Morning of Life.” London: Hamilton, Adams and Co. 16mo. pp. viii. 184.

The piece in an earlier part of this number

entitled “Two Roman Catholic Ladies of the Nineteenth Century,” and that entitled “The Dying Christian's Farewell” are derived from this interesting volume. It contains also many well written letters from the sisters to relatives and friends, having more or less bearing on the cardinal truths which Romanism throws into the shade. Blended with the historical portions of the book are numerous references to an earlier work called “The Morning of Life,” which some of our readers have probably seen, though it has never come in our way. This is called “Pearls from the Deep” because, “as the pearl is taken from the darkness of the ocean depths, released from its natural prison-house in the shell, brought to the light of day, and set in a diadem that its lustre may be seen of all; so these two eminent instances of the power of the grace and truth of God were spiritually released from the darkness in which by nature every child of the human family is found, and were called by divine power and agency into God's marvellous light.”

Reality; or Life's Inner Circle. By MRS. SAVILLE SHEPHERD, Author of “*Elka Seymour*,” &c. London: J. F. Shaw, 27, Southampton Row, Russell Square, and Paternoster Row. 1852.

Here is a book written by a lady, chiefly for the benefit of young persons of her own sex. “To guard the young against too easy a compliance with the ways and opinions of newly formed acquaintances,—to inspire them with a dread of flattery, and an abhorrence of every species of deceit and false pretension; and at the same time to implant right principles, and cherish the desire for real excellence, comprise the design of this little work.” A lofty design; but one which might have been realized to a much higher degree by a series of admonitory and didactic discourses. We are among the number of those who believe that in most cases religious fiction is a very insipid and mawkish draught, and seldom produces that healthy tone and vigorous action which is its professed aim. The present volume is one of the best of its class. There is no striking incident to enliven it; of this the writer is aware, and she assigns her reason for its omission. We have

in the "religious world" far too many of the Frognore family who ever seek to serve two masters; and far too few such as the consistent Colonel St. Clair, and his excellent daughter Edith. A spirit of devout piety pervades the work; and in the absence of higher reading, it may be of service to young ladies leaving school and about to enter on the duties and trials of the world.

The Day-spring; or Diurnal of Youth. A series of Meditations on Passages of Holy Scripture, for every Morning in the Year. By Ministers of Various Denominations. Edited by the Rev. O. T. DOBBIN, LL.D., &c. Liverpool: George Philip and Son; London: J. C. Bishop, Aldine Chambers.

This class of works has now grown somewhat large. Bogatzky and Mason and Jay have had a host of imitators. The volume before us differs widely however from any of its predecessors. It is not the production of one mind, but the combined effort of some three hundred. Of course such a book must present great inequality, both as to matter and style. It is not every writer who can pen a short, pointed, spiritual meditation; who can express himself in a page or two so as to bring the reader into direct communion with God; and yet this we judge ought to be one of the chief characteristics of "daily meditations." Most of the contributions in this volume are of this kind. In addition to the "Meditations" there are valuable introductory essays by the Editor, Drs. Drew and Acworth, and Messrs. Fairbairn and Thornton. We especially commend to young persons the paper of Dr. Acworth, entitled, "An Earnest Warning against Levity." We thank the Editor for the work he has thus given to the public. It is calculated to interest many persons who would not take up other books of the same class, and its perusal, in a right spirit, cannot fail to be a blessing. We give it our cordial commendation.

Shout to the Lord, a New National Thanksgiving Anthem, Appropriate for the 5th of November, with Accompaniment for the Organ and Piano-forte. By WILLIAM BIRD, Author of "Original Psalmody, Anthems," &c. &c. London: Cocks and Co., New Burlington Street, and sold at 64, White Lion Street, Pentonville.

One hundred and fifty-eight years ago, on the 5th of November, 1694, Dr. Watts composed a hymn, beginning, "Shout to the Lord and let our joys through the whole nation run," designed to express thankfulness for the deliverance with which the inhabitants of this island had been favoured through the discovery of the gunpowder plot of 1605. It constitutes the 92nd hymn of his second book; but so faint has the sense of the importance of the event become in the lapse of years, that though it is in so well-known a collection, it is probable that there are many of our readers who have never perused it. Mr. Bird has now set it to music, and we shall be glad to find that the performance of his lively and expressive composition supersedes among our young people less devout ways of commemorating the national escape,

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and excites the attention of both young and old to the gratitude for which it still calls. We are sorry to observe, however, that the words are either copied from an incorrect edition, or carelessly engraved; in two instances, the sense is affected by the errata; the commencement of the second verse is given, "The mighty God," instead of "Thee, mighty God;" the third verse concludes, "their vain designs thine envious foes devise," instead of "the weak designs thine envious foes devise;" and the sixth verse concludes with the word "made" instead of "laid." These errors should be rectified with the pen before the piece is sung.

Wellington and War. By NEWMAN HALL, B.A. Published by Request. London: Snow, pp. 23.

Fearing "that amidst the universal enthusiasm enkindled in reference to the departed Duke, the profession of arms of which he was so illustrious a member should share in the admiration due to the individual, and that the nameless horrors of the system should be overlooked while paying honour to the rare merits of him whose life was chiefly identified with it," Mr. Hall has published a discourse which is at once seasonable, evangelical, and eloquent.

Wellington and Victory; or Christians more than Conquerors. By the Rev. A. MORETON BROWN, LL.D., Cheltenham. London: Snow. Pp. 24.

Man's Estimate of Faithful Soldiers—they are Conquerors, is the first head of this discourse; God's estimate of Faithful Christians—they are more than conquerors, is the second. The latter is illustrated by reference to the facts that the war which they wage is of a better sort than that of conquerors—the weapons of their warfare are better than the weapons of conquerors—and the issues of the warfare in which they engage are better than all the consequences of the conflicts of earthly warriors. This is all true and good, but we question its correspondence with the thought which was in the mind of the apostle who wrote the text.

The Closet Book. By W. LEASK, Author of "The Footsteps of Messiah," "The Beauties of the Bible," &c. &c. London: Blackwood. Pp. 104.

Good experimental essays on subjects of general importance, such as "Conviction"—"Introspection"—"Believe and Live."

Uncle Tom's Cabin: a Tale of Life among the Lowly; or Pictures of Slavery in the United States of America. By MRS. HARRIET BEECHER STOWE. Embellished with Eight Spirited Engravings. London: Ingram, Cooke, and Co. 227, Strand. 12mo. Pp. 355.

Every body reads this book, we are told, and, with a very few exceptions, every body admires it. Having been assured of this repeatedly we are convinced that for us to review it would be labour in vain. It does not need our recommendation, and were we to censure it, this would be useless as it has already established itself i

the public favour. But as it will be purchased by hundreds who desire to disseminate the sentiments it enforces we may with propriety say that this edition is far superior to any other that we have seen. The illustrations furnished by a skilful pencil always add greatly to the interest of an exciting tale.

The White Slave: or, Memoirs of a Fugitive. A Story of Slave Life in Virginia, &c. Edited by R. HILDRETH, Esq., Author of a History of the United States. First English Illustrated Edition. With Eight Engravings. Tenth Thousand. London: Ingram, Cooke, and Co. 227, Strand. 12mo. Pp. 332.

This is a companion volume to Uncle Tom's Cabin, having a similar purpose, the illustration of American slavery, and being of similar size and in similar binding. The white slave who is represented as the son of his master, having in his veins the smallest perceptible portion of negro blood, tells his own story and that of his wife from whom he was separated many years, and who like himself passes through diversified sufferings of the most dreadful kind, till at length they arrive at Liverpool rejoicing that there is a land "that impartially shelters fugitives alike from European and from American tyranny—Hungarian exiles and American slaves."

The Eclectic Review. October, 1852. London: Ward and Co. 8vo. Pp. 128.

Among the articles in the present number there is one which it may be advantageous to point out specially to persons who are not in the habit of seeing this review regularly, because it relates to a subject on which it is of urgent importance to thousands to obtain trustworthy information. There are eighteen pages on Australia, its capabilities and prospects. We cannot epitomize the paper but it deserves the perusal of all who have reason to make themselves acquainted with the facts which render it desirable or undesirable to emigrate, or which would guide him who is about to leave his country to an eligible locality. The writer takes a very favourable view of Australian prospects, and speaks highly of the works on the subject which bear the names of Mackenzie, Mossman, and Sidney. There are other articles this month which will be found interesting by many of our readers, particularly those on Household Surgery—the Contest with Rome—and the Wesleyan Conference. On this last subject the reviewer says, "Multitudes of the Wesleyan people, who take no part in these agitations, heartily desire concession by the Conference as the means of restoring peace. We do not venture to foretell the probable result of these agitations. We look mournfully, rather than hopefully, upon them, and pray that he who desires his church to be one may heal the breaches of Zion."

The Journal of Sacred Literature. New Series. Edited by JOHN KITTO, D.D. F.S.A. No. I. October. 1852. London: R. B. Blackader. 1852. 8vo. Pp. 256.

When this number came into our hands, glancing at its contents, we resolved to read

large portions of it, if not all; but other occupations which we could not defer have deprived us of this pleasure. One article however we have perused, and it relates to a subject of pre-eminent importance: it is that "On the Greek Vulgate." The writer maintains, and he argues respectably, "that the result of a really independent and thorough examination of the subject would be, with all intelligent and devout men, the rejection of the corrected text of Griesbach, Lachmann, and Tischendorf, and the adoption of the common Stephanic and Elsevir text, of which our English Testament is a version." The editor states that the article is inserted in the hope and expectation that it will excite a full discussion in his journal of the important subject of which it treats. This discussion, holding ourselves open to conviction, we shall be eager to see; for though the adoption of the very worst text that has ever been proposed by modern scholars would not affect our belief respecting any important fact, doctrine, or precept, yet it would on many accounts be better to possess a text perfectly correct in the most minute particulars than to be content with one that is in any degree faulty.

RECENT PUBLICATIONS.

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the work enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Young Christian. 1. Essay on the Distinctive Features of Early Religion. 2. Memoir of Mrs. Keturah Martin, Witherden, Suffolk. By W. Anberr, Blunham, Beds. London: Hall and Co. 32mo., pp. 45.

The Moral Government of God: The Circular Letter of the Yorkshire Association of Baptist Churches, for 1852. By B. EVANS. Leeds: Printed by John Heaton. 8vo., pp. 13.

The Urgent Claims of India for more Christian Missions. By A. LAYMAN IN INDIA. London: W. H. Dutton. 8vo., pp. 56.

The Christian Treasury: containing Contributions from Ministers and Members of Various Evangelical Denominations. October, 1852. Edinburgh: Johnston, and Hunter. 8vo., pp. 48.

The Christian Journal of the United Presbyterian Church. October, 1852. Glasgow: Jackson. London: Bishop.

Missionary Record of the United Presbyterian Church. Edinburgh: Oliphant and Sons. London: Houlston and Stoneman.

INTELLIGENCE.

AMERICA.

MISSIONARIES TO THE EAST.

We learn from *The Macedonian* "that the first reinforcement to the Burman and Karen missions for the present year embarked for Maulmain on Saturday, September 18. The company consisted of the Rev. J. M. Haswell and Mrs. Haswell, who return to their labours among the Peguans, in connection with the Maulmain Burman Mission; Rev. Charles Hibbard and Mrs. Hibbard, appointed to the Maulmain Karen Mission, and stationed at Maulmain; Rev. J. R. Nisbet and Mrs. Nisbet, to the Arracan Burmese Mission, stationed at Sandoway; Rev. Thomas Allen and Mrs. Allen, to the Burmese department of the Tavoy mission, stationed at Tavoy; and Miss Sophia Hubbell, appointed an assistant in the Arracan Mission, Keme department, to be stationed at Akyah.

"It is proposed, Divine Providence permitting, to send a second reinforcement to Asia in November, and a company to the long-neglected mission in Africa in December. These are cheering events to our missions, that have been long waiting for help, though so far inadequate to their wants as to give occasion for continued and earnest supplication that more men may be separated by the will of the Holy Ghost for this great work."

ASIA.

BURMAH.

The advance of the English upon Burmah does not seem to alarm greatly the body of the people. Mr. Beecher writes, on the news of the first battle at Rangoon:—

It is worthy of remark that as soon as the people, Burmans as well as Karens, learned the news of the battle, and the probability that the entire province of Pegu would come under British rule, they all without exception manifested the greatest delight. The people of Arracan, having experienced the blessings of the mild and just government of the English, are firmly and warmly attached to it. And what is still more remarkable, all the Burmans and Karens, from the region of Bassein and Rangoon, are unanimous in representing that the great mass of the people in Burmah are anxious to throw off the oppressive yoke of the king of Ava, and would hail the triumphant advance of the British troops into their country as the

signal of their deliverance from intolerable tyranny. May the Karens soon be brought to experience the blessings of civil and religious freedom, and their missionaries be permitted to live among them, and labour unmolested for their social and spiritual improvement!—*Macedonian*.

MAULMAIN.

Mr. Moore draws a sad picture of the state of things on the Burman frontier, which partakes of the worst characteristics of border warfare. He says: "Three days after Martaban fell into the hands of the English, the Burmese commenced their depredations on the English side. Four or five villages along the bank of the river were burned. Little or no property was saved. Upon intelligence of this the English commenced the work of destruction on the other side, as the only means of crippling the marauders. All the villages from Martaban for more than a hundred miles up the river have been laid in ashes. All the boats that could be found along shore in the jungle and up the creeks are destroyed, so that now it would appear there are no means for the Burmese to cross in large numbers. The sufferings of the peasantry on the Martaban side are beyond description. About 5,000 have left all and fled to this side; many were cut to pieces in attempting to cross the river. About half the number who have come over are Karens. Several companies have come down to see if we could aid them in any way to recover their property. Nothing can be done for the poor refugees. The government will not permit them to return, nor are others permitted to cross over to the Burman side. For their better security, the government has given the Karens of Dong Yan and vicinity two hundred stands of arms and a good supply of ammunition. All the houses in Dong Yan are full to overflowing. I would have gone up to give them a word of comfort in this their time of trouble, but the weather has been very oppressive since the first of April, and I cannot endure much exposure. Large companies of Karens have been down every week since the commencement of hostilities. All we can do is to endeavour to make them feel that we are their friends. We have sent word to Dong Yan that we will provide for two or three hundred of the refugees, if they will come to us during the rains.

"The Christian village of Chetthingsville and its large teak chapel are destroyed—all but four houses, from which the people kept up so hot a fire that the soldiers durst not approach them. The month previous cholera desolated the village; thirteen Christians were cut down. That church is smitten, afflicted, and discouraged. They are without houses, without rice, without money, and in fear of robbers."

EUROPE.

ITALY.

Testimony from different quarters concurs in affirming that the word of God is glorified in Italy, notwithstanding all efforts to obstruct its course. Col. Tronchin, president of the Italian Society, Geneva, in a letter to the Rev. Dr. Hallock acknowledging a donation of 500 dollars from the American Tract Society, after mentioning the issue of a collection of hymns in Italian for which a great demand existed, and the intention of the society to publish divers other works, adds:—

Italy is now under a pressure that does not allow us to labour with so great facility as we could desire. Nevertheless, the kingdom of God advances. We have received at Geneva several converted Italians, whom we are instructing systematically in the word of God. By this means we hope to furnish good and faithful missionaries for that unhappy country.

The iron hand which crushes Italy has no power to arrest the work of the Holy Spirit. Souls are brought, one by one, to read the word of God and various tracts, which we are enabled to furnish them by providential means. In many places in Piedmont, bible readings are kept up by converts. They are small congregations, it is true, but then the kingdom of God cometh not with observation.

We have lately witnessed some gratifying conversions among the Italians. A judge at Naples, a very zealous Catholic, having retired to Rome, witnessed there all the popish abominations, and became infidel and materialistic. Obligated to flee from Italy, he took refuge at Athens, and procured a bible for the purpose of making sport of it, having heard Dr. King, the American missionary, speak of it. He spent a year and a half at Athens, and then left for Constantinople, an infidel still. Being compelled to return to Italy on account of his health, he arrived at Turin ill, and dropped in at a little bible meeting held by one of our missionary friends, and some converted workmen. The Lord there converted him, and he is now with us at Geneva, studying for the ministry. Dr. Merle D'Aubigné approves him, as destined, to all appearance, to become a very able helper.—*Macedonian*.

FRANCE.

A letter, dated July 19, states that an evangelist made an excursion in May into a section where his preaching brought strange things to the ears of the people. A great interest was excited. He was arrested, and, with a volunteer helper who had done good service, was sentenced to fine and imprisonment. But the whole region was aroused. The pastor of St. E—visited the district, and had baptized twenty persons within fourteen days.

HOME.

PONTISBURY, SHROPSHIRE.

The baptist place of worship in this village having undergone a thorough repair, and been made to accommodate a larger number of hearers, was re-opened on sabbath, September 19th, when two sermons were preached by the pastor Mr. Joseph Smith. On Thursday the 23rd a public meeting was held in the chapel, when 350 persons sat down to tea; after which addresses were delivered by the Revs. E. Evans of Snailbeach, T. Jones of Ministerly, A. Crisp of Longden, and B. Price of Tredegar. On sabbath, September 26th, the Rev. B. Price preached morning and evening, and addressed the schools in the afternoon.

The congregations were all very good, and the collections and subscriptions amounted at the close to eighty pounds, leaving a debt of only twenty pounds.

LOWESTOFT.

On Tuesday, September 23th, the new baptist chapel erected in this town for the use of the church and congregation under the pastoral care of the Rev. J. E. Dorey, was opened for divine worship, when two sermons were preached, one in the morning by the Hon. and Rev. B. W. Noel, M.A., and one in evening by the Rev. William Brock. The devotional exercises were conducted by the Rev. G. Gould, T. A. Wheeler, and J. Alexander of Norwich, J. Flower of Beccles, J. S. Russell, M.A., of Yarmouth, J. Lord of Ipswich, J. T. Wigner of Lynn, J. Pike of Gorleston, and I. Dunckley of Somerleyton, who with many other ministers were present on the occasion. Although the weather was most unfavourable the chapel was densely crowded on both occasions, and in the evening, notwithstanding the pouring rain, the audience was so large that Mr. Noel kindly consented to preach in the independent chapel, which was lent for the accommodation of those who could not obtain admission to the opening service at the other place. A public dinner

was provided at the Royal Hotel at which S. M. Peto, Esq., M.P., presided, and to which above two hundred persons sat down. After dinner Mr. Peto delivered a most appropriate and effective address, and was followed by H. Kelsall, Esq., of Rochdale, and J. Wright, Esq., of Birmingham, and the Rev. Messrs. B. W. Noel, W. Brock, J. E. Dovey, G. Gould, T. A. Wheeler, and H. More. The opening services were continued on the following sabbath, when two sermons were preached by the Rev. G. Gould of Norwich. The collections exceeded £100. The chapel, which is a very beautiful structure, is in the Byzantine style. It is substantially built and will accommodate 500 persons. An excellent school-room is attached to the chapel in conjunction with a good vestry. Contiguous to the chapel is a commodious house which has been erected as a residence for the minister. The entire cost of chapel, house, ground, &c., will be £2000, towards which about £1500 has been received or promised. The enterprise is most deeply indebted to S. M. Peto, Esq., M.P., not only for his munificence in subscribing about £900 to the building fund, but also for the very deep interest he has evinced in the success of the undertaking, and the invaluable aid he has rendered in its prosecution. The commercial interests of Lowestoft have been greatly promoted by Mr. Peto, especially by the construction of its harbour and railway, and it is pleasing to observe that simultaneously with this extension of its secular interests, there is a corresponding extension of its spiritual advantages.

BYTHORNE, HUNTINGDONSHIRE.

Mr. W. Sutton late of Kissingbury having supplied the baptist church in this village for upwards of twelve months with acceptance and usefulness, has received and accepted their unanimous invitation to the pastorate. On Thursday, September 30th, a public meeting was held to recognize the connection between pastor and people. In the afternoon a sermon, appropriate to the occasion, on "The duties, responsibilities, and encouragements of the gospel ministry, and the course most becoming those among whom it is exercised," was delivered by Rev. J. Lea of Kissingbury, Mr. Sutton's late pastor. In the evening G. Cave, Esq., of Grendon Hall, occupied the chair, and addresses were delivered to the church, the undecided, the indifferent and hardened, and the young, by Revs. J. Cubitt of Thrapstone, T. Lord of Brigstock, S. Edgar, A.B., of Kimbolton, and J. Lea. Revs. W. E. Archer of Spaldwick, and J. Domoney of Woodford, also assisted in the devotions of the day.

SPENCER PLACE, GOSWELL STREET.

The Rev. D. Jennings, late of Sandhurst, Kent, after supplying the baptist church at Yarmouth, has accepted an invitation from the church at Spencer Place, to be co-pastor with their revered minister the Rev. J. Peacock, and entered on his labours there Oct. 3rd. His address is 10, Waterloo Terrace, Upper Street, Islington.

ROMFORD.

The Rev Ebenezer Davis of Romford, Essex, having resigned his pastoral charge, the church has given a united and cordial invitation to the Rev. Standen Pearce of Crewkerne, Somerset, after he had supplied the pulpit for three sabbaths, who purposes commencing his stated labours at Romford on Lord's day, Nov. 14. Mr. Pearce leaves a people with whom he has been united for nearly eleven years, and who part from him with deep regret. Mr. Davis continues for the present to reside at Romford.

STRADBROOK.

The Rev. John Eyres, late of Thornbury, Gloucestershire, has accepted a unanimous invitation to become the pastor of the baptist church, Stradbroke, Suffolk, and entered on his pastoral engagements on the 17th October.

CHIPPING SODBURY.

The sabbath-school connected with the baptist chapel at Chipping Sodbury, Gloucestershire, has been in existence upwards of forty years, and the number instructed in it since its formation has been about 2000. At the last anniversary held in August, it was resolved to hold a meeting of the old scholars and to get as many of them as possible together at a gratuitous tea-meeting. The necessary arrangements having been completed, the meeting was held on Wednesday, October 20th, when nearly three hundred old scholars assembled in the Town Hall. After the tables were cleared, the engagements of the evening were opened by singing and prayer; several questions were then proposed to the assembly and many pleasing facts elicited. A goodly number were found to be members of Christian churches, and several dated their first religious impressions to the instructions they received in the school. There were two persons present who were at the school on the first sabbath it was opened, (more than forty years since) one of whom produced a book which he had received as a reward (the first that was given). It was in good condition, and its possessor appeared to prize it highly. Many were in the school

thirty-five and thirty-eight years ago, and one woman repeated two hymns which she had learnt thirty-eight years since, and which seemed to be indelibly impressed on her memory, and she declared that she had reason to bless God for the instructions she received in the school. A pleasing incident was related of a refractory boy once in the school, who afterwards entered the army. About four months ago a letter was received from him stating that upwards of seventy of the soldiers in the regiment to which he belonged were pious persons, and that he himself had been baptized and had joined a Christian church in India. It was ascertained that there were present several parents and their children who had been old scholars in the same school. After the interrogations addresses were delivered by the Rev. W. J. Cross of Clifton, Rev. F. H. Roleston, minister of the place, Rev. R. P. Thatcher, independent minister of Frampton Cotterell, and Mr. Neale, deacon, exhorting those who were unconverted to attend to their best interests without delay—those who had children to send them to a sabbath-school, and *all* to a regular attendance on the means of grace.

The Rev. W. J. Cross kindly engaged to give forty copies of *Pike's Early Piety* to the young persons present, to be distributed at the discretion of the minister. The doxology was then sung, and the meeting closed with prayer.

All appeared highly delighted, and it is hoped that the interesting services will be productive of great and lasting good.

SEVENOAKS.

The Rev. Thomas Shirley has resigned the pastoral office after more than forty years' service, intending still to reside in the scene of his former ministrations.

MARGATE.

The church and congregation assembling in the Ebenezer Chapel, Margate, after waiting for ten months, in the hope of some decided improvement in the health of their esteemed pastor the Rev. I. T. Rogers, have been reluctantly compelled in the absence of such improvement to accept his resignation.

As a testimonial of their affectionate sympathy with his present afflictive circumstances, and as evincing the high estimate they formed of his public and private worth during the short period of his connection with them, they have had great pleasure in presenting him with the sum of fifty guineas, which has been liberally and cheerfully subscribed.

BAPTIST BUILDING FUND.

The Annual Meeting of this Society was held on Tuesday evening, October 12th,

1852, at the Mission House, Moorgate Street, Joseph Fletcher, Esq., Treasurer, in the chair.

Dr. Acworth having engaged in prayer, the Secretary read the following

Report.

The Baptist Building Fund was formed in 1824, and for many years received the liberal support of the denomination. Its object remains the same, viz., "to assist in the building, enlargement, or repair of places of worship belonging to the baptist denomination throughout the United Kingdom." During the earlier part of its history, large sums were annually contributed to this Society to extend such important aid, and many thousands of pounds have been given to various churches throughout the country to carry forward this practical design. Another year has closed upon the operations of this Fund, and the committee are again called upon to lay before the subscribers the result of their labours, and to make a further and urgent appeal on behalf of the interests of this valuable Society. Since the last annual meeting the Committee have given a careful examination to twenty-two applications from different churches, to *nine* of which assistance has been granted either by gift or loan, and the larger proportion of the remainder have to undergo a further scrutiny with a view to the same result. There are *thirty-five cases*, whose united debts amount to upwards of *ten thousand pounds*; where the churches, generally composed of poor yet devoted members, are anxiously awaiting the issue of an inquiry, with an expectation of relief from this Fund. Under these pressing circumstances, it is somewhat painful for your committee to reflect that they can extend its benefits to so small a proportion of the churches who need them, and in amounts so far below their real necessities. Nevertheless there is some satisfaction in knowing that the aid given is effectual in its kind, and so far as it goes is calculated to produce the most beneficial results. The loan principle is still attended with success, and by means of its operation there is a twofold advantage, the churches are in receipt of a larger amount than they could ever be with only the same amount of funds under the *gift system*; while the whole sum is gradually and year by year finding its way back into the hands of the Treasurer to be again distributed on the like plan, so that in the end the churches themselves become the channels of mutual assistance and blessing, for every repayment by a church goes to form another loan for the same purpose. And this system of *half-yearly instalments* so far from being a burden, has often proved a bond of union, and a stimulus to effort, and though every church finds ample personal security for the return of the loan; your Committee are

pleased to report that up to this period all the instalments have been punctually, regularly, and cheerfully paid. The case relieved by gift (as reported in the last) was on condition that the like sum should be raised by the church; this was promptly done, and thus the whole debt was at once extinguished. With the numerous opportunities of testing the practical value of this Society, it is somewhat a matter of surprise that it is not more generally and liberally supported, but your Committee have reason to believe that the principles on which it is conducted are not sufficiently known to induce a just appreciation of its claims, and that it is needful some earnest effort should be made to bring them more prominently before the pastors and members of our churches. In order to this desirable end, the aid of our pulpits is sought, that the use and importance of this Society may be brought clearly and directly before the people, and your Committee have the pleasure to report that the Hon. and Rev. Baptist W. Noel during the past year called the attention of his congregation to this subject, by preaching a sermon, and making a collection on behalf of this Fund. It is the constant effort of your Committee to spread by this means a wider knowledge of the benefits of this Fund, and to enlist in its cause the members of the denomination at large.

The agency of this Society being gratuitous, your Committee look for advocacy to their subscribers; and if they will become truly interested in the Society, and observe its working, a large accession to its funds would be the inevitable issue.

The same necessities exist for the continued, or rather the increased, efforts of the Baptist Building Fund. The applications are always more than can be relieved, and the assistance, where given, always inadequate, so that interest on a remaining debt has still to be paid; thus year after year, draining the resources of the churches, and circumscribing their efforts, often bringing pastor and members into difficulty, and casting a reproach on the cause of Christ. Whatever new machinery may be formed for the purpose of spreading the interests of the denomination by means of chapel-building, it will still be required that this fund be liberally maintained. Many of our churches, though long formed, have their usefulness much impaired by reason of this "yoke of bondage"—an old and oppressive debt. Freedom, in this sense, is essential to a right discharge of duty; and this fund, if it can contribute to such an end, is engaged, in no mean degree, in promoting the truth of God.

It is of the highest importance that the strength and spirituality of our churches should be preserved, as far as the absence of pecuniary difficulties will help to secure it.

There is sufficient and more than sufficient in the history of individual members to require their earnest efforts in relation to "the things of this life," but where to these anxieties is added a burden, always "too heavy to be borne," but which, notwithstanding, is viewed as an obligation which must be honourably discharged, there will be but little strength left to concentrate upon the great object of Christian association. The Saviour has taught his disciples to pray "that His kingdom may come, and his will be done on earth as it is in heaven:" but how, we ask, can the people of God, if enthralled in these heavy chains, imitate, however remotely, those heavenly natures, who, released from the fetters of this world, "serve Him day and night in his temple?"—How can they whose energies are mortgaged to the money-lender find adequate opportunities for the nobler duties enjoined upon them as the disciples of Christ? There is apparently no lack of means in the world for purposes which are of doubtful or positively injurious tendency. Support is efficiently given to objects inimical to the principles which we profess and seek to propagate. The spirit of error appears capable of influencing its votaries to contribute their substance to consolidate and extend its power; and it is to our shame if we, holding, as we believe, the "truth," should cease to "contend for it earnestly," or in such a manner as shall be adapted to secure its triumph. Here, then, is one means of aiding the cause of the Redeemer, and by setting "his people free," to make them by this release the more happily devoted to his service.

Your Committee, therefore, with all sincerity, ask once more for a serious and candid consideration of the merits of this society, feeling assured that its interests will commend themselves to every unprejudiced mind. "The time is short;" the day of Christian exertion is not long extended; and while we are happily exempt from these monetary difficulties, it well befits us to help the needy, having the promise of inspiration that we shall not be unsuccessful. "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

The following Loans and gifts had been granted during the year:—

LOANS.

	£	s.	d.
Cullingworth	100	0	0
Swavesey	150	0	0
Great Torrington	100	0	0
Maesbrook	50	0	0
Grimsby	100	0	0
Dunstable	100	0	0
Darlington	100	0	0
Shrewton	100	0	0
	£800	0	0

GIFT.

Palton £20 0 0

Since the formation of the Loan Fund in 1846, £4700 had been lent to forty-one churches, and had a floating capital of £3247

The following resolutions were carried unanimously:—

It was moved by George Bayley Esq., seconded by Mr. Poole, Esq.

That the Report now read be received, adopted, and printed under the direction of the Committee.

J. Luntley, Esq. moved, and Dr. Acworth seconded,

The appointment of the Officers and Committee for the year ensuing.

It was moved by W. H. Watson, Esq., seconded by R. Lush, Esq.

That in the opinion of this meeting, the success which has hitherto attended the operations of the Loan Fund, and the advantages which experience has proved it to confer on the necessitous Baptist Churches throughout the country, entitle it to the confidence and support of the denomination at large.

Moved by J. Oliver, Esq., seconded by J. L. Benham, Esq.

That the thanks of this meeting are due, and are hereby presented to W. H. Watson, Esq., the Solicitor, and Mr. John Easty, the Secretary, for the gratuitous services so kindly rendered by them to the society during the past year.

Moved by N. Easty, Esq., seconded by Rev. G. W. Fishbourne,

That the cordial thanks of the meeting be presented to Joseph Fletcher, Esq., for his valuable services as Treasurer of the Society, and for his kindness in presiding on this occasion.

APPRENTICESHIP SOCIETY.

The annual general meeting of the governors, members, and subscribers of this society was held at the Congregational Library, Finsbury Circus, on Tuesday, September 28th, 1852, when the three candidates who stood highest on the pole were declared duly elected to the benefit of the institution.

We understand that the Rev. J. Spong, the honorary London secretary, has been compelled to relinquish his office in consequence of increasing ministerial engagements, and has been succeeded by the Rev. J. Vale Mummery, of Richmond Grove, Canonbury, to whom all future communications are to be addressed. This useful society is fully entitled to support from members of our own denomination, as we are informed that nearly one half of its grants have been made to the sons of baptist ministers,

ASSOCIATIONS.

EAST AND WEST RIDINGS OF YORKSHIRE

Sixty-seven churches are united in 1 body.

Arncliffe	Robert Hogg.
Barnoldswick	T. Bennett.
Barnsley	W. Cathcart.
Bedale	J. Harrison.
Beverley	John Grogan.
Bingley	John Dawson.
Bishop Burton	George Taylor.
Blackley	J. Hirst.
Borough Bridge	G. C. Caterall.
Bradford, 1st Church	H. Dawson.
Ditto, 2nd Church	J. P. Chewa.
Bramley	John Walcot.
Bridlington	G. H. Orchard.
Chapel Fold	
Cowling Hill	N. Walton.
Criggleston	
Callington	
Dewsbury	
Driffield	T. E. Wycherley.
Earby	Richard Henton.
Farsley	J. Foster.
Gildersome	J. Sargent.
Golear	J. Whitaker.
Halifax, 1st Church	S. Whitwood.
Ditto, 2nd Church	
Haworth, 1st Church	H. J. Kents.
Ditto, 2nd Church	Thomas Harrison.
Hebden Bridge	J. Crook.
Horkinstone	
Horsforth	Wm Jackson.
Huddersfield	W. K. Armstrong.
Hull—Salthouse Lane	D. M. N. Thompson.
Ditto—George Street	W. J. Stuart.
Hunmanby	
Hunslet	John Bamber.
Idle	
Keighley	
Kilham	
Kirkstall	W. Gatenby.
Knareborough	F. Franklin.
Leeds	A. M. Stalker.
Lockwood	J. Barker.
Long Preston	
Malton	
Masham	D. Peacock.
Meltham	T. Thomas.
Millwood	Benj. Shakspeare.
Milnsbridge	J. Hanson.
Mirfield	H. S. Albrecht.
Ossett	
Pole Moor	H. W. Holmes.
Pudsey	
Rawden	R. Holmes.
Rishworth	
Rotherham	A. Dyson.
Salendine Nook	J. Stock.
Scarborough	B. Evans.
Sheffield, 1st Church	C. Laron.
Ditto, 2nd Church	J. E. Giles.
Shipley	K. Johnston.
Skipton	
Slack Lane	W. Varley.
Stanningley	Hillyard.
Steep Lane	W. E. Goodman.
Sutton	P. Scott.
Waingate	Thomas Vasey.
Wakefield	W. Colcroft.

The Annual Meeting was held at Bramley, on Monday, May 31st, and Tuesday and Wednesday, June 1st and 2nd. Mr. Walco was chosen moderator, and Messrs. Laron and Town, secretaries. The Circular Letter which is on the Moral Government of God had been prepared by Mr. Evans of ?

borough. Sermons were delivered by Messrs. Hanson, Whitaker, and Larom. It is remarked, at the close of the minutes, "The various meetings were felt to be deeply interesting and profitable. The congregations were large throughout the whole of the services. Though the churches were reported to be in a peaceful state, and some of them prosperous, there was cause for profound humiliation before God, that the increase was so small. The sermons were powerful and impressive; and the prayers were earnest, not only for the peace, but for the prosperity of Jerusalem. Great hospitality and kindness were shown by Christian friends of other denominations, as well as of our own. Brotherly love abounded, and the entire engagements of the week were highly encouraging, and will not soon be forgotten." The following resolutions were passed:—

"1. That this Association renews its protest against the Maynooth Grant, the Begium Donum to the Presbyterians of Ireland, and all grants of public money for religious purposes, at home or in the colonies. That the Permanent Civil Questions' Committee be empowered, at any time when it seems desirable, to recommend the churches to adopt petitions against the national endowment of religious teaching.

2. That, in the opinion of this Association, the law prohibiting marriage with the sister of a deceased wife is unsanctioned by scripture, unsound in principle, as well as a frequent source of immorality and domestic misery. That petitions founded on this resolution be prepared by the Civil Questions' Committee, signed by as many ministers and delegates as possible, and forwarded to the Right Hon. Lord Wharncliffe and Mr. Cobden for presentation to parliament.

3. That this Association expresses its strong disapprobation of the Militia Bill, recently introduced by her Majesty's ministers, and urged forward by them in the face of all but universal opposition; views with alarm the attempts now being made to stimulate a war-spirit among the inhabitants of this country; and most emphatically protests against every measure tending to anything like a general military enrolment or training of Englishmen. That petitions against the Militia Bill be immediately forwarded to both houses of parliament, and entrusted for presentation to the Right Hon. the Earl of Carlisle and Mr. Cobden."

Statistics.

Baptized	265
Received by letter	123
Restored	41
	429
Removed by death	103
Dismissed	76
Withdrawn	47
Excluded	164
	390
Clear increase	39
Total number of members	6848
Preaching stations	89
Sunday schools	79
Teachers	2967
Scholars	12928

The meeting of the Association next year is to be held at Lockwood.

VOL. XV.—FOURTH SERIES.

WORCESTERSHIRE.

The following are the places in which the churches of this association meet and the names of their pastors.

Alcester	M. Philipin.
Astwood	J. Phillips.
Atch-Lench	D. Crampton.
Evesham, Cowi Street	J. Hockin.
Evesham, Mill Street	H. Barnett.
Pershore	F. Overbury.
Stratford	T. Bumpus.
Studley and Cookhill	W. Maisey.
Upton	A. Pitt.
Warwick	T. Nash.
Westmancoote	J. Francis.
Worcester	W. Crowe.

At the Annual Meeting, held at Stratford, June 8th and 9th, Mr. Bumpus presided, and the Annual Letter which he had prepared, entitled "The Unconverted, the Special Objects of Christian Solicitude," was read and adopted. Messrs. Maisey and Ewing preached. The services, it is said, though not largely attended, were pervaded by a spirit of harmony and brotherly love.

Statistics.

Baptized	51
Received by letter	15
Restored	1
Returned	6
	73
Removed by death	28
Dismissed	15
Withdrawn	3
Excluded	9
	55
Clear increase	18
Total number of members	1224
Scholars	1918
Teachers	255
Villages	24

The next meeting is to be held at Astwood, on the Tuesday and Wednesday after the first sabbath in June, 1843.

OXFORDSHIRE.

The churches constituting this Association are twenty-three.

Arlington	B. Hall, B.A.
Banbury	W. T. Henderson.
Blockley	E. Hull.
Bloxham	D. Nunnick.
Bourton	J. Statham.
Burford	W. Cherry.
Campden	
Chadlington	T. Eden.
Chipping Norton	T. Rilas, A.B.
Cirencester	{ D. White.
Coate	{ J. M. Stephens.
Cuteadean	D. Ricketts.
Fairford	J. Frize.
Faringdon	A. Major.
Hook Norton	
King's Sutton	J. Simpson.
Lechlade	A. Walsh.
Middleton Cheney	
Milton	W. Cherry.
Oxford	E. Bryan.
Shipston	J. Morris.
Stow	J. Hook.
Woodstock	J. Frow.

At the annual meeting held at Bourton-on-the-water, June 8th and 9th, Mr. Jackson presided, and Mr. Bliss was appointed secretary. Mr. Stephens read the paper he had been requested to draw up on "The Past and Present state of the Churches in the Association;" this valuable document was heard with deep interest, and the cordial thanks of the brethren were presented to the writer—with the resolution that it be adopted as the Annual Letter of the Association. Mr. Smith and Mr. Jackson preached. A public meeting on the occasion of the jubilee of the Association was held. Mr. Cherry opened the proceedings by prayer; Mr. Warne, on being called to the chair, in a thrilling speech summoned up the hallowed recollections connected with the spot where the meeting was being held, and was succeeded by Mr. Stephens, who related the history of the churches since they were united in Association at Bourton half a century ago; he was followed by Mr. Bliss, who, taking a wider range, detailed the progress of the denomination during the last fifty years; and Mr. Jackson concluded with personal reminiscences of the same period; Mr. Hall closed the meeting with prayer; after the meeting, business was resumed by the ministers and messengers: a letter, commending Mr. Wheeler, formerly pastor of the church at Coate, to the churches in the United States was agreed to, and the following resolution passed, respecting "The Birmingham Scholastic Institution for the sons of Ministers:—"

That this Association concurs with the brethren of other Associated Churches in their estimate of the nature and importance of the Birmingham Institution, and unites with them in urging its claims on the liberal regard of British Churches.

Statistics.

Baptized	53
Received by letter	24
Restored	7
	64
Removed by death	25
Dismissed	10
Withdrawn	2
Excluded	10
	53
Clear increase	31
Total number of members	1627
Village Stations	37
Teachers	331
Children	2404

The next meeting is to be held at Banbury, on Tuesday and Wednesday, June 7th and 8th, 1853.

The following are some of the interesting facts respecting the progress of the churches during the last fifty years, contained in the Circular Letter—

"The association was formed at Bourton-on-the-Water in the year 1802, and at first consisted of the following ten churches, viz., Alcester, Bourton, Burford, Campden, Cheltenham, Chipping-Norton, Coate, Fairford, Oxford, and Shipston.

"Of the above ten churches which first united in association, eight continue in connexion with us, while two, viz., Alcester and Cheltenham, have withdrawn. Of these two churches it is interesting for us to know that each has sent forth its colonies, and has become the parent of neighbouring churches, which have in some remarkable instances greatly excelled them in numbers and influence.

"In addition to these eight original churches, the association at present comprises fifteen others, four only of which were in existence at the date of its formation, the remaining eleven having been originated, or at least organized, during the fifty years of our history.

The twenty-three churches of the association may therefore be thus classified—

1. Those united in association fifty years ago	8
2. Those existing at that time not united	4
3. New churches which have been formed since that time	11
	23

"I.—With reference to the first class of churches it may be remarked, that while two (Burford and Shipston) with respect to the number of members, remain stationary, and one (Fairford) has sadly declined, the remaining five are now very considerably larger than they were when the association was formed.

"Bourton, which had then enjoyed for about twelve months the able and affectionate ministrations of the honoured and beloved Thomas Coles, M.A., had *fifty*, now *one hundred and thirty* members.

"Burford. The little band of *sixteen* disciples, which fifty years ago listened in their small and old meeting-house to the ministrations of 'John Smith, of revered memory,' is represented by their *sixteen* successors.

"Campden, with Blockley as an out-station, then, as for twenty-four years previously, blessed with the pastoral oversight of the venerable Elisha Smith, had *twenty-one*, now *forty-seven* members.

"Chipping-Norton had then *forty* members, who were mourning on account of the loss of their highly beloved minister, Mr. Purdy, who for twenty-nine years had laboured amongst them in the gospel. The church now numbers *one hundred and forty-six*.

"Coate. Here the recently settled Joseph Stennett presided over a church of *sixty* members, supplying at the same time the chapel at Farringdon and some neighbouring villages. The church now contains *eighty-three* members.

"Fairford had then for about eight years enjoyed the instructions of the late venerable Daniel Williams, and numbered *seventy-two* members,—now reduced to *thirty-six*. With

respect to this church it may be remarked that the death of old and influential members and the removal of their families, secessions for the purpose of forming new churches in neighbouring places, and particularly dissensions, to each of which causes it has been peculiarly exposed, will fully account for its much-to-be-regretted decline.

"The church at Oxford, containing *one hundred and twenty-five* members, had in the year 1802, been favoured for fifteen years with the invaluable ministry of the late eminent James Hinton, M.A., who had then attained the zenith of his usefulness and influence. Two years before it had entered upon the occupation of its newly erected place of worship, which has since been considerably enlarged. It now numbers *two hundred and seventy-eight* members.

"Shipston, which entered the association with *thirty-one* members, has now but the same number.

"The eight churches of this class, therefore, contained at the commencement of their associational connexion *four hundred and fifteen* members,—they now contain *seven hundred and sixty-eight*.

"II.—With respect to the churches in class 2, namely those existing fifty years ago, but not united in association till a more recent period, we are sorry to say that it has not been in our power to obtain the same explicit information as to what was their state at that time, as we have with respect to those in the previous class; but generally we may remark, that while one (Middleton Cheney) appears to have declined in numbers and influence, and another (Hook Norton) to have remained stationary, the other two appear to have increased, and to be increasing.

"The ancient church at Cirencester which has just completed the second centenary of its existence, and which has been favoured for nearly the whole period with respect to which we write, that is to say for forty-eight years, with the valued labours of the highly respected and beloved, and still surviving Daniel White, commenced the present century having *thirty-four* members, it has now *seventy-two*.

"The still more ancient church at Hook-Norton now contains *sixty-six* members; what was its state in the year 1802 we have not been able to ascertain.

"The church at Middleton Cheney at the beginning of this century, was in a very happy and flourishing state, under the pastorate of Mr. Thomas Green, who died in 1804, aged 49, having held the pastoral office for twenty-three years, during which time he was instrumental in adding one hundred and eighteen members to the church;—it now numbers only *forty*. It is sad to be compelled to attribute the decline of this church to the *ministry of incapable and wicked men*. May *the upright and consistent character* of the

late pastor, Joseph Price, who finished his course in December last, be over-ruled to the removal of every evil stigma attached to the Christian ministry and profession.

"The church at Stow, as well as those at Naunton and Cirencester, was, in the year 1802, under the care of 'the much respected Mr. W. Wilkins,' but how many members it contained is unknown. It has now *thirty-two*, and the attendance on the public services has so increased during the last few years, as to lead to the rebuilding of the meeting-house.

"The following churches have been formed and added to the association—

When formed. No. of members	
Arlington.....	1840..... 80
Banbury	1840..... 69
Blockley	1820..... 142
Bloxham	1812..... 25
Chadlington	1842..... 88
Cutsdean	1839..... 14
Faringdon	1820..... 50
King's Sutton.....	1846..... 32
Lechlade	1819..... 43
Milton	1837..... 37
Woodstock	1827..... 69

649

"A general view therefore of the state of the association at its formation, contrasted with its present state, gives us this result—

"Then, eight churches, containing 415 members.

"Now, twenty-three churches, containing 1626 members.

"But these figures only indicate the growth of the association during the fifty years, and the superior position which we occupy in the anticipation of the advancing half-century, to that occupied by our predecessors in the commencement of the one that is past. Nor do they fully exhibit the latter, for in addition to the increased number of organized churches, and the large increase in the number of the professed disciples of our Lord, we must take into consideration all the various supplemental and auxiliary agencies which we possess that were unknown to our fathers. For instance, at the commencement of the period we have been reviewing, we are not aware that a single Sunday school existed in connection with either of the churches, now not one church is destitute of so interesting an auxiliary, while many of them have not only large and efficiently conducted schools on the Sunday, but support, wholly or in part, establishments for the daily instruction of the young. In our Sunday schools no less than 2400 children are weekly instructed in the truths of God's holy word. In addition to this important agency, we should likewise take into consideration our various auxiliary Missionary, Bible, Tract, Sick-visiting, and other societies, by which the friends of the Redeemer seek to advance his cause, and the whole will compel the acknowledgment, that the progress of that cause in our immediate district during

the fifty years of our existence as an association, has been very cheering, and is highly suggestive of motives and encouragements to renewed, faithful, zealous, and hopeful labour."

It should be remarked, that though the eight churches respecting which it is possible to ascertain the rate of progress have nearly doubled their numbers during the half-century, and though the increase of the associated churches this year has been small, yet, it has been larger than the *average increase* of those eight churches in the fifty years to which the comparison refers.

RECENT DEATHS.

REV. H. HORSSELL.

The Rev. Henry Horsell was born in an obscure village in Suffolk, and being brought up under the sound of the gospel was the subject of early convictions and religious impressions, which preserved him from many of the snares to which unshielded youth are exposed; and as he advanced in years he grew in self-complacency—resting satisfied with his outward morality, and the form without the power of religion, until he heard a sermon from these words, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 10). This, as he said, stripped him of the rags of his own righteousness, and for a fortnight he felt in all but absolute despair, till another sermon from the words, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31), relieved him of his burden and he went on his way rejoicing.

He was baptized by the late Mr. Goldsmith of Stradbroke, in the year 1824, and from that time, feeling a great love for souls, he began to expound the scriptures, and to preach Christ, and was successively pastor of the baptist churches at Charsfield, at Chelmsford, and at Rattlesden, till in the year 1841 he accepted a unanimous call to the pastorate of the church at Kenninghall in Norfolk, where he continued to minister up to the time of his last affliction. Mr. Horsell was "a good minister of Jesus Christ," a man of great prudence, and of unblameable life and conversation. He lived in the affections of a peaceable and united people, encouraging them in sabbath-school instruction, in cordially aiding our foreign mission, and in every good word and work. For the last six years he had been scarcely free from pain, yet continuing in his beloved work, and his attached people remarked that he seemed evidently ripening for heaven. At length he was confined to the chamber of affliction, during which he was the subject of much excruciating suffering from internal cancer for some months, yet he was divinely supported,

enjoyed a solid resting on the great truths of the everlasting gospel, and "a good hope through grace" of the "rest which remaineth for the people of God." When the incurable nature of his disease was announced he expressed himself with perfect calmness as confiding in the love and faithfulness of his covenant God, saying, "I know I shall not have one pain too much." One expression of the dying saint will never be forgotten by those who heard, and it is truly a golden sentence; when asked the state of his mind in the immediate prospect of dissolution, he said, "*I am as satisfied of the reality of the person and work of Christ, as though I could now see him; nevertheless, to enjoy the fullness of that vision I must wait till I behold him face to face.*"

In this peaceful frame he continued till the silver cord was loosed on the morning of August 31st, 1852; and thus in the 52nd year of his age he finished his course and entered into the joy of his Lord.

THE REV. CHENEY BURDETT.

The subject of the following sketch died September 2nd, at Thorpe, in the sixty-seventh year of his age, and the forty-second of his pastorate over the particular baptist church at Sutton-in-the-Elms, Leicestershire. He was born at Naseby, in Northamptonshire, in the year 1785. His parents were in humble life but respectable in character. He set out in life by going into a farmer's service, and it appears that while in that situation he was brought to the knowledge of salvation through faith in Jesus Christ. It is not known under whose ministry this important and happy change was effected; but the writer of these lines has a strong impression of having heard the departed state that it was brought about by his listening to the out-door preaching of ministers of various denominations in the large sand pits of his native village. Soon after his conversion he was baptized, and became a member of the baptist church at Guisborough. Some of his new and pious friends in that neighbourhood soon discovered in him, as they thought, gifts which under God might fit him for the ministry of the gospel. These friends interested themselves on his behalf, and ultimately he was placed under the care and tuition of that excellent and judicious servant of God, the late Rev. J. Sutcliff, of Olney. After leaving the roof of Mr. Sutcliff he went on probation to the church of Sutton-in-the-Elms. At the close of nearly twelve months he received a very cordial invitation from that church to become their pastor. This, after much reflection and prayer, he deemed it his duty to accept, and the propriety of that step would seem to appear in the fact that he

remained the beloved pastor of that church till within a few weeks before his death, when in his mind all hopes of restoration to health being given up, he resigned up his pastoral office into the hands of those from whom he had received it. We can with safety and confidence say that the departed was eminently a good man, and was cordially beloved by the members of his church, by the neighbouring ministers of the gospel, and indeed by all persons who really knew him. He was remarkable for humility, for child-like simplicity, and for an utter destitution of all guile and duplicity: he never assumed a character, nor the shade of a character on any occasion which did not substantially belong to him: no man's character was ever more lucid and transparent than his. And on this account the comparatively few failings he had were the more conspicuous to his friends, as being ever surrounded by the clear and steady light of the virtues just mentioned.

As a preacher he made no pretence to the higher style of public speaking; but his preaching was always distinguished by good sense, by great plainness of speech, by thorough evangelical truth, and by an earnest desire for the salvation of souls. Whether in the pulpit or in the family, his prayers were unusually appropriate and impressive, full of holy fervour and the deep pathos of his soul, and seldom could those prayers fail to leave the impression on the mind of fellow worshippers, that the suppliant must be in the habit of praying much or he could not pray so well. The funeral of our dear friend and brother took place on Tuesday, the 7th of September, in the burial ground attached to the chapel at Sutton-in-the-Elms. It was attended by a large concourse of people from the neighbouring congregations and villages and by several ministers both baptists and independents. The Rev. G. Miall of Ullesthorpe read and prayed, the Revs. J. Barnett of Blaby and T. Mays of Wigston-Magna gave out suitable hymns, and the Rev. J. Davis of Arnsby delivered a very appropriate and touching address to the members of the church and the congregation. When the corpse was placed in the grave, Mr. Charles Parsons, of Hinckley,—an aged and gifted member of the church just deprived of its beloved pastor,—addressed the crowd of spectators in a speech which, by the ministers present, was much admired for its adaptation to the occasion, its beauty of thought, and the deep-toned feeling of friendship for the deceased, and of benevolence for the living, with which it was fraught. On the following Lord's day (September 12th) a funeral sermon was preached to the church and congregation over which the departed had so long presided, by Rev. J. Jones, the pastor of the baptist church at Monks Kirby. This

service was undertaken at the previous request of the departed, between whom and Mr. J. an intimate and very cordial friendship had existed for more than thirty years. The text, 2 Cor. v. 4, had been selected for the occasion by Mr. Burdett sometime previously to his death. Throughout his long and painful affliction, and in the immediate prospect of death, the mind of our much-loved brother was divinely peaceful and happy. A widow and ten children are left behind to lament their great and irreparable loss.

REV. H. HOWELL.

The Rev. H. Howell, pastor of the baptist church at Kenning Hall, Norfolk, entered into rest, August 5th, 1852.

MRS. RICHARD HARRIS, JUNIOR.

The lamented Christian sister whose name is placed at the head of this brief obituary, died September the 11th, possessed of a "hope blooming with immortality." She was born at Tamworth in the year 1812, in which town, so rich in its varied associations, the earlier years of her life were spent. Her removal to Leicester was occasioned by the event of her marriage to one who now, together with a young and numerous family, mourns his irreparable loss. Although distinguished by great natural amiability of character, and accustomed to attend regularly the worship of God and the preaching of the gospel on the sabbath, formerly in connection with the Established Church, and more recently at the baptist chapel in Charles Street, Leicester; yet it was not until the last few years of her life that she experienced the power of divine truth, the "joy and peace of believing," or realised that important change which our Lord declares to be essential to an entrance unto the "kingdom of heaven." Her conversion, which was very marked and decisive, and which led to a full and unreserved consecration of her heart and life to the Redeemer, was brought about by means which serve to illustrate the diversity of method adopted by an all-wise God in bringing souls into union and communion with himself. Devoted attachment to her husband and an earnest desire to oblige and please him induced her to maintain family worship, during his absence from home on a continental journey, by reading morning and evening, "Fletcher's Family Devotions." The perusal of the truly excellent prayers contained in this work, in connection with his subsequent conversations, were productive, under the Divine blessing, of that godly sorrow for sin which "worketh repentance which needeth not to be repented of," and ultimately of a holy confidence and peaceful trust in the finished work of Christ. From this period up to the time of her death,

her consciousness of the favour and friendship of God was scarcely ever interrupted, her religious experience was very joyous; her sky almost without a cloud; her progress in the acquirement of knowledge was rapid, and her usefulness as a member of the church of Christ was very extensive. Endowed with great natural energy of character and a benevolent heart, and these being under the influence of Christian principles, and the powerful motives of true religion, the result of their combined operation was an unwearied activity in promoting the temporal and spiritual welfare of others. Without the slightest adulation the language of Job may be applied to her in an unmodified sense, "When the ear heard me it blessed me, and when the eye saw me it gave witness; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

Her last illness continued about three weeks, and was borne with the meekness of Christian resignation, and with the fortitude which springs from strong faith in the rectitude, wisdom, and goodness of God, and from the realization of the truth of the "many exceeding great and precious promises" which are the believer's portion. To her, death presented no terrors, eternity no alarms. Her conversations during the whole of this period were exceedingly interesting, and evinced a mind reposing intelligently and calmly on the great work of human redemption, and, at the same time, filled with heavenly thoughts and aspirations. It has been observed, in the case of many Christians, that there has been a brightening up of the mental faculties immediately preceding the hour of dissolution, somewhat resembling the prophetic power displayed by the ancient patriarchs under similar circumstances. It has appeared as though the immortal spirit were asserting its distinctness from, and its superiority to, that frail tabernacle which it is about to desert, or, as though its various powers and susceptibilities were already being braced by the genial breezes of the heavenly Canaan. Thus, in the present instance, there was displayed an unusual lucidity and vigour of mind, wholly distinct from that unhealthy excitement which is sometimes produced by artificial means. When it was evident that her end was very near she summoned her remaining strength, and calling for her beloved and sorrowing parents and children, her other relatives and domestics, individually, she addressed them appropriately to their several ages and circumstances in a strain of earnest and pathetic eloquence, never to be forgotten by those who heard it. Shortly after this dying effort to benefit the souls of those whom she loved, her happy spirit took its flight to the presence of that Saviour "whom having not seen" on earth, she had so earnestly loved and served. The numerous and pensive concourse which flocked to the

place of interment on the day of her funeral, and which crowded the sanctuary she was wont to attend on the following Lord's day, strikingly attested the extent to which her virtues were appreciated, and the high estimation in which she was generally held. Her death was improved to a large and affected audience from the language of the apostle, (Phil. i. 2, 3,) "Having a desire to depart and to be with Christ which is far better," words so expressive of her own happy state of mind, and so calculated to comfort a bereaved family, an afflicted church, and a sorrowful circle of friends. It is earnestly hoped that the example furnished by her religious life, and her painful yet triumphant death may lead many, and especially those who were most dear to her, to follow her as she followed Christ, and ultimately meet her in heaven.

MRS. PAYNE.

On Friday, Sep. 14th, the beloved wife of the Rev. W. Payne of Chesham, and daughter of the Rev. W. Tomlin, was released from her sufferings and admitted to her rest. It was her privilege in childhood to enjoy the religious instruction of parents whose holy example was a living commentary on the excellency of the knowledge of Christ. By their care the seeds of truth were first sown in her heart, and, through the Divine blessing granted in answer to prayer, sprang up and brought forth fruit. Though she had early shown a quick susceptibility of religious impressions her humility and diffidence kept her from making a profession of love to Christ so soon as many others; but her subsequent course always caused the church to regard her matured decision with grateful satisfaction. For some years she was an indefatigable Sunday-school teacher, a zealous tract distributor, and collector for the foreign mission; and there are many proofs that she laboured not in vain. Her marriage gave reason to hope that she who had been useful as a pastor's daughter would be still more so as a pastor's wife, and at first she was able very efficiently to discharge the duties of her important station; after a time, however, her health began to decline, and though her life was spared for several years she was compelled reluctantly to abandon former methods of usefulness. She then sought out other ways of doing good, and by her kind and gentle watchfulness over the young females of the church and congregation became a great and lasting blessing to many who cherish her memory with the warmest affection.

Her religious experience was in the main trustful and joyous, though sometimes her heart was saddened by doubt and difficulty. The cross, the love of God in Christ, the

precious promises of the gospel were her cherished subjects of thought.

For several months in this year she had been deprived of the ordinary means of grace. She derived however great encouragement in her retirement from several sermons preached by her husband at the beginning of the year, on the 23rd Psalm.

The sufferings by which the "earthly house" was dissolved were protracted and peculiarly painful, so as to allow her little opportunity of expressing her views and feelings in the prospect of death; yet enough, and more than enough, fell occasionally from her lips to indicate that her hope was in Christ, and that reliance on the sacrifice of the Son of God gave her peace, subduing if it did not entirely destroy, the fear of death. A few days before her death, when she was asked respecting the state of her mind, she intimated her thankfulness that the atonement of Jesus is all-sufficient, and remarked that self righteousness would not do in a dying hour. Thus she fell asleep in Jesus adding, her testimony to that of others, that when heart and flesh fail He is the strength of his people's hearts and their portion for ever.

MRS. BERRY, SENIOR.

Mrs. Berry, the mother of the Rev. T. Berry of Abbeyliex fell asleep in Christ on the 2nd of October, aged ninety. She was originally a Roman catholic, but for the last twenty-five years she has renounced that church, and has had peace in believing the gospel.

"Her case," says her son, "was a peculiar one. For years she heard the scriptures read, and had the privilege of the teaching of a pious husband, but without any apparent change; but after my father's death when I removed from our home, and she was left alone without any teaching, then the Spirit of God wrought in her heart what she had so often rejected. In agony she sent for one of our scripture readers, and begged him to pray with her; the Lord was gracious to her, and though when I left home I had no hope of her conversion, great was my joy, on my return, to find her full of love to Jesus, and, blessed be God, ever since she has continued to love him who has now taken her to himself."

MRS. COLCROFT.

We are requested to record the death of Mrs. Mary Colcroft the beloved wife of the Rev. W. Colcroft, baptist minister, Wakefield, which took place on the 4th of October, after a month's severe suffering from diarrhoea and dysentery. A more enlarged account of this excellent woman is promised. Her age was 51.

REV. C. DARKIN.

The Rev. Charles Darkin, late of Woodstock, Oxon, departed this life very peacefully at 7, P.M. on the 22nd of October, 1852, at his residence in Cirencester. In this the place of his abode for the last few years he was active and useful to the last, and his departure will be a source of deep regret to many, but especially to his bereaved and afflicted widow.

COLLECTANEA.

CONVOCAION.

The report having been circulated very widely that the revival of this obsolete authoritative meeting of Episcopalian dignitaries had been conceded to Tractarian influence by the government, many of our readers will be glad to learn that it has been officially contradicted. The *Record* of October 25th writes on the subject thus:—"The truth, though we can only surmise it, we take to be, that some two or three weeks back, somebody, probably a man in high station, had persuaded himself, from something that had passed, that Lord Derby intended—if Convocation asked for leave to sit—to advise Her Majesty to grant her royal license. Whether this person had any ground for such a supposition, we have no means of knowing; but we believe that the supposition itself was entertained. And being spoken of to other parties, the impression soon got abroad, and a belief began to gain ground in all quarters that Convocation would ask for leave to sit, and that the desired permission would be granted.

"That such a belief, when it gained possession of men's minds, should produce great alarm was naturally to be expected. But the consternation and the vehement anger exhibited in the present instance, exceeded all anticipation. The fierce attacks of the opposition papers, and their evident conviction that such a step would lead to the ruin of the administration, soon produced the natural results. Two very emphatic disclaimers of any such purpose were sent to the *Morning Herald* by leading persons in Downing-street; and we may safely reckon that the peril which we feared is removed to a much greater distance than it occupied a month ago.

"The anger of the Tractarians at this frustration of their hopes is naturally very great. It is not at all improbable that the entire failure of the attempt (should it fail) to 'make Convocation a reality,' may fill up the cup of bitterness with some of these poor men, and may induce them to take the final step; and, in their vehement desire for 'the Church's freedom,' to fly to a church in which the very name of freedom is unknown."

OLD CHURCH HISTORIANS.

The *Record* announces a project which if it is carried into effect will, we have no doubt, be advantageous in bringing to light many ancient deeds of darkness.—“We are glad to observe, that the proposed republication of the *Church Historians of England* is about to be commenced. This undertaking is quite in accordance with the taste and habits of the present day. It will enable every man to study the facts of the case for himself, and to form his own conclusion, instead of borrowing them from modern writers. It will furnish, for each successive age of the English Church, the historian of that period,—the chronicler who narrates *what he himself saw and heard*. Most of these early writers were monks, but then it must be remembered that these were the *only writers* then living; and that it is only from their records that we can gain any knowledge of what passed in those days. It should also be remembered that, though Roman Catholics, many of them were *not Papists*. In fact, we have reason to know that there are few objects for which Dr. Wiseman has laboured more sedulously, or, hitherto, more successfully, than to prevent a publication, in English, of the chronicles of Matthew Paris. At last, we trust, his efforts in this direction will be frustrated.”

CRYSTAL PALACE.

We are informed that the following address to the premier is in extensive circulation. Unless the prayer be granted, it is evident that the numerous servants engaged at this building must consist exclusively of persons who are willing to devote their time on the Lord's day to secular purposes.

“TO THE RIGHT HONOURABLE THE EARL OF DERBY, FIRST LORD OF HER MAJESTY'S TREASURY.

“The Memorial of the undersigned inhabitants of the parish of _____ in the county of _____ respectfully sheweth,

“That your memorialists are of opinion that the opening of the Crystal Palace, at Sydenham, on the Lord's day, will be productive of very serious evil to the community. They therefore earnestly pray, that in the Charter about to be granted to the Crystal Palace Company, a clause may be inserted, prohibiting the admission of the public to the Palace or its grounds, on any part of the Lord's day.”

“And your memorialists, &c.”

The Congregational Union has resolved, with not more than ten dissentients in an Assembly of four hundred ministers and delegates, to memorialise Her Majesty the Queen, praying her not to grant a Charter

which shall contain a provision for the dedication of the sacred day; and also, to memorialise the Directors of the Crystal Palace Company, entreating them not to carry out that part of their intention. The Union has further resolved to recommend all the Independent congregations to memorialise Her Majesty and the Directors for themselves. Notwithstanding a slight difference of judgment on a point of principle, there was not, we feel quite sure, a single individual in that large assembly, (which may fairly be taken to represent the entire Congregational body,) who did not regard the opening of the Crystal Palace on the Lord's Day as a measure threatening the most prejudicial consequences to the moral and religious interests of the country.

About the same time, another important representative body was occupied in considering the same question, and with a like result. We allude to the Committee of the Sunday School Union, which, we understand, has adopted a terse and pointed memorial to the prime minister, dissuading him by considerations which ought to have some weight with the chancellor of Oxford University, and the author of the national system of education in Ireland, from acceding to the impudent request of the Crystal Palace Company. Examples like these are sure to set in motion a large proportion of the moral part of the community, whose feelings no minister of state can set at nought and outrage with impunity.—*Patriot*.

INTOLERANCE IN PRUSSIA.

Evangelical Christendom contains a letter from a Prussian minister, who says “On the 7th of May last, brother Czeraski and I were summoned before a legal tribunal, and publicly accused for preaching Christ and administering the sacraments to our congregations, and for constituting ourselves into a different body, instead of belonging to either of the state churches, viz., the Romish, or Lutheran. Even religious articles, which I wrote from time to time in a publication of our own, and such as I inserted somewhere else, were brought forward for the purpose of substantiating my crimes against the church and the state. We defended our own cause; we employed no counsellors; but, in dependence upon a higher power, we spoke as the disciples of Christ, so that the hearts of the judges were moved, and we were acquitted. The solicitor-general, however, appealed to a higher court, whose decision we know not yet; but it may be, and indeed, I fear it will be, against us; and there will remain no alternative for us, but, like the pilgrim-fathers of old, to quit the country; else we shall either be banished or imprisoned, or what is worse, be hunted into Popish thralldom, or else into Lutheran indifference—better called *indifference*.”

delity. Oh, what times are these we are living in! We are surrounded by Jesuits. I am persuaded there is one vast net cast all round Europe by these Popish emissaries.

LOUIS NAPOLEON AND POPERY.

The *Tablet* contains a long letter from an English resident at Paris, complaining that the Catholic journals of our land have not done justice to the services rendered to the church by the "illustrious Prince President." The writer arrived in Paris in 1849, he tells us, "a rank Puseyite"; but now, "by the mercy of God and the intercession of our Blessed Lady," he is something more. After setting forth the good deeds of the object of his eulogies, he concludes with a proposition which we will lay before our readers, and then if they do not adopt it, we shall not be the responsible parties. "Such," he says, "is a brief and imperfect, but, as I believe, accurate sketch of what has been done and is doing in this great country; and in conclusion I would ask your readers to say an 'Ave' daily for the ruler of the nation and the people, for that ruler and that people to whom have been vouchsafed the inestimable blessing and privilege of restoring our Holy Father to his city of Rome, and who are now drawing more and more closely the bonds of union with that Holy Pontiff, to whom Catholic Christendom looks, not simply with the affection and duty of children, but with a love and devotion which words are unable and unequal to express, declare, or do justice to."

PROTESTANTS OUGHT NOT TO PERSECUTE.

Mr. Lucas, the ultramontane member for Meath, and editor of the *Tablet*, who writes in favour of religious equality and apologizes for the imprisonment of the Madiai, assigns a curious reason, not applicable as he thinks to Roman Catholics, why *Protestants* ought not to persecute. "In every protestant country persecution is a solicism in terms. All protestantism which does not go the length of protesting against revelation altogether recognises the importance of a belief in revelation to the salvation of the soul. But believing also its own fallibility it cannot promise any certainty to the believer, and wherever it punishes for religion it acts under an uncertainty as to whether its chastisement is directed against truth or falsehood. Perhaps it is punishing the true faith. Perhaps it is destroying souls instead of saving them. It does not know; it cannot tell; all it has before it is a great 'perhaps,' and to punish men for not adopting, or for kicking against what at the highest is only a question or an hypothesis, and does not so much as pretend to certainty, is a folly no less than a crime." —So then, in the judgment of Mr. Lucas,

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there is something in popery, that is its assumption of infallibility, rendering persecution which would be criminal in others accordant with its nature and claims.

MANCHESTER ASSOCIATION FOR THE IMPROVEMENT OF THE CONDITION OF DRESSMAKERS, MILLINERS, ETC.

Much has been said respecting the employment of females of tender age in ill-ventilated garrets and confined workrooms, regardless of time; many of them being kept at work from twelve to twenty hours per day,—which nothing but a nature stimulated by the fond (yet too often futile) anticipation of the future, could withstand the bitter trials they are subjected to—not unfrequently terminating in death itself; and if by chance they should escape this early doom, a greater portion of them are ill fitted to undertake the honoured and responsible position of wife or mother, from a succession of ill health and other physical defects contracted during their long continuance at these sedentary employments.

It is a fearful thing to contemplate the thousands of these young people who are plying their needles for the purpose of upholding the fashions of this fleeting world, while the rest of creation have long retired to rest, calmly reposing till the return of day, when they arise refreshed and invigorated. Does not this state of things loudly call for reformation? Who can refuse to assist in putting down this monster evil? We trust that amongst the numerous improvements which from time to time are being made and contemplated, the cause of the poor dress-makers and milliners may occupy a prominent position. Never let it be said while we are vigorously suppressing slavery abroad, that we are fostering it in its worst phases in our own favoured land.

The Manchester Association is endeavouring in various ways to alleviate these evils. Among others it furnishes gratuitously any circulars or tracts it has published, on application to the secretary at 12, New Brown Street, Manchester.

CHRONOLOGICAL OLD TESTAMENT.

The Editor of the *Chronological New Testament* has in preparation, and intends publishing in January, Part I. (containing Genesis) of the *Chronological Old Testament*. The work will be framed on the model of that of the New Testament; but as the Old requires and admits of more extensive improvement, so it has received at the hands of the Editor many helps to its elucidation which the New was not capable of receiving.

I. It has been attempted to supplement the unsystematic simplicity of the historical

portions of the Old Testament by full chronological and geographical notes.

II. A translation is given in the margin of every passage in the Septuagint cited in the New Testament, from which it will be seen that, though it is sometimes the case that the writers of the New Testament take their citations from the Septuagint, yet that it is not generally true, for in some instances they differ from both the Hebrew text and the Greek version.

III. Parallel passages, affecting the sense and throwing light upon the text, are printed in full, instead of being simply referred to.

IV. At the end of each book is given a series of critical notes on the Original Hebrew, with a collation of the various readings in all the ancient versions in Walton's Polyglot Bible, viz. the Samaritan text and version, Chaldee Targums of Onkelos, Jonathan Ben Uziel, and Jerusalem, Syriac, Arabic, Septuagint, and Vulgate.

GREEK SEPTUAGINT.

The fourth* and concluding volume of the Septuagint, printed at Athens for the use of the Greek church, having been completed last autumn, there is now printing an edition of the Greek New Testament, to form a uniform fifth volume. The Septuagint is printed from the authorized Moscow text, which appears on examination to follow the "Codex Alexandrinus," and not, as is the case with editions in popular use in this country, the "Codex Vaticanus."—*Journal of Sacred Literature*.

SPANISH AND ITALIAN SCRIPTURES.

A translation of the Old Testament into Spanish is progressing satisfactorily. Arrangements have been made for a new and

complete revision of Diodati's Italian bible. Existing circumstances render this at once a most important and also a most delicate undertaking, but the Committee indulge the hope that they have come to a wise decision as to the principle on which the revision should be conducted.—*Journal of Sacred Literature*.

ANCIENT CHALDEAN COFFINS.

Mr. Kennet Loftus, the first European who has visited the ancient ruins of Warka in Mesopotamia, and who is attached to the surveying staff of Colonel Williams, appointed to settle the question of the boundary-line of Turkey and Persia, writes thus:—"Warka is no doubt the Erech of scripture, the second city of Nimrod, and it is the Orchoe of the Chaldees.

"The mounds within the walls afford subjects of high interest to the historian and antiquarian: they are filled, nay, I may say they are literally composed of coffins piled upon each other to the height of forty-five feet. It has evidently been the great burial place of the Chaldeans, as Meshed Ali and Kerbela, at the present day, are of the Persians. The coffins are very strange affairs: they are in general form like a slipper-bath, but more depressed and symmetrical, with a large oval aperture to admit the body, which is closed with a lid of earthenware.

"The coffins themselves are also of baked clay, covered with green glaze, and embossed with figures of warriors, with strange and enormous coiffures, dressed in a short tunic and long under-garments, a sword by the side, the arms resting on the hips, the legs apart. Great quantities of pottery, and also clay figures, some most delicately modelled, are found around them; and ornaments of gold, silver, iron, copper, glass, &c., within."—*Art Journal*.

CORRESPONDENCE.

EMINENT BAPTISTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I recently met with the following statement in vol. v. of the *Voluntary Church Magazine*, a periodical formerly published in Scotland:—

"But were we disposed to claim a little more respect for this despised body (the baptist denomination) we might point to the following individuals as having been members of that body, for all these eminent persons belonged to the baptist denomination. The

list will startle some who were not aware of the fact.

"The greatest philosopher of ancient or modern times, Sir Isaac Newton.

"The author of the most extraordinary poem ever written, John Milton.

"The successor of Sir Isaac Newton in the mathematical chair, William Whiston.

"The writer of the most popular allegory ever penned, John Bunyan.

"The most learned commentator in rabbinical and oriental literature, Dr. Gill.

"The author of the best key to scriptural metaphors, Mr. Keach.

"The most eminent *philanthropist* of modern times, John Howard.

"The most eloquent *preacher* of our day, Robert Hall.

"The founder of that noble institution the *Bible Society*, Joseph Hughes.

"The most profound and original *essayist* of the present age, John Foster.

"Were we to add any humbler names we should feel disposed to particularize those of Knibb, Burchell, and Philipppo, the benefactors of the West Indian slaves; Judson, the apostle of the Burman empire; Carey, Marshman, Thomas, and Ward, the indefatigable translators of the scriptures at Serampore."

Flattering as this "list" is to our denominational pride, I confess it did "startle" me when I first saw it. Is it true that *Newton, Milton, Whiston, and Howard*, "belonged to the baptist denomination?" Will you, or some of your correspondents, be so kind as to answer this query? and oblige

Yours respectfully,

JOHN WILLIAMS.

Glasgow, Oct. 21st, 1852.

COLLECTIONS FOR DENOMINATIONAL OBJECTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the report of the annual meeting at Stepney College, reference was made to the slender support afforded to that and kindred institutions by collections in baptist churches and congregations; and something like a reproach was intimated as attaching to the individuals constituting those bodies for their indifference to educational institutions.

It is to be regretted that the absence of congregational collections should seem to justify the charge of want of sympathy and interest in the efforts made to provide educational machinery for the use of the rising ministry. It cannot be that the baptists are insensible to the value of learning: their efforts in acquiring knowledge may have been less ostentatious, but certainly have not been less successful than other classes of their fellow subjects. To maintain their distinguishing characteristic as a denomination, demands an amount of knowledge and mental power not required by those who are content to pin their faith and practice on the opinions of fallible men like themselves. The baptist has not only to satisfy himself from the fountain of all authority for faith and practice as to the proper subjects and mode of baptism, but has also, in addition, often to meet and expose the sophisms by which the practice of infant sprinkling is represented as consistent with scripture authority.

The baptists are friends to education and mental progress, and would more generally

support our colleges, were their claims distinctly brought before them by their pastors. What probability is there of increased support being obtained for a college, when its annual meeting is announced from the pulpit in something like the following terms?

Mr. — will preach the annual sermon for the — college on Tuesday evening at six o'clock. Not a word as to the present position or future prospects of the institution, nor even an explanation of the general objects. After such languid announcements, and evident want of personal interest in their success on the part of the pastor, is there any wonder that the people should not feel any particular desire to assist a society, about which they can learn nothing from their pastor, excepting that he considers a cold and languid announcement as a full discharge of all his obligation towards it.

The practice of congregational collections for societies *purely denominational*, appears to me highly objectionable. We might with equal propriety appeal to every one who enters our dwelling-house and partakes of our hospitality, for a contribution in aid of our rent, or in discharging our tradesmen's bills. What is wanted is a clear and intelligible statement of the claims of the several societies, and a hearty commendation of them by our pastors, and then I am sure the people will respond as they ought, and our societies will receive the continuous support which they severally deserve at the hands of the denomination.

I am, Sir,

Yours truly,

GEORGE BAYLEY.

28th, Sept, 1852.

THE ANNOUNCEMENT OF SUBSCRIPTIONS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Having recently attended a missionary meeting, where they observed a practice, which, I regret to say, is becoming very general in our own churches, viz.: that of giving a public announcement at every annual meeting, of the names of those who subscribe to, and collect for, the missions, I am very anxious to know if such proceedings can be reconciled with the declaration of our Lord in Matthew vi. 2—4, for I think it verily would require no ordinary interpreter, to prove that it is not a direct prohibition from such *injurious* practices. I say *injurious*, because I believe—

1. It is unscriptural, and opposed to the true spirit of Christianity.
2. That it is calculated to create pride, and undue ambition.
3. That it is an unjust and unnecessary intrusion upon public time that might be more profitably employed.

Pardon the liberty I have taken in troubling you with this; upon returning home from the meeting it became a matter of discussion, and it was at last proposed that the question should be decided by replies in the Magazine; the remarks of any Christian friend would be thankfully received, and carefully perused.

Longing for the time when the church, freed from all her impurities "shall come forth, fair as the moon, clear as the sun, and terrible as an army with banners."

I am, dear Sir,

Yours respectfully,

Oct. 20th, 1852.

R. B.

EDITORIAL POSTSCRIPT.

Should an apology be required for the insertion of the two articles with which this number opens, it may be pleaded that the editor is not accustomed to obtrude upon his readers his own personal concerns or those of his family. But he has been called to follow to the grave his three eldest sons. The first died in 1819, when he was four years old. The second died in 1843, when he was in his twenty-first year, a student for the ministry at Stepney. The third was remarkable for strength, activity, and resolution. When he was a boy, he was bent on excelling his associates both in physical and intellectual exercises, and he was so often successful that it became common for many who were his seniors to yield to him the first place. He was apprenticed to Mr. Haddon, and long before he was out of his time the management of this magazine in the printing-office was devolved upon him; and it was never done better than while it was under his care. Having determined to give himself to the ministry, he saved enough by diligence and self-denial to place himself at University College. When he had been there one session, the trustees of Ward's Fund became acquainted with his case, and kindly offered to send him to the University of Edinburgh. At the commencement of the fourth year there his health failed, and before the close of the session it became absolutely necessary that instead of taking his degree he should return to the south. Before this however his energy had finally left him, and his voice was materially affected by his malady. No just estimate of him can be formed by any one whose acquaintance with him did not commence till after his return from Scotland. He was engaged to assist his father during the first twelve-month of the Irish Secretaryship; but in the early part of the present year his physician advised him to seek a warmer climate, and mentioned the Cove of Cork as eligible. He undertook to supply Mr. Young's place for a few weeks in his absence, but became unable to preach,

and returned to London much worse than when he left it. He was no longer able to labour in any way, and since that time though every thing that it was possible for human aid to do for him was done by his wife and her relatives in a healthy part of Surrey, the only conclusion of the scenes that could be expected was that which took place on the thirteenth of October.

The readers of the Baptist Magazine may now be apprised without impropriety that we have frequently been indebted to his pen. He supplied the essay department with pieces which have appeared under the signature of Philos, in and since the year 1845. In the last two years he has written also several reviews, particularly those of a work published in Edinburgh anonymously but now well known, on the Theory of Human Progression, of several books on Nineveh, and of Mr. Hinton's Test of Experience respecting the Voluntary Principle in the United States.

The first article in our number for December will be a Memoir of the late Rev. John Green, well known as pastor successively at Norwich, at Leicester, and at Newcastle-on-Tyne.

In our number for January our friends may expect an excellent portrait of Samuel Morton Peto, Esq. M.P. for Norwich, and one of the Treasurers of the Baptist Missionary Society. An exquisite miniature belonging to Mrs. Peto has been kindly lent to us for the purpose, and it is in the hands of the engraver, whose previous performances lead us to expect that he will do it justice.

We are informed that the Youth's Magazine, with which many of our readers who are now parents cultivated a pleasing acquaintance in early life, has recently passed into the hands of new proprietors, who have determined to commence a new series on the first of January, into which they hope to infuse additional vigour, while they promise that its unsectarian character shall be strictly preserved.

We are much obliged by letters received from many correspondents containing additions to last December's list of Baptist Ministers, and alterations which ought to be made. We cannot help regarding with respect the desire which they express that a revised list should be furnished next month, and we shall be glad to receive within the next week any communications which may aid in its completion. Let it be remembered, however, that it includes only residents in England, and that the names of all baptist ministers residing in England are eligible, whether they happen to be pastors at the present time or not.

IRISH CHRONICLE.

NOVEMBER, 1852.

The following sentences were written in Ireland, and, had space sufficient for their admission remained, would have formed the conclusion of the Secretary's letter to the Treasurer and Committee in our last.

"This I have great pleasure in saying respecting all our ministering brethren in the province of Ulster: every man seems to be in his proper place. There is not one of them who could be removed without detriment. They have wives, too, with the exception of Mr. Carson who is unmarried, who seem to be well adapted to aid them in their work. There is much in them and in the congregations under their care which in my view is eminently encouraging, and warrants you to believe that your deliberations and labours are not in vain. I do not expect, indeed, any very rapid successes, calling forth astonishment, but I think that the work is progressing, and likely to progress gradually, quietly, perseveringly, like a little leaven, silently but effectively leavening the lump.

"Yet Ulster is not the part of Ireland to which I think that you should devote your principal efforts. The stations in it which you now occupy you must not think of abandoning; they ought rather to be strengthened and sustained in greater efficiency. But scenes are exhibited to view in Leinster, Munster, and Connaught, which are unspeakably more deplorable than any in Ulster; the condition of their inhabitants is far more helpless, and the conflict there between the messengers of salvation and the powers of darkness is far more close and terrible."

The following sketch is from the pen of our brother Eccles of Belfast, who was personally acquainted with the facts. It exhibits scenes that are thoroughly Irish, and will be read, we doubt not, with lively interest.

In a rural district of the north of Ireland, quite near the public road,

stands a Roman catholic chapel. It is the Lord's day. *Ave Marias* and *Paternosters* are repeated by the assembled throng, with a zeal which would do honour to a system in strict accordance with holy scripture. But there is *one* who, though in that crowd, is not of it. He too is intently engaged; but it is with a book. That book is the New Testament. To some circumstances connected with the history of this man attention is now solicited.

He was by birth and education a Roman catholic. When a boy he had learned, at a school in the neighbourhood, to read with considerable propriety. His mind, naturally strong and inquiring, was thus, to some extent, cultivated. While therefore he received the doctrines of his church with unhesitating and unqualified submission, he felt himself under a reasonable obligation to state the grounds of them, when asked to do so by those Protestants with whom he occasionally came into contact. He presently became bolder. He was not content with merely stating his conscientious convictions as a Romanist; he became the assailant, denouncing the doctrines of protestantism as heretical and consequently destructive to the soul.

In all this Paul (for so was he called) was perfectly *sincere*. He was satisfied that Romanism and the truth were equivalent terms, that his church was infallible, and that all those who were without her pale were rushing, with all the rapidity of time, into everlasting ruin. So he was taught; so he thought he read in the scriptures; so he believed.

Paul was a man of strong passions. In all his debates he was thoroughly in earnest. Thus the doctrines for which he contended became rooted in his heart, engrossing and directing not only his waking thoughts but his sleeping fancies.

Many a hard-fought field had there been to decide the truth or falsehood

of a purgatory, and the prospects of such as died protestants. The proof from scripture was not, it seems, so strong as to preclude additional evidence. Visions and revelations, therefore, came to Paul's assistance.

In a state, whether in the body or out of the body he could not tell, he felt himself borne into the unseen world. Purgatory and hell were alike unveiled to his view. The Catholics of his acquaintance who had died he saw in the former place, some of them suffering severely enough, others on the very point of deliverance. All the protestants who, known to him, had departed this life, he saw in the unquenchable fire, plunged deep in proportion to the extent of their opportunities of knowing and embracing Romanism, and all bitterly bewailing the fatal prejudices by which such a step had been hindered.

To the arguments from the bible Paul was thus able to add additional proof from his own experience—proof of which doubtless he was himself satisfied, but the cogency of which was lost on the private judgment of his opponents. And thus, notwithstanding the apparent vantage ground on which he now stood, he still required to argue from the written word. "The bible, and the bible only," was received as conclusive evidence by those with whom he had to do. A close and continual searching of scripture is thus necessitated, and a ray from the lamp of God pierces even the self-satisfied mind of Paul. He who had been so full of confidence, begins to doubt. The true nature of the supposed vision he begins to understand. Tradition, as an authority in matters of faith, he finds he must surrender. He is persuaded that God's word should be the rule even to Romanists. *A scriptural worship should be according to scripture*, he now proclaims as a self-evident truth. And accordingly when the great congregation is engaged in vain repetitions of prayers, Paul, on his bare and bended knees is diligently inquiring after "a better way."

The light increases. Paul's understanding opens gradually to the wide discrepancy between popery and the bible. The extent of this discrepancy, according to his conviction for the time being, he marks by the distance at which he kneels from the assembled throng. At first the prayerful perusal

of the New Testament was the only peculiarity of his worship as he knelt amid the others. By and by he becomes satisfied that the church he thought infallible is in error. Then he moves out of the crowd, and draws between it and him a slight line of demarcation. That line becomes more and more marked as his conviction of the extent of error increases. Removed at length to a considerable distance from the other worshippers, this man, completely by himself in the chapel-yard engaged on his knees in the diligent perusal of the divine word, presents to the passengers on the public road, according to their respective characters, matter either of merriment or of deep and solemn interest.

It was in this way that this eccentric seeker after truth supposed he was to come out, and to be separate. The space which separated him from the other worshippers he intended as a protest against their unscriptural doctrines and practices.

Paul now gave his testimony loudly and strongly against the errors of his church. As soon as he had learnt for himself the truth which saves the soul, he laboured incessantly, as opportunity offered, in the chapel yard, and on the way side, on Lord's days and week-days, to make it known to his fellow worshippers. He was laughed at for his pains, which he felt painfully; but he could not desist. He was in bodily danger; but he committed himself unto Him who preserved his servant in safety in the lion's den.

It is the Lord's day. The attention of a military gentleman, on horseback, is attracted by a considerable crowd on the wayside. Warmer still was the strife of tongues. As he approaches his ear is caught by these words pronounced in a strong, distinct voice;—"No, no, friends; be not deceived; *Christ will never be a patch.*" Satisfied as to the nature of the assemblage, the gentleman pursued his journey. He arrives in London. A few years pass; he is laid upon a sick bed, and feels he is dying. He has lived a dissolute and thoughtless life, but is now truly concerned about his soul. More than one clergyman waited upon him with instruction and consolation; but they seemed to the sufferer not to understand his case, or not to know the appropriate remedy. The admonitions of one, however, do

tained the confidence of the dying man, and showed him that at length his case was understood. To him he felt he might speak all that was in his heart. He told him of the journey in Ireland, of the crowd by the road-side, and the strange language of the peasant, which, said he, remains unaccountably rooted in my memory; "a strange association, is it not—Christ and a patch?" The minister proceeded at once, in connexion with these words, to preach Christ as "the end of the law for righteousness to every one that believeth" (Rom. x. 4); and that this righteousness, described as a wedding garment (Matt. xxii. 11, 12; Isa. lxi. 10), is a *complete covering*, before God, for the guilty soul; that this work of the Lord, which, ere he died, he declared "*finished*," does not need the aid of man's performances, but is, *of itself*, infallibly sufficient for the salvation of all who are willing to have life in the way appointed by God (1 Cor. iii. 11; Gal. ii. 16; Phil. iii. 9; Heb. i. 3). By means of this testimony, He "who commanded the light to shine out of darkness, shined into the heart of the dying man, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Joy and peace were his in the final struggle, through the truth which he had heard the Irish peasant preach.

Paul continued to witness to small and great, and to testify the gospel of the grace of God. The whole amount of good which followed from his disinterested labours eternity only shall reveal. How little of it did he himself know! He has already entered into his rest. Owning, it may be, in part to his great poverty, to his eccentricities, and his never entirely amalgamating with any particular body of protestants, he was too much overlooked during his last illness. His latter end, however, was eminently peace. The truth which, under every disadvantage he had maintained so long, was his support in death.

From these particulars we should learn the value of the bible in the evangelization of the world. It alone, in the "demonstration of the Spirit," was the means of turning Paul to the "wisdom of the just." Let us circulate, then, this blessed book in thousands and tens of thousands. Popery in Ireland is strong; the word of God is stronger still. "My word shall not return to me void. It shall accomplish that which I please, and prosper in the thing whereunto I send it."

Every Christian also *may be useful*. Paul never was idle. The word of God was his constant companion; and meet whom he would in conversation, he had always a portion of it at command appropriate to their particular circumstances. Reader, go thou and do likewise. Up, and be doing, and the Lord shall be with thee. "Be thou faithful unto death, and thou shalt receive a crown of life." "The Lord is at hand."

A schoolmaster in the centre of Ireland, in the employment of the Society, gives the following account of exertions to enlighten his neighbours:—

"Our sabbath school, which I conduct on every Lord's day, from ten to twelve o'clock, is not large, there being two others held on the same day. I commence by singing and prayer, and exercise the children in a chapter from the New Testament, suited to their age and capacity. I feel great pleasure in this delightful work, in which I have been engaged for nearly thirty years, and hesitate not to say, that I know of no instrumentality so likely, under the Divine teaching, to impress the heart and enlighten the understanding of the young and rising generation, in this truly dark and benighted country."

"Even here, I do not 'despise the day of small things,' but earnestly implore the blessing of him who hath said, 'Cast thy bread upon the waters, and it shall be seen after many days;' 'Not by might, nor by power, but by my Spirit, saith the Lord.' If I had any encouragement in reward books, tickets, &c., the attendance would be much better than it is."

"Among the various protestant families with whom I have become acquainted, I have met several who, from destitution, old age, and illness, are unable to attend any place of worship, and who are seldom visited by any minister. These, I consider, have a strong claim on the sympathy and attention of the followers of the Redeemer 'who continually went about doing good.' On such occasions I read and expound a passage in the Psalms, Gospels, or Epistles, which appears adapted to their trying situation; always endeavouring to justify the apparently mysterious dispensation of Divine providence, showing that God doth not willingly afflict, but for our profit, and that all human evil

fering, whether mental or bodily, is the effect of sin. I then direct them to the Author of salvation, who, by his obedience and death, has made a full, free, and perfect satisfaction for sinners. I close these solemn exercises by prayer. and if I can infer from incidents connected with them, I have reason to hope that my humble efforts have not been in vain, ever remembering that 'Paul may plant, Apollos water, but that God giveth the increase.'

"I also hold frequent religious interviews with persons of different denominations, both with those whom I accidentally meet, and in my dwelling-house which I strive to improve for their spiritual advantage and the glory of God. In my intercourse with Roman Catholics, aware of the hostility of their priests to any exertions made to impart to them scriptural instruction, and thus prevent my usefulness, I do not usually read the sacred volume, but by introducing some common-place subject, as

the crops, the weather, &c., which leads to a long and often an interesting discourse, either on the most important doctrines of Christianity, as the fall of man, necessity of repentance towards God and faith in the atonement of the Lord Jesus, or on the peculiarities of their absurd system, as purgatory, good works, invocation of saints, &c. I invariably defend or illustrate these by a constant appeal to the only standard, 'to the law and to the testimony.' By this indirect way, I gain access to their minds, and also conciliate their affection. If I do not succeed in convincing them, I, at least, do so in removing much of that prejudice and ignorance on protestant sentiments in which they are educated.

"I studiously avoid entering into controversy, as much as possible, knowing from long experience that in proportion as the 'truth as it is in Jesus' is exhibited, so will error in faith and practice give way before it."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Bristol, Miss Overbury	1	0	0			
Collection at Counterslip ...	11	1	9			
		12	1	9		
Bury St. Edmunds, by Rev. C. Riven	5	0	0			
Camberwell, Renard, Mr. S.	1	1	0			
Edinburgh—						
Collection at Elder Street...	16	18	0			
Ditto	1	5	10			
		18	3	10		
Leicester, Charles Street, by R. Harris, Jun., Esq.—						
Beales, Mr. John	0	10	0			
Fielcing, Mr. Joshua	0	10	0			
Harris, R., Sen., Esq.	2	0	0			
Harris, R., Jun., Esq.	2	0	0			
Harris, J. D., Esq.	1	0	0			
Paddy, Mr. (4 years)	2	0	0			
		8	0	0		
Liverpool, by J. Coward, Esq., Pembroke Chapel, Voted from Weekly Collections	20	0	0			

	£	s.	d.	£	s.	d.
Llanely, by Rev. J. Spencer—						
Collection	0	18	9			
Thomas, Mr. J.	0	10	0			
Thomas, Mr. W.	0	10	0			
				1	15	9
London Miss Cozens	0	10	0			
Friend, by the Rev. S. Brawn	1	0	0			
H. by Rev. S. J. Davis	2	10	0			
Jay, A. T., Esq.	2	2	0			
				6	2	0
Upper Norwood, Miss M. Mason				2	0	0
Wootton-under-Edge—						
Mr. John Rogers, for the Debt	1	0	0			
Ditto, for Banbridge Chapel	1	0	0			
				2	0	0

IRELAND.

Banbridge, by Rev. T. D. Bain	5	5	9
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Erratum in October.

For Pontypool, read Pontheer Works.

Thanks to E. J. S., Upper Northfleet, for a parcel containing clothing.

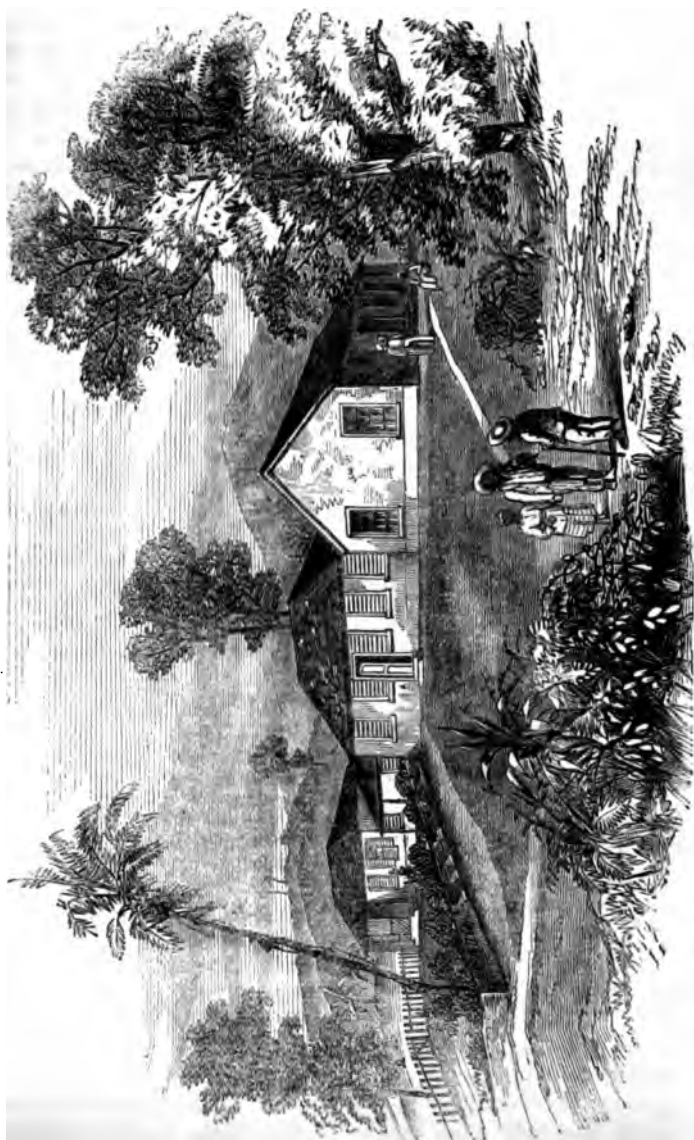
We are obliged also to Mrs. Morgan, Clynderwin, near Narberth, Wales, for a donation of one pound to be expended in Bibles and Testaments for the use of schools in Ireland.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



STURGE TOWN, JAMAICA.

MORE MISSIONARIES REQUIRED FOR INDIA.

In a former number of the *Herald* some details were given of the extent to which missions in India had succeeded in supplying the wants of that great country. There were labouring in 1850 no more than four hundred and three Protestant missionaries for its one hundred and fifty millions of inhabitants. It must not however be supposed that these are uniformly spread over the land. *Many parts are entirely neglected*, while those which are occupied are very scantily supplied with the messengers of mercy.

India is a great congeries of countries and peoples speaking diverse languages. There are differences of race to limit the labours of Christ's servants. A missionary in Bengal preaches to a population altogether different from that of Scinde, or Tanjore, while if located in the first of these countries, he is more distant from the last than London is from St. Petersburg. The following tables will give a clear idea of area, population, languages, and respective numbers of missionaries, so far as recent accounts present them.

BRITISH POSSESSIONS.

	Area. Sq. miles.	Population.	Principal languages.	Number of Missionaries.
Bengal Presidency, including Bengal, Behar, Orissa, As- sam	173,000	35 millions	Bengali Hindui Uriya Assamese	102; namely, 69 for Bengal, 12 for the 8 millions of Behar and 21 for Orissa and Assam.
Agra Presidency, or North Western Provinces, includ- ing Bundelkund....	170,210	28 millions	Hindui Hindustani	59.
Presidency of Madras, including Mysore	126,000	18 millions	Tamil Telugu Canarese	145.
Presidency of Bombay	68,000	8 millions	Marathi Guzerathi	26.
Punjab.....	65,000	4 millions	Punjabi Hindustani	5 lately sent.
Scinde.....	50,000	1½ million	Scindi	1 lately sent.
Ceylon	25,000	1½ million	Tamil Singalese	38.

TRIBUTARY AND ALLIED STATES.

Oude.....	24,000	6 millions	Hindui Hindustani	None.
Sikim	4,000	½ million	Nepalese	None.
Rajpoot, Jyepore, Mar- war, Indore, Bhopal, and other principal- ities in the N. West....	120,000	17 millions	Hindustani Hindui	None.
Scindia's territory, called Gwalior.....	33,000	4 millions	Ditto	None.
Guikowar's territory, called Guzerat.....	25,000	2½ millions	Guzerathi	6.
The Nizam's territory called Hyderabad in the Deccan	69,000	10 millions	Tamil Canarese	None.
Berar or Nagpore.....	57,000	3 millions	Marathi	2.
Sattara, Sawantwari, Kolapur	12,000	1½ million	Ditto	1.
Travancore and Co- chin.....	6,500	1 million	Malayalim	19.

INDEPENDENT STATES.

Daudputra territories...	30,000	1 million	{ Hindui Hindustani	{ None.
Nepaul.....	36,000	2 millions	Nepalee	None.
Butan ..	20,000	1 million	Mixed dialect	None. }

FOREIGN POSSESSIONS.

French Possessions.....	530	210,000	{ Bengali Telugu	{ None.
Portuguese.....	1,200	500,000	{ Malayalim Portuguese	{ None.

From these tables it will be seen that the presidencies of Bengal and Madras alone take three-fifths of the missionaries employed, while other countries are left entirely without the gospel. But in these presidencies millions of the people never hear the gospel. In eight districts of Bengal proper, inhabited by fourteen millions of souls there is no missionary whatever : while in five others, with seven millions, there are only eight. If now we turn to some of the most important cities, with two or three exceptions, the destitution of the means of grace will appear exceedingly great.

	Population.	Language.	Number of Missionaries.
Calcutta and the suburbs	800,000	Bengali	87.
Madras	700,000	Tamil	25.
Bombay	230,000	Marathi	13.
Dacca	200,000	Bengali	2.
Benares	300,000	Hindui and Hindustani	11.
Agra	120,000	Ditto	12.
Moorshedabad and Berham- pore	120,000	Bengali and Hindustani	2.
Midnapore	70,000	Bengali	None.
Delhi	150,000	Hindustani	None.
Patna	200,000	{ Hindui Hindustani	{ One.
Lucknow	300,000	Ditto	None.
Saugur	70,000	Ditto	None.
Bareilly	65,000	Ditto	None.
Surat	160,000	Guzerathi	None.
Allahabad	70,000	{ Hindui Hindustani	{ 4.
Mirzapore	55,000	Ditto	3.
Poona	100,000	Marathi	One.
Ahmedabad	100,000	Ditto	None.
Joudpore	60,000	Hindui	None.
Jeypore	300,000	Ditto	None.
Hydrabad in the Deccan	200,000	Tamil	None.
Nagpore	80,000	Marathi	2.

Besides these cities, India has a countless number of towns and villages, with a population ranging from five thousand to thirty thousand ; places where large weekly markets are held, or where pilgrims assemble in great crowds on festivals.

The number of missionaries in India bears no proportion to the number supplied to some other parts of the world. The Sandwich Islands, with 80,000 inhabitants, have thirty-one missionaries. New Zealand, with 100,000 has forty. The population of the South Sea Islands under instruction is 800,000, and is taught by 120 missionaries. The West Indies, with their two millions and a half of souls, are supplied with the means of grace by no less than three hundred and fifty servants

Christ. On the other hand, there are towns and villages within fifty miles of Calcutta, with 30,000, 20,000, and 10,000 inhabitants, that never saw a missionary till the present year, and were so unknown that no map gives accurately their position or size. In the whole presidency of Agra, containing fifty-four thousand villages and large towns, and peopled with the finest races in India, there are only as many missionaries as are engaged in the small negro settlements on the west coast of Africa. Entire regions are wholly desert. Not a solitary herald of the cross is found in them. Many of the finest and most populous parts of the country are wholly neglected, or if a missionary is supplied, it is at the rate of one to a million. Dinagepore, a district with a population equal to that inhabiting London, has but *one* missionary. It is thus a missionary writes home to his friends: "I rode 250 miles in a straight line through a populous country, passing through many villages every three or four miles, and seeing many others in all directions, and occasionally coming to considerable towns, *but in all that district there was not a single Christian missionary*; not one person from whom a heathen might hear the word of life. My road lay parallel to the sea coast, and at no great distance from it, but I might have gone inland for 100, 200, or 300 miles, and except in one place have found the whole land equally wanting in Christian teachers."*

But it must be remembered that while many obstacles exist in other lands, there are scarcely any now in the missionary's path in India, other than those necessarily incident to the work. All parts of the country are open. Every town is accessible to the servant of Christ. He may journey in every direction without obstruction or danger

to life, and everywhere meet millions prepared to listen with respect to the message he bears. The most difficult portions of the preparatory work are ~~done~~ through. Dictionaries and grammars of the vernacular languages are completed. The scriptures are translated into almost every dialect, and a broad foundation is laid for a Christian and christianised literature. Prejudice also are giving way, and the power of caste is destroyed.

Education too has borne its part in awakening the native mind. Many thousands have had their faith in the religion and science of their fathers irretrievably shaken. The worst customs and rites of the Hindoos are suppressed, and a wide-spread spirit of inquiry has been excited.

The festivals are less numerous attended. Hundreds of thousands have dwindled down to tens, while a dull and abashed spirit has seemed to pervade the throng. "Multitudes are convinced that Christianity is the only religion that will bear investigation, and the time is not distant when multitudes will embrace it." In this opinion the missionaries of every denomination concur.

With these wants and these encouragements before us, what is the duty of the churches of Christ in this country? Surely neither men nor means can be wanting, if Christians are alive to the obligations that press upon them. Thousands daily emigrate from our country for other climes, prompted by the desire of bettering their earthly condition, and, for the most part, with very indefinite prospects before them. They sever the dearest ties. They encounter the greatest hardships. They give themselves to the most arduous toil, and that for the mere attainment of wealth. Can we suppose that higher motives will not lead many of our younger brethren to consecrate the

* Life of Rev. H. W. Fox.

lives to God? While others labour for the "meat that perisheth," are there not some of our youth ready to lay aside every consideration of life for the glory of Christ and the welfare of men? What should hinder this? Every motive urges to its accomplishment. The work of Jesus in India was never so full of promise as at the present moment; never could it be carried on with less peril to life or health.

And the heathen are perishing. Crimes of every hue are committed in the name of their gods. Deities of the vilest character dominate over their hearts and minds. They are shrouded in the darkness of ignorance and superstition. They are Satan's captives. The most monstrous rites are practised as worship. Men and women are degraded lower than beasts; while eternity rolls on its mighty flood laden with an irrevocable doom.

Is there no pity for the perishing?

And the means, too—cannot they be found? Who can traverse our country

without being struck with unerring signs of prosperity, of a growing commerce, of increased production, of accumulating wealth. Yet how small a part finds its way into the treasury of the Lord. In no sense has the liberality of the churches kept pace with their prosperity. Former years have witnessed more zeal, and more generous support to our missionary society than it now enjoys. It is only required that a more conscientious attention be given to the wants of India, a more devoted spirit manifested for the welfare of our heathen fellow subjects (and let it not be overlooked that by far the larger part of our Queen's subjects is heathen), a more prayerful search be made after duty before God, and the abundant means that God is now pouring into the lap of England will, in some large and more sufficient measure, be devoted to the extension of the Redeemer's kingdom.

He who gave the talent says—"Occupy till I come."

INDIA.

CALCUTTA.

The case presented in the following letter from our brother WENGER is highly illustrative of the state of feeling now appearing among the natives of India. The increasing frequency of conversions excites the enmity of the ungodly, and the adherents of the false gods are greatly disturbed by the evident progress of the gospel. The date of the letter is Aug. 5th:—

A fortnight ago, July 23rd, a native brother came to me from Mr. G. Pearce, bringing with him a young inquirer of a respectable caste, though not a Brahman. On conversing with the young man I found that he had read the gospel of Matthew, and was deeply impressed with the superiority

of Christianity over Hinduism. He was acquainted with the great outlines of the gospel, and avowed his determination to cast in his lot with the Christians. The next day, Saturday, I saw him again, and was equally pleased. His relatives, with whom he was living, had however discovered his inclination to Christianity, and appeared determined to prevent him from embracing it. Next morning, sabbath, he was locked in by them, but succeeded in getting away to his Christian friend and accompanied him to chapel. To prevent future difficulties the two, accompanied by another brother, started that afternoon for Bansberiyā, a village about thirty miles above Calcutta, in order to fetch his wife, if they could get her, who was living there at her father's house. They arrived on Monday. The young man went to his father-in-law's house, without avowing himself a Christian, as

obtained the consent of the family to take away his wife. But it was thought necessary to wait for an 'auspicious' day, which was ascertained to be Wednesday. On Tuesday his father-in-law received a letter from his Calcutta relatives, giving him notice of the young man's propensity to Christianity. He was immediately treated as a prisoner, but allowed to see his wife, who after some talk said she would not object to share his new religion.

Next morning he succeeded in slipping away from his keepers and rejoining his Christian friends, who were waiting for him at a distance; as the circumstance that they had cooked on the boat instead of the bank had betrayed their Christianity, and rendered it advisable for them to go somewhere else, as they saw they were watched. That evening they again arrived at Calcutta, thereby greatly relieving my mind and that of others. The first Christian friend of the young man had previously (on Saturday) secured another house in an out of the way part of Intally, which it was hoped the inquirer's relatives would not discover. It was the only feasible plan that I could devise for his safety. The following sabbath, August 1st, he attended worship, and witnessed in the morning a baptism, and in the afternoon the Lord's supper.

I now began to hope that there was no more fear of his being kidnapped, but I was mistaken. On Wednesday evening—the eve of brother Pearce's departure—we had a prayer-meeting at my house, to commend our sick friends to the gracious care of the Lord. The company broke up at ten. I took the proofs of the Bengali Testament and worked at them for an hour, fearing lest I should have little time to devote to them next day. In fact I almost always sit up at work till past eleven.

The alarm.

At a quarter past eleven I was just rising to go to bed when a rap was heard at the door. I found some Christians from Intally. They told me Jacob's house was surrounded, and had been since eight o'clock, by people who wanted to get hold of the inquirer. I took my walking stick and accompanied them to the spot. I could only see about a dozen men, but I know not how many were lurking about in concealment. My first move was to enter the house. The door was locked behind me and we united in prayer. Afterwards I went outside alone, and talked to the people, endeavouring to persuade them to go home, and to come for an interview with the convert to my house on Friday. However, nothing would do but they must see him and converse with him. They assured me over and over again that they intended no harm. At last I went in, and told the young man to come near

the door and converse with them. The door was opened, as he to be left open, the young man stood just within, and I stood in front of him outside, making them halt at this distance of about a yard and warning them that they should not rush in and seize him.

Persuasions.

One of them then spoke to him in a manner, which, if the speaker had been sincere, I should say would have been admirable. He told him it was not right to embrace a new religion without having first instituted a thorough comparison of its merits with those of the old one, and so forth. He then said, "Will not you come home to see your mother again, and to hear what we all have to say on behalf of the religion in which you were brought up?" Thus worked upon, he promised to go in the evening, but requested to be left undisturbed for the rest of the night. I then went in again, the door was locked, and as it was past one A.M. I made up my mind to go home. The people outside also were dispersing, and when I went out to go away, all who were visible went away likewise, some of them accompanying me a few hundred yards, as I was escorting some native Christians returning to their home on the mission premises at Intally, who were somewhat afraid of being beaten unless I went with them. After taking leave of all, I went by a circuitous route once more towards Jacob's house, and had the satisfaction of seeing all quiet. Perhaps I might have taken the young man with me then, but I knew that the neighbourhood was watched, and I had told our enemies where my house was, so that any how it was not advisable to take him, especially as I did not wish to have brother Pearce disturbed in his feeble state, and after the excitement connected with the prayer meeting and the taking leave of friends. It was more than half-past one when I arrived at home.

The abduction.

Next morning at eight I learnt that the enemies had come again in the night, but not deeming it prudent to break into the house at night had gone off after a brief parley. But about sunrise they had returned in greater numbers, entered the house, dragged the young man from under the bed where he was concealed, and carried him off, not in the sweetest mood. To me they had been all politeness, with the exception of one person who was somewhat in a passion. I know not what has become of the poor young man since. His widowed mother lives at Chandernagore, the French settlement, and he will probably be conveyed to that place. If so, I can but offer hopes that he may escape with him.

Sujaat Ali and Mr. Manuel, who are both lying there at present on account of their illness, and whose whereabouts he is acquainted with. I believe that if his intellect is not tampered with by narcotic drugs, he will embrace the first opportunity to get away; but time will show. He appeared to me to be sincere, and he eagerly sought instruction from his Christian friend during the week which he spent with him. To appeal to the authorities in such a case would probably be altogether useless; our hope must rise higher than the magistrate's court.

Missionary movements.

Yesterday evening brother Lewis, Mr. Seymour, and myself, with two native brethren, accompanied Mr. and Mrs. Pearce on board the Essex, and took our leave of them off Garden Reach, after commending them once more to the Lord. By this time they are probably near the mouth of the river. They both hope and wish to return; but that is an uncertain contingency. The Lord will do what is best. It was pleasant and yet sad for my wife and myself to have them under our roof the last few days. Brother Lewis takes charge of Natal, and I of Lukhyantipore and Khari, in accordance with the wishes of all the brethren.

Mr. and Mrs. Jackson left us on the 7th July by steamer, and we see from the papers that they passed Patna on the 29th. We had them in our house and greatly enjoyed their company. Mr. and Mrs. Lakepeace left in a country boat on the 7th July.

A great work done.

I was able yesterday to put into brother Pearce's hands the complete Bengali New Testament, excepting the title and table of contents. The last two pages, however, were only a proof-sheet. So this great work, on which I have bestowed a large amount of labour, whilst brother Lewis also has done the same, is now all but finished. May the Lord's blessing rest upon it. The Krishnagar missionaries have not yet forwarded their long promised manuscript translation of the gospel of John to the Bible Society's committee, so that it is probable that for some years longer our version will continue to be the only one in circulation.

Since the above was in type we have received the continuation of the above narrative from our brother WENGER, and also its sad termination. The incident will well illustrate the trials of the missionary life, how often hope runs high, and is suddenly checked in its

bright anticipations. Oh! that the Spirit of God were more abundantly poured out on the labours of our brethren!

Having a little leisure, I sit down to give you the continuation of the history of the young man, commenced in my last.

He found his way back yesterday, and gave the following account of what had happened to him since Thursday morning last, the 5th inst.

At the moment of being dragged out of Jadob's house, one of his captors gave him a hand blow with the fist, but after that they abstained from beating him,—a degree of moderation which could not be expected, and which I regard as an answer to prayer. He was removed in the first instance to a house at Intally; but the owners of it not wishing to be served with a writ of *habeas corpus*—which they expected would be taken out—the captors, by a very circuitous route, conveyed him back to his former residence in Toltollah, near the Mohammadan College, and again entrusted him to the care of his uncle, in whose house he had been living for some years. He was locked up in a room, and a number of books—vile tales and poems—were given him to read. This fact shows the nature of Hinduism. In the parley which his captors had with me, and afterwards with him, the night before, they urged the propriety and duty of his reading some books in defence of Hinduism, or some of the Hindu shasters and their commentaries, before coming to a decision. But when they had got him into their power, they put into his hands the ordinary books, forming the staple of popular Bengali literature, and simply calculated to excite the vilest sensual passions. On Saturday he saw from his place of confinement (the window opening upon the street) two native Christians passing by. To one of them he intimated by signs that he would make his escape as soon as he could. Of this I heard on the sabbath after the morning service. To the other he managed to give a verbal message, which, however, was not delivered till Monday. On Saturday evening he succeeded in getting out, and having a little money by him got into a conveyance and went off to the river side, where he embarked for Chandernagore, about twenty miles up the river. There he arrived on sabbath morning, found his way to Sujaat Ali's and Mr. Manuel's lodgings, settled with them to go down to Calcutta in their company on Monday, and then attended divine service, which Sujaat Ali conducted in the presence of about forty persons. Not long afterwards he was imprudent enough to go out into the street alone. He had not been there many minutes, before some of his relations—many of whom reside there, and

who were fully acquainted with all recent occurrences—discovered him and carried him off to their house. They sent for his father-in-law and some others of his wife's relatives, and all exhorted him to desist from his purpose. To secure him, they again locked him up, and on the Monday took him down with them to Calcutta, and once more handed him over to his uncle for safe custody. I ought to remark here, that many of the male inhabitants of the villages and towns on the banks of the Hooghly, attend office in Calcutta during the week, but go home over the sabbath, as on that day all government offices (except the post-office), and nearly all the offices of European merchants are closed. (When I first came here, thirteen years ago, the custom of keeping the sabbath was much less prevalent than it is now.) On Monday morning they generally return to town. Our friend, Nunda Nath—that is the young man's name—was again locked up all Tuesday. But it seems that on Wednesday he was left more at liberty. Though still a prisoner in the house, he succeeded in finding his way to the flat roof of a low apartment, adjoining the street. He jumped down a height of six or seven feet, got into a pulankeen, and had himself carried to Jadob's house. But Jadob advised him to seek another and safer place of refuge, and sent him to the Colinga chapel, where Sujant Ali, who had in the meanwhile returned from Chandernagore, was equally surprised and delighted to see him again, after having missed him at Chandernagore on the sabbath; this return took place yesterday about noon. Since then there has been no disturbance; but it remains to be seen, whether his relatives will find out his place of refuge, and make a third attempt to recapture him.

I have, of course, seen him repeatedly since. I wish I could say that he is a converted character. I see no reason to doubt his sincerity; but his knowledge of the gospel is very imperfect. He knows very little English, but reads Bengali fluently. As he is the only child of his widowed mother, and belongs to a family possessed of considerable property, I do not see that the hope of filthy lucre forms any part of his motives. His intellect is not so acute as that of many other Bengali youths, but he is not deficient in common sense, and expresses himself very well. Probably his motives are of a mixed character; a desire to get rid of the stupid forms of Hinduism, to enter into what to him must appear a new world, and to learn English better, may constitute a part of them; but he seems very anxious to obtain a clearer knowledge of the gospel.

He made his escape without any thing in the world, except the clothes on his back. He is not acquainted with any trade, for a trade is below the caste to which he belonged. His uncle used to employ him in copying

letters and accounts in Bengali. The question now is, how to support him, and what to do with him afterwards. I have thought of Serampore; but I should like first to know more about him, and if I see that he is a fit character, to baptize him. This will require some time. Perhaps I can tell more—may it be of a satisfactory character—three weeks hence, when I shall despatch this letter. All these things I mention to you in full, mainly in order that you may see how ill prepared we should be for very numerous accessions to Christianity from young men of this description. Such difficulties occur in almost every instance, and can scarcely be understood, unless illustrated by the minute details which are connected with an individual case.

Aug. 18.—Since the date of the above notice, Nunda Nath has been going on well. He seems really in earnest about his salvation, and anxious to grow in the knowledge of the gospel. I see no reason to doubt his sincerity, and our native brethren, who generally are very correct judges of such matters, are also perfectly satisfied on this point.

Aug. 21.—On the evening of the 19th, when no further apprehension was entertained, Nunda was going to call on Jadob, who was very ill, and on the way was met by eight or nine of his former acquaintances, who carried him off, or rather compelled him to go with them to Toltollah, to a house very near his uncle's residence. The latter, with many other relatives, was then called, and a heart-rending conversation took place; affection (accompanied with large offers of money and other comforts) alternating with rage in the minds and the language of the relations. They stated, however, that they did not wish to run the risk of having a writ of *habas corpus* served upon them, and that he might therefore go where he pleased, either to his relations, or to his Christian friends. On his deciding for the latter, they let him go; but as he was descending the staircase to go into the street, some of them beat him with their shoes, a punishment which is more of an insult than of an affliction—very much like kicking a man out of a house. In fact, it is possible that they literally kicked him out. He came back to Colinga immediately and his mind continues steadfast.

It should be borne in mind that the defection of a member of such a family involves all his relatives in disgrace. They are looked upon as having lost caste, and can only regain it at a very heavy expense. As such fines are very profitable to brahmins and others, they are not likely to be remitted. This is one great reason why the difficulties of young converts are so formidable.

Sept. 3.—On Tuesday, the 24th of August, I started for the south, whence I returned on the 1st inst. On the very day of my departure, Nunda Nath disappeared, together with such books, &c., as he could lay

hands upon, whilst he left some debts unpaid. A sad, and I confess unexpected conclusion of this affair. He effected his escape without

communicating with any one, so that I know nothing further.

DACCA.

Our brother Bion mentions in his letter, dated August 28th, the following case of an individual, who while convinced of the truth of the gospel, yet hesitates to put on Christ. Many similar cases have of late appeared in various parts of India.

I am glad to say that our preaching here in town and in the neighbourhood is always attended with good and attentive congregations; but we have no inquirers for Christianity. There are many, I dare say, among the higher classes, who are thinking about the gospel, and even stand on the bazars to hear us, but they have no courage to come forward. I lately had an attorney in my house, who often visits me. I was surprised at his knowledge and correct views of the plan of salvation. He keeps the sabbath day; prays to the Saviour; defends our religion among the Hindoos when it is attacked; is a subscriber to a Bengali periodical, and reads the scriptures diligently; but when asked openly to confess Jesus, he draws back, saying, "Who will support me?" He has a good living as an attorney, is reckoned among the better classes, as a mild, sharp, and intelligent man; is called the Christian baboo; yet at present there is no hope of his making a public profession. I have also a door opened in the

cantonments, where I have a weekly English service. Three from the band were baptized by me during the last and the present month, but I am sorry that this regiment will soon remove, and thus any further success among them be cut off. We shall soon have another baptism. A member of the church of England has offered himself to brother Robinson as a candidate for baptism. He is a very influential gentleman, one who has spent a great part of his salary upon missions. Two years ago he was partly the means of a closer inquiry about baptism on mine and brother Supper's part. While we were still connected with the Basle society, he invited us now and then to his house, and afforded us much valuable assistance in our work. He will, however, not become a member of our church, but his open profession will, in some way, vindicate the step we took, which caused so great an alarm here and abroad.

Our brother has had to endure some acts of hostility from the members of his old congregation. His adoption of baptist sentiments seems to have strangely excited their enmity, and they have endeavoured, though happily without success, to injure their former teacher.

WEST INDIES.

JAMAICA.

The following extracts from recent letters give a general view of the state and prospects of the emancipated negroes, and of the churches with which our brethren are connected. If darkness seem to cover the island, there are, nevertheless, gleams of a brighter day.

Mr. CLARK writes under date of August 23rd:—

A fact worth considering.

Will you kindly hand the enclosed to Mr.

Kelly, our coloured brother from America, and pay him £5 for his "case," as a token of the sympathy of my people for him in his trials. I have also an equal amount for Africa, which I wish to make a little more before I send it you. You may wonder at our people raising these sums, when they can scarcely support their own institutions; but I find, that to draw out their sympathy and liberality for others, does not diminish their contributions for home objects. It is little however these can do at present for either one or the other. Scarcity of employment, low wages, shortness of provisions, and long continued sickness, have drained their resources.

Hopes and fears.

The small-pox is now spreading in the Bethany and Clarksonville districts. Other parts of the island are also severely afflicted. Estates are being abandoned; the white population are fast leaving the island; and the people are getting poorer and poorer. Still, I am not without hope. When things get to the worst, they will take a turn (at least for the natives), and I anticipate brighter days for Jamaica. But the struggle in the meantime is a severe one. May God enable us to persevere. We have his promise, that if we sow in tears we shall reap in joy.

I am exceedingly glad that so much attention has lately been called to the subject of native agency. It has been very gratifying to me since my return to find several young men in my churches who give promise of usefulness as pastors and teachers; and I believe this is also the case in others. In our brother East we have a worthy successor of brother Tinson. His heart is in his work. He labours indefatigably, cheerfully, and hopefully, and is just the man we needed for the post.

I never had more to trouble me or to encourage me than I have had since my return. I have had disputes to settle; charges to investigate; reproof to administer; members to exclude; till I have been almost broken down. On the other hand, I have seen proofs of sincere and ardent piety—in the holy walk of numbers; their patience under afflictions; and their Christian affection towards myself, which have filled my heart with gratitude to God. I have upwards of fifty candidates for baptism. The congregation here yesterday was one of the largest I ever beheld, and the services were of a very solemn character. During the week we had several alarming shocks of earthquake, which I attempted to improve by preaching from Acts xvi. 26: "Suddenly there was a great earthquake," &c.; calling attention to its results in the conversion of the jailor and his family, and earnestly enforcing the important lessons which such visitations teach us.

Our Engraving represents the station at Sturge Town, under our brother CLARK's care.

Under date of August 13th, Mr. J. E. HENDERSON says:—

I have lost, since the first appearance of cholera, at least four hundred persons connected with the two congregations. The long continuance of small-pox in the neighbourhood has reduced many of the survivors to a state of poverty, from which they will not speedily recover.

Temporal destitution, and spiritual prostration.

My congregations continue very good, and opportunities for usefulness are opening on every hand. I baptised fifty-eight persons three weeks ago, and have as large a number left who profess to be anxious about their souls. Our schools are attended better than we could expect, as the measles are very general throughout the neighbourhood; they do not prove fatal in many cases, but coming so speedily after the cholera and small-pox, they add to our distress. The island is now in a most impoverished condition. All eyes are upon our delegates; and should they fail in obtaining relief, I suppose we shall be pronounced irretrievably ruined. It is indeed a sad pity to see so beautiful and fertile a colony going to decay for the want of enterprise and capital. Should we not again be visited by the pestilence, I do not think the circumstances of the people will get worse—perhaps they may improve. We are very anxious about our brethren at home. I suppose May, Gould, and Hodges will not return. How are their places to be supplied? You will say, by native brethren. I am afraid, however, that suitable persons cannot be found, and that forcing unsuitable ones into important spheres of labour, may be productive of disasters little thought of. We have certainly great encouragement from the manner in which those who have left the Institution are conducting themselves, to persevere; but I feel that there is a danger of pushing the thing too far. Those with whom I am acquainted seem to be working well, and God is blessing their labours.

We beg to call attention to the following extracts from a letter addressed to Dr. Hoby by Rev. J. HUMM of Jamaica, dated July 20. Our friends will be able to form a somewhat correct idea of the great difficulties which surround our brethren in that island and of the main cause of them. Mr. HUMM has had the aid he asks for sent to him by the last mail. The case was too pressing to admit of a moment's delay. The balance of the Cholera Fund, which yet remains unappropriated, is very small; that of the "Special Fund" still less. Calls for help are still heard, and we hope they will not be in vain.

The circumstances of this island are more depressed than ever, and especially, I think, in this an interior parish. In our immediate neighbourhood, out of five sugar estates, only

one remains in partial cultivation. Coffee properties have also around us been abandoned. Not one in ten of the people connected with my station have any work on the estates at all. They are mostly driven to grow provisions for the market, and now through a failure in their crops, from a desolating wind, and also through the check given to the cultivation of their fields by the ravages of cholera, they for some weeks have had nothing to carry to market, and but little to eat. Always at this season they suffer a little during the interval between the going out of the old provisions and coming in of the new; but never do I remember the interval so long as this year, nor so much hunger endured.

We are still at our post; and though faint at times and often discouraged, still we trust, not without success, we pursue the great end of our residence here.

My own health has suffered of late, and my strength is at present much reduced, yet I hope to recruit again.

The abundant rains that fall at present and often flood the rivers that encircle us, have much affected the attendance on worship. The schools also suffer severely from prevailing epidemics; but, notwithstanding these temporary checks, we have abundant cause for gratitude that we do not labour in vain.

Above fifty have applied for baptism, and I expect about one half may be accepted.

TRINIDAD.

PORT OF SPAIN.

Mr. COWEN gives us the following particulars of the work in which he is engaged, under date of August 25th:—

Progress in the right direction.

We have to thank our God for continued mercies. We are still pursuing with all our ability the one great object. Our little churches and congregations in these parts are on the whole promising. I am endeavouring to carry out your idea, and indeed my own too to a certain extent, of a native pastorate. Since Mr. Inniss left us for Demerara, where he is now endeavouring to raise a baptist interest, the next best qualified among the brethren have been occupying a more prominent and useful part than heretofore. I visit them all in turn, a sabbath at each place, and find something to encourage me at each station. At Mount Hopeful my heart is often cast down at the sad spectacle of vice and darkness in which the people love to live. Yet I am not without hope here also. Some favourable turn will come. It is a great matter to be all ready in the field, ready to seize upon favourable opportunities of doing good.

Rome the same every where.

I am closely watched by an Irish priest in the neighbourhood, who makes it his business to denounce me and my place to any persons he may see on their way to my house for instruction, especially if they be Romanists. There are a few whom he cannot intimidate, and among them are two young men upon whom he lately exerted all his ghostly influence to fright them from the pursuit of scriptural and useful knowledge. They were christened in

his church, he said, and so claimed them as the property of the true church here and for ever. He was told they had been christened in the Romish church, but they never derived any benefit from the connexion; were retained in darkness and ignorance of which they were now ashamed, and determined no longer to be so deluded. After denouncing me as of the devil, and the bible they were reading at my house as not God's book, but one Protestants had made for themselves, the priest brought his thundering harangue to a close, by proposing a question which he thought would check these incorrigibles in their heretical course viz., "even though you are acquiring knowledge, what will it profit you if you gain all knowledge and lose your souls? I suppose you have read something like that in your bibles?" After this he parted from them, leaving them to their wayward course.

Gleams of light and life.

A little after they were with me relating the particulars of their encounter with this guide of the blind, and more determined than ever to gratify the mental and moral wants of their nature, which had just been raised from the grave of hereditary ignorance and spiritual thralldom to one of life and anxious inquiry. Since my last I had the pleasure to immerse one believer in Jesus our Lord, and, I trust, one or two more are on their way to Him for the deliverance and peace they need. Yet darkness covers the land and gross darkness the minds of the people; and generally speaking, there is no leaning towards, or inquiring after God, but a wide-spread rebellion and rejection of all the claims and invitations of the gospel. We are indeed grieved to hear of the sad news from Hayti and Aff

How greatly our Trinidad cause has been favoured in this respect at least that your agents continue, God helping them, to the present day.

We subjoin a letter of later date, September 3rd, from Mr. COWEN, giving further information of the progress of the work of God in this important island. The account of the baptism will be found to be peculiarly interesting.

It is my pleasure to report since my last the immersion of three believers in the Lord Jesus, which took place on last sabbath, August 29th, in the presence of a large number of the labouring class. The morning of the above day set in with promise of good weather throughout, which is quite a treat at this season of the year, when we are so frequently deluged, our roads rendered impassable, our ravines swollen and dangerous, and not a few of our wooden bridges entirely swept away.

The road.

On this occasion I had to travel a road or rather trace, which is intersected in several places by a deep and dangerous ravine after heavy rains. Three temporary bridges have of late been thrown over this ravine, so that when not covered with water, one can ride this road now without having the discomfort and trouble of dismounting and scrambling over as best one could according to *ancient custom*. Knowing the trace I had to travel, I was thankful to have the prospect of a fine day before me, which was also some guarantee that I should meet a congregation, which is not always the case when the weather proves unfavourable. Under this feeling I started from home with a bag of clothes tied to my saddle as a change.

The meeting.

On reaching the place of meeting I found the house already filled in every part, which in Trinidad is rarely the case, so that it was with difficulty I could reach the spot from which I was to address them. Seeing very many persons outside who could not enter I proposed to remove to the open air under the shade of a large stool of bamboo that most gracefully was waving its plumes in the breeze not far from the house. We were not long in transferring ourselves from the heated enclosure to the cool and roomy space outside. The people all quietly seated, our song of praise was raised to the "Father of mercies, the God of all grace, comfort, and consolation," after which I directed their attention to, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." The truths advanced were

heard in the most solemn and becoming manner; but we were soon warned by a cloud to the windward to return again for shelter to the house. In a little the rain began to pour and all my hopes regarding the weather were fled. As we were all assembled however, I did not feel it so much as if it had commenced before the people were mustered. I soon saw we were in for an awful day's weather. The lightning flashed rapidly and almost with scorching vividness. The thunder burst with awful grandeur over our heads, reverberating its weighty peals and rolling them along in quick succession till in the distance they ceased to be heard. No language can describe the torrent of rain that descended, accompanied with a strong wind which swept before it trees, &c., during the space of about two hours.

An interesting prayer meeting.

During the time the elements abroad and around us were thus contending and showing forth the majesty of Him who holds the winds in his fist and the waters in the hollow of his hand, who openeth and no man shutteth, and who shutteth and no man openeth, who—

"Moves in a mysterious way
His wonders to perform,
Plants his footsteps in the sea,
And rides upon the storm."

we were inside as many as could be crammed into the house and all standing, for the seats remained outside, praising and supplicating his great and glorious name. I never was at such a prayer-meeting before in Trinidad. Several of the brethren were requested successively to engage in prayer after singing a verse or two of a hymn, but no sooner had we bowed ourselves before the gracious throne of our prayer-hearing God than a hundred voices might be heard more loudly than the brother called upon, and all earnestly uttering the language of the publican, "God be merciful to us sinners." There was evidently some element at work in the hearts and minds of the people that day above all the times I ever met them before. And although it would be much more pleasing to see them melt and yield under the still small voice of grace and love, and to be more deeply moved by the precious word of God than by an occasional agitation of nature, either above or beneath them, yet to most of the persons then present the bible is a sealed book from their inability to read it, and therefore the volume of nature, as showing the mighty power of the Godhead, is the only one palpable to their senses, and his voice in the elements the chief one that reaches their hardened feelings and stupified minds.

The baptism.

The storm over, we all turned out for the water, and after a most disagreeable slide down

a slippery declivity we reached the ravine below, now swollen far beyond its usual dimensions. In the sacred name of Father, Son, and Holy Ghost, I baptized the three believers, upon a confession of their repentance towards God and faith for salvation and eternal life in our Lord Jesus Christ. We scrambled back again up the hill in the best manner we could, the whole party singing as they streamed through the woods,

"We went unto the water
To see where Jesus lay."

By the time I had changed my clothes the house was again filled and about twenty baptized children of God were around the table of communion with our risen Lord. One of the newly baptized was formerly a member

of the Romish church; but it would seem as if the Lord in mercy had brought her to a knowledge of the truth by showing her her condition as a poor sinner and the way of salvation through his finished work. The recital of what she experienced in her mind was very simple, but satisfactory. It was clearly the language of the spirit. With her was baptized her husband, a young man who until lately was of a wild turn, though the son of one of our members. "No preaching, singing, or praying," he said, "could move him, till the Lord showed him his real state, and inclined his heart to trust in him." The third party immersed was the husband of an interesting female added to the church a short time back. But some of our stations are dark and dead, affording little encouragement, yet the set time may come to favour them.

HOME PROCEEDINGS.

The past month has been, like its predecessor, a busy one in regard to public meetings. We have heard good tidings of them generally. Mr. BAYNES, of Nottingham, has visited Liverpool, Bolton, and other places in Lancashire; our brethren in those districts affording very efficient and cordial support. Mr. W. B. BOWES has visited Brighton; Mr. T. GOULD, with Mr. KATTEENS, Hampshire; Mr. WHEELER, Plymouth, and other places in South Devon; Mr. G. H. DAVIS and Mr. TRAFFORD, Wallingford, in behalf of the society. Mr. UNDERHILL and Mr. EDWARDS of Nottingham have visited Newcastle, Sunderland, and their vicinity.

Mr. CAREY was prevented, by a sudden and severe attack of illness, from fulfilling his engagement in Lincolnshire. We are happy to state that he is much better, and ere long will, we trust, be restored to his usual health. The friends of the mission will deeply regret his illness, but it will be a satisfaction to those who may have heard of it, to know that he is progressing towards recovery.

It is, perhaps, now generally known

that the committee have had before them a plan for consolidating and extending the mission in Bengal. This subject engaged their most prayerful and prolonged consideration at the recent quarterly meeting. It was thought desirable that not only Bengal, but the *whole* Indian mission should be consolidated and enlarged. The following resolutions were passed by the committee—

"Resolved, I. That in the opinion of this committee, it is in the highest degree desirable that the operations of the society in India should be consolidated and extended.

"II. That a sub-committee be appointed to consider and report on the best means of effecting this most important object.

"III. And that the papers prepared by the secretaries be referred, together with the reports of the deputation to India, for consideration to the sub-committee."

To carry out this project, the greatest exertions of pastors, deacons, treasurers, secretaries of auxiliaries, and collectors will be needed, as well as of the committee and officers of the society. It cannot be completed without an income of £24,000 a year, and will, probably, require not less than eighteen or twenty new missionaries. It is how

that many may be found in India, that Serampore College will furnish some devoted brethren, while the rest will be supplied by churches at home. It is a large and bold measure certainly. But it is absolutely necessary. Large measures are often the wisest; and boldness, combined with prudence, great faith, large hopes, and deep devotedness, distinguished the founders of the mission. Let us on whom their work now devolves but give ourselves earnestly to prayer, and we too shall have the same divine guidance and support that they so richly enjoyed. We invite the earnest attention of our friends to this subject. When the committee have carefully gone through the details necessary to an accurate estimate of what is required, the fullest information will be given. In the meantime the object is thus briefly stated, that it may engage the hearts and minds of those to whom the mission is dear.

Some months ago a convention arose in committee on a correspondence with some of our brethren respecting grants from government in aid of schools, and it was thought desirable to institute inquiries whether any grants had been received by the missionaries of the society for such a purpose during the last ten years. A sub-committee was appointed, and they directed a circular to be sent to each missionary with the view of obtaining precise information on the subject. Those inquiries were sent, and replies have been received. The sub-committee reported to the committee that no such grants had been paid to any missionary of the society during that period. It was previously understood that this was the case; but it is satisfactory to have that general impression confirmed by suitable evidence. This has been done, and without doubt the friends of the society will receive the information with great pleasure.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Saker, A.....	July 12.
	CLARENCE.....	Saker, A.....	July 6.
AMERICA	NEW YORK	Wyckoff, W. H.....	October 2.
ASIA	BENARES	Heinig, H.	July 28.
	CALCUTTA	Fink, J. C.	August 7.
		Thomas, J.	August 7.
		Wenger, J.....	July 3.
	COLOMBO	Allen, J.....	August 14.
	INTALLY	Pearce, G.	July 31.
	KANDY	Davis, J.	August 13.
	SERAMPORE	Denham, W. H.....	August 6.
		Robinson, J.....	August 7.
BAHAMAS.....	NASSAU	Capern, H.....	September 9.
BRITANNY	MORLAIX	Jenkins, J.	September 21.
HAITI	JACMEL	Wheley, W. H.	September 27.
JAMAICA	ANNOTTA BAY	Jones, S.	August 23.
	BROWN'S TOWN.....	Clark, J.....	August 23, Sept. 23.
	CALABAR	East, D. J.....	Aug. 20, Sept. 7 & 13.
	HOBY TOWN	Henderson, J. E.....	August 13.
	MONTEGO BAY.....	Hande, T.	September 23.
	MOUNT ANGUS	Teall, W.....	August 12.
	PORT MARIA	Day, D.....	July 30, Sept. 10.
	ST. ANN'S BAY.....	Millard, B.	September 21.
	SPANISH TOWN	Phillips, J. M.....	August 14, Sept. 24.

TRINIDADPORT OF SPAIN.....Cowen, G.....August 25.
 SAVANNA GRANDECowen, GSeptember 8.
 VAN DIEMAN'S LARD.. LAUNCESTON.....Dowling, H.....April 6.

The thanks of the Committee are presented to the following friends—

The Committee of the British and Foreign School Society, for Copies of their Annual Report, for the *Missionaries*;
The Committee of the British and Foreign Bible Society, for a grant of Bibles, for the *Jamaica Theological Institution*;
The Ladies of the Working Society, Mare Street, Hackney, for a box of useful articles, for *Miss Harris, Haiti*, and a package of useful articles, for *India*;
Miss Huntley, Bow, for a parcel of magazines (four years);
Rev. C. J. Middleditch, Frome, for fifteen copies of the Annual Report for 1851.

*Received on account of the Baptist Missionary Society, during the month
of September, 1852.*

	£ s. d.		£ s. d.
ANNUAL COLLECTIONS.		DEVONSHIRE.	
JUVENILE MEETINGS—		Kilmington	2 4 10
Bloomsbury Chapel.....}	} 3 14 9	Upottery	1 4 0
Holywell Mount			
Walworth, York Street }			
		SSEX.	
Annual Subscriptions.		Braintree—	
Evans, James, Esq., by		Collections.....	7 17 6
"Record ".....	2 0 0	Contributions	5 7 9
Farrington, Mr. B., Cork	1 1 0		
Hoby, Rev. Dr.....	10 10 0		13 5 3
Parnell, Mr. W.....	1 1 0	Less expenses	1 1 0
			12 4 3
Donation.		GLOUCESTERSHIRE.	
Friend.....	0 10 0	Avening—	
		Collection	1 10 9
MIDDLESEX AUXILIARY.		Contributions by	
Highbate, by Miss Hatch	1 10 0	boxes	0 10 1
		Do., Sunday School	0 5 9
BEDFORDSHIRE.		Cutsdean—	
Iteventon—		" Collection	2 0 0
Haigh, Mrs.	2 0 0	Kingstanley—	
		Collection	4 17 0
BESKENSHE.		Contributions	10 11 10
Reading, additional, on		Do., Sunday School	1 15 2
account	8 16 6	Shortwood—	
		Collections.....	12 2 6
BUCKINGHAMSHIRE.		Contributions	25 7 6
Gold Hill—		Do., Sunday School	6 16 5
Collection (moiety) ...	1 3 6		44 6 5
		Less expenses ...	2 4 0
			42 2 5
		Tetbury—	
		Collection	2 17 11
		Contributions	1 19 1
		HAMPSHIRE.	
		Andover—	
		Juvenile Association,	
		for Burndoe and	
		Soodeen, Monksir...	7 12 0
		LANCASHIRE.	
		Liverpool—	
		Continental Society,	
		for Morlaix	10 0 0
		Pembroke Chapel....	80 0 0
		New Church—	
		Collection	10 5 10
		Less expenses	0 9 10
			9 16 0
		Sabden—	
		Collections.....	7 4 5
		Contributions	6 19 11
		Do., Sunday School	6 13 10
		Do., Village	0 13 4
		Tottlebank—	
		Collection	3 16 6
		Contributions, for	
		Native Preachers ...	0 10 0
		NORFOLK.	
		Fakenham—	
		Fyson, J., Esq.	10

[illegible]

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co, Lombard Street, to the account of the Treasurers.

THE
BAPTIST MAGAZINE.

DECEMBER, 1852.

MEMOIR OF THE LATE REV. JOHN GREEN,

OF NEWCASTLE-ON-TYNE.

BY HIS SON.

THE subject of the present memoir was born at Loughborough, in the county of Leicester, on the 14th of February, 1795. His parents were pious people, of high moral character, and members of the General Baptist church. His father carried on the business of a builder, but was usually engaged on the Lord's day in preaching in the neighbouring villages. He was a man of amiable disposition, and was much esteemed as a simple, earnest preacher of the gospel. His wife was a woman of more than ordinary mind, and of a fervent, chastened spirit. She died in 1807; and although John was so young, her teaching and pious example were never wholly lost upon him.

John was the fourth of seven children, three of whom survive him. He was early sent to the old grammar school in his native town, where it is understood he displayed great activity of mind for one so young. Among his schoolfellows were the late lamented Dr. Yates, mis-

sionary to India, the Rev. J. Wallis tutor of the General Baptist College, Leicester, and the Rev. J. Jones of March. John was always the favourite of the family; his kindness of disposition, his playful humour, a rich vein of wit which continued till the last, together with decided mental superiority, drew towards him the warmest affections and the respectful regard of all. The straitened circumstances of his father did not allow of his being long at school, and too soon he was sent from the parental roof to push his way in the world. In his twelfth year he was apprenticed to a grocer, a member of the society of Friends, where he was subjected to much inhuman treatment, the recital of which in after life would bring tears to his eyes. The conduct of his parents in sending him entirely from home so young always appeared to him reprehensible.

But that which was most painful to him in after life in reviewing this

period, was the sinful and destructive influence to which he was subjected, and the readiness with which he yielded to it. There is indeed scarcely a darker view of the deep depravity of our fallen nature, than is presented to us in the case of a number of men and youths assiduously endeavouring to corrupt and pollute the minds of mere children, who are connected with them in their employ. A sort of fiendish joy fills their spirits as they see the aptness of the young to drink in their evil teachings. In this instance they succeeded but too well. Sin became his chief delight; he followed the ways of Satan with his whole heart; the thought of his heart was only evil, and that continually. Not that he was outwardly immoral, or descended to any openly flagrant manifestations of impiety; on the contrary, his attendance at chapel on the Lord's day was regular and punctual, and his deportment correct, so much so that while he was conscious of living in the service of sin, he was held up to others as a pattern of right conduct. Nor was his mind inactive in regard to the pursuit of knowledge: his father used to say of him, "Our John will know the bottom of everything," and whenever he could find an opportunity for reading, he employed it upon books of history, travel, and general information. It could not be said of him at this time, that he was altogether without religious impressions; appeals from the pulpit often made him very miserable, and frequently there was the inward resolve to give up his sinful course; but the frivolities of companionship were sufficient to drive away all right thoughts and allow him quietly to pursue his accustomed course.

The treatment he received continued so bad that it became quite evident his independent spirit would not much longer submit to it; accordingly, at the age of sixteen, he returned home to

assist his father in his business. He now enjoyed a better opportunity of gratifying his desire of reading, and as his mind opened, he became increasingly observant of men and manners. His spiritual state, however, remained about the same; but an event was now about to transpire which constituted the turning point in his history.

When John was, in his eighteenth year, his father accepted an invitation to become the pastor of the General Baptist church at Long Whatton, a village about four miles from Loughborough, and as he carried on the building business there, John removed with him, continuing to assist him. All was now strange and new, his sinful companions were left behind, and he ceased to care for their society. On coming to Whatton he was at once thrown into the society of a number of serious young men who soon formed a strong attachment for him. By them he was introduced into the sabbath-school, where he also met with one of riper years, who took a deep interest in all that concerned his mental and spiritual advancement.

There was at this time at work among them a mutual improvement society, which he joined, entering into all its pursuits with a keen relish, soon convincing his companions of superior natural abilities which simply required careful training. It was not, however, only in intellectual pursuits that he was making an advance; the seed of a divine life had taken root in his heart, and was beginning to break its way through the yielding soil. The commencement of this change may be dated from his first settling at Whatton. He seemed at once to breathe a different atmosphere—the spell was broken—he began in some measure to understand the great purpose of his being—his eyes were opened to see his own sinfulness and the necessity of the new birth, and

as an humble and contrite sinner he cast himself on the mercy of God through Jesus Christ, and found joy and peace in believing. On Lord's day, May 2, 1813, he, with eleven others, among whom was she who afterwards became his wife—was baptized by his father in a running stream at Whatton, a baptismal sermon being preached by the Rev. Mr. Felkin of Kegworth.

Having thus put his hand to the plough, he never looked back. The people of God were his companions, the cause of God was the object of his earnest solicitude. Shortly before his death, speaking of the worldliness of some professors of religion, he said, "Before I knew the Lord I was entirely the servant of sin, and I delighted in sinful company, but from the time I became a Christian I have never made a companion of an ungodly person for an hour."

No sooner were the friends at Whatton satisfied that he was a renewed character than they urged him to the exercise of his abilities in preaching, and in compliance with their desire he commenced to speak whenever an opportunity presented itself, occasionally occupying his father's pulpit. These labours proving acceptable, and the church judging that his qualifications were such as would fit him for the work of the ministry, they unanimously recommended his being sent to the Academy at Wisbech, then under the care of the Rev. Joseph Jarrom. In consequence of this he proceeded there in the autumn of 1815. In a communication to the writer from the Rev. J. Jones of March, a fellow student with Mr. Green, Mr. Jones writes as follows, "I well remember your father's coming to Wisbech in 1815. It was soon evident that he was a young man of mental powers above the common order. His understanding was clear and correct, and his memory strong

and tenacious. He had enjoyed but little culture from education, but with these natural powers of mind, his profiting under instruction was soon apparent to all. He was sociable and affectionate, but self-relying and independent. This temperament of mind disposed him to assume an air of authority and dictation; still he was not overbearing but kind and conciliatory. It was evident, too, that he was habitually pious and devotional, and he conscientiously spent a considerable portion of time in prayer in his study. His mind and habits of thought and application were such at this period, as reasonably to lay a foundation for respect and eminence in the Christian ministry." For the talents and character of his tutor Mr. Green entertained the highest respect, and a mutual attachment ever afterwards subsisted between them.

The church at Barton Fabis in Leicestershire, being destitute of a pastor by the death of the venerable Samuel Deacon, Mr. Green accepted their unanimous invitation to succeed him, and in July, 1817, he commenced his labours there. On the 23rd of October in the same year he was married to Miss Elizabeth Ayre, daughter of Mr. Thomas Ayre, farmer of Coleorton, Leicestershire, who survives him. The church at Barton was composed of a number of branch stations lying at a considerable distance from each other, which made the duties of a pastor very onerous. Mr. Green preached regularly three times on the Lord's day, walking from eight to ten miles, besides preaching four nights in the course of the week, and for this purpose walking many miles. He laboured here with great earnestness and zeal, and his efforts were much blessed, many through his ministry being added to the church. Here he experienced, for the first time, one of those visitations of mental depression which in after life embittered

so much of his path. From the first awakening of his mind he had been troubled with difficulties on the Socinian controversy, and now that he had become somewhat settled, these difficulties came upon him with increased force. Possessing a remarkable tenderness of conscience, his difficulties caused him great distress of mind, as he abhorred the idea of becoming himself a Socinian. At length he determined on a thorough examination of the question, and laboured day and night for its solution. The conclusion at which he arrived was a firm belief in the true deity of Jesus Christ. But the effort was too much for so sensitive a mind, and for a few weeks he suffered severely from mental depression. Soon, however, his mind assumed its wonted tone, and he pursued his ordinary labours, at the same time storing his mind with knowledge and cultivating his intellectual powers. He continued at Barton till the autumn of 1823, when, owing to a spirit of domination on the part of some who claimed to exercise a kind of hereditary rule, he resigned his charge.

In November of the same year he removed to Norwich, where, unlike the midland counties of England, the general baptist cause has never made much progress. His success, however, at Priory Yard chapel was very considerable, as both the church and congregation were greatly increased. But, as well as the thought connected with preparation for the pulpit, a mind like Mr. Green's required a subject which should give scope for more extended investigation and research. The Arminian system never appeared to him without its difficulties, though somewhat modified, he accepted it in the commencement of his ministry as the nearest approximation to the truth. Subsequent thought upon it served to shake his faith in its soundness, and led him to an earnest and

laborious study of the various questions involved in it. Once started upon a train of serious thought, his mind could not stop until it had reached the furthest limits of its capacity, though the difficulties which beset him in his investigations, in relation to the divine government, cost him much agonizing pain of long duration. It is impossible to state all the circumstances which conducted to bring this important question to a final issue, but a devout and prayerful study of the scriptures was not among the least. Probably, too, the society into which he was thrown, which was, for the most part, of persons holding sentiments denominated Calvinistic, contributed in some measure, by presenting new phases of the question to his mind. The venerable Joseph Kinghorn was then in the vigour of his days, and from Mr. Green's first settling in Norwich, a close intimacy and a strong attachment was formed between them. It is, however, known that the writings of the learned Dr. Gill had a great effect upon him, although he repudiated very much that Dr. Gill held. At length fully convinced that the Arminian scheme is one which does not account for facts, and is not founded on scripture, he avowed his change of sentiments and resigned his charge at Priory Yard chapel, and withdrew from the General Baptist body.

Mr. Green's first intention was to leave Norwich, but a number of his friends pressed him to recommence preaching in that city; and in accordance with their desire, he opened a large school-room for public worship, commencing to preach on the first Lord's day after his resignation of his former charge. In this place he continued many months, drawing around him a goodly number, and his labours in this place were by no means without tokens of the divine approval.

For some time previous to this period,

and more or less for several years after, he was much employed in private teaching, in the classics and mathematics, principally among the junior branches of families in the higher walks of life. His engagements in this way might have been very lucrative, had not a greater love to the ministry of the gospel, and the necessity of time for study, caused him to decline advantageous offers. But as it was, his labours were such as none but a man of strong constitution could perform. Denying himself of needful rest, from early morning till long after midnight, his days were spent in ceaseless toil in acquiring knowledge for himself, or in imparting it to others. Numbers now occupying positions of high responsibility as bankers, merchants, medical men, and not the least as ministers of the gospel, owe to him no inconsiderable part of their mental training.

In June, 1830, Mr. Green accepted the unanimous invitation of the newly formed church now meeting at Charles Street, Leicester, to become their pastor, intending to remove thither at the ensuing Michaelmas; but while making preparations for this purpose, he again became afflicted with mental depression, which compelled him to relinquish the undertaking, as he was for the space of several months quite incapacitated for preaching, indeed almost the sole mental exercise he could indulge in was the study of the Greek tragedians and historians, an exercise not involving questions which most seriously affected him.

To those who have never experienced mental depression in its darkest forms, or who have not been intimately connected with those who are called to endure it, it is exceedingly difficult to make it intelligible. In the present instance it was doubtless to be traced to *physical causes*; extreme sensitiveness of conscience coming into frequent

collision with the immense difficulties which the mind laboured to solve, the thinking powers, long over-wrought, sunk at length, leaving the shattered mind a prey to the workings of a conscience now a hundred-fold more active than before. The most minute actions of childhood and youth stood before the view; a vast array of guilt that could not be washed away. Ordinary transactions in life then assumed a sinful aspect to the sufferer, which in other persons he could regard as faultless; the word of God became a book of terror; the mind incapable of receiving spiritual consolation; all was darkness and despair. Reasoning against such a state of mind is cruelty and torture indescribable to one so afflicted: kindness and commiseration, endeavouring to draw the attention of the mind from itself, rest, change of scene, and congenial associations, in time allow the mind to regain its ordinary elasticity, and all once more becomes clear and peaceful.

In the following summer hope began to beam, and in the autumn Mr. Green was induced to supply the pulpit of a newly erected chapel in the vicinity of Kirstead Hall, about seven miles from Norwich. This place was the property of G. S. Kett, Esq., who had recently seceded from the church of England. Here the gospel was almost a novelty, and many were drawn to hear it, not a few of whom were savingly converted to God. In watering the souls of others, his own soul was watered, his mind was entirely free from gloom, and now something more settled than the place of a supply appeared very desirable. Accordingly Mr. Green endeavoured to find a place in Norwich suitable for a permanent place of worship. A large and substantially built warehouse in a most eligible situation being for sale, Mr. Green, single handed, bought it, and commenced immediately both to recon-

struct it, and to collect funds for the undertaking. The project was favourably thought of by his friends, and no great difficulty was experienced in raising the needful amount of money. On the 29th of January, 1833, a neat and commodious house of prayer was completed, and the opening services conducted by Messrs. Brock, Puntis, and Alexander (independent), all of Norwich. A church, consisting of a very small number, was formed and gradually progressed in strength during the time of Mr. Green's connexion with them. The congregation speedily reached and continued to maintain, an average attendance of about six hundred persons, and additions to the church were both frequent and numerous.

In the summer of 1834, Mr. Green received a second invitation to become the pastor of the church at Charles Street, Leicester, which however he declined, and continued to labour among the people whom he had been the means of bringing together. Besides these pastoral labours, for a number of years he held the office of secretary of the Norfolk Association of Baptist Churches, in which capacity he frequently visited the various churches in the county, and by this means extended the circle of his influence and usefulness. In Norwich too, a city somewhat celebrated for the intelligence of its inhabitants, he formed many agreeable associations with persons of various denominations. His conversational capabilities and his strong reasoning powers, induced many to seek his acquaintance, in complying with which he found both agreeable and beneficial relaxation, the want of which after his removal from Norwich he severely felt.

In the early part of 1839 Mr. Green was again prostrated by an attack of mental depression, which soon compelled him to lay aside all preaching for a time. In the spring of the same year he visited

Leamington in order to consult the late Dr. Jephson, but during a stay there of six weeks, he found no real benefit. Shortly after his return home he proceeded to Holland, visiting Rotterdam and Amsterdam, and from thence journeyed up the Rhine. This change was decidedly beneficial to him. Most evenings he enjoyed some alleviation from his sufferings, and as often as he did he sallied forth to the cottages of the poor to converse with them on the interests of their souls. On his return home Mr. Green resumed his charge, and speedily regained vigorous health. His ministrations were again much blessed, and many souls won to Christ were the fruits of his toil.

In 1841 the increasing wants of his family led him to think of a removal; and having been strongly urged by the committee of the Bible Translation Society to become their travelling secretary, he accepted that office, and commenced journeying at Christmas of the same year. He soon found, however, that his new calling was entirely unsuited to his tastes and habits. Protracted absence from home, and the entire want of opportunity for study, made him wish again for the comparative settledness of a pastoral charge; nor was he long without an opportunity of gratifying his desires. The church at Charles Street, Leicester, being again without a pastor, unanimously invited him for the third time to accept that office. He acceded to their request, and commenced his labours there in May, 1842. On entering upon his engagements in this new sphere he soon discovered, to his deep sorrow, that discord prevailed to a fearful extent; and, with that promptness which was his wont, he exerted himself to effect reconciliations, and to bring about such a unanimity of spirit and healthy tone of piety, as should become the foundation for future success. His spirit was much bowed down

by the task he had undertaken, but in humble dependence on divine aid, he went on, and very shortly all things wore a different aspect. The congregations increased rapidly, and from sabbath to sabbath he had the happiness to preach the everlasting gospel to large and attentive audiences, and many especially among the young were united to the church. The earnestness of the minister seemed to have begotten a like spirit among the people, and the prospect was that of many years of usefulness and happiness; but a circumstance arose, trivial in itself, which led to consequences most deplorable. Conduct very similar to that which drove the godly Jonathan Edwards from Northampton was manifested here. The disappointment of his hopes and prayers, and the wreck of moral principle which he witnessed, were more than he could bear, and plunged him again into the depths of despair, more bitter and more protracted than any he had before known, and in May, 1846, he was incapable of proceeding with his ministerial engagements. For many months he did not preach at all, but whenever relief was afforded to him he accepted invitations to preach at various places in Leicester and its neighbourhood.

His mind having very much recovered its usual vigour, in February, 1849, Mr. Green accepted the unanimous invitation of the church at Newcourt, Newcastle-on-Tyne, to become their pastor. By a series of disastrous events this church had been brought almost to the verge of extinction, and on accepting their invitation he calculated that that success which had invariably attended his ministrations elsewhere would not be wanting here. In this, however, he was to a great extent disappointed. The congregation and the church were considerably increased, but he felt very *painfully that, at least in appearance, he was labouring very much in vain.* Very

soon, too, after his settling in the north he experienced the ill effects of the climate on his constitution. His voice, which never in more than thirty years' preaching had failed him, became seriously affected, and by continued exposure to the raw night air grew worse and worse. Profuse hemorrhage and consequent prostration of strength made a very visible alteration in his previously healthy looking countenance, but no entreaty could induce him to take rest till physical inability compelled him. In the summer of 1851 his medical adviser strongly urged a change of air and scene. In July of the same year the church appointed him as their representative to the Triennial Convention of German Baptist Churches, to be held in Hamburg; and accordingly on the 15th July, in company with J. L. Angas, Esq., he sailed for the continent. Having attended all the meetings with very great pleasure, he proceeded to Copenhagen, to visit his daughter, the wife of the Rev. A. P. Förster, who resides there, and returned home by way of Hamburg. This visit was very beneficial to his health; his former lassitude and feebleness were exchanged for a large degree of health, and his spirit was much cheered by the sight of the great work which the Lord is carrying on by the baptists in Germany, especially by the church in Hamburg. The prospect again appeared promising, and Mr. Green entered afresh on his engagements. But the event was otherwise. On the first Lord's day in September Mr. Green administered the ordinance of baptism, and, remaining too long in the water, took cold, from the effects of which he never recovered. With some interruption, however, he continued to preach till the first Lord's day in February, 1852, though often, as he afterwards said, at the risk of his life; for when to others he seemed to be preaching with his usual earnestness, to him-

self it was frequently with the momentary expectation of falling dead in the pulpit. Suffering very severely from chronic bronchitis and enlargement of the heart, he became at length confined to his room, and sank so low that his life was quite despaired of and death was almost daily expected, while from the nature of his sufferings he could not lie in bed more than one or two hours during the whole night, and frequently not at all. Extended disease of the heart brought on dropsy; but by skilful medical treatment this was dispersed, and the hope of ultimate recovery again held out, if only sufficient strength could be gathered to enable him to take a journey southward. In April Mr. Green was so far recovered as to warrant his undertaking the proposed journey, and accordingly he proceeded to Leicestershire, and from thence to Norfolk, and very slowly at first, and then more decidedly, he regained health and strength, and he himself became somewhat sanguine of ultimate recovery.

This visit was a season of much spiritual joy. Rambling in the fields and lanes, he experienced such communion with God as he had never before known; it seemed almost as if God were present with him face to face, and as he saw, scattered about the country, many walking consistently in the truth who were the fruits of his ministry—some of more than thirty years' standing, the thought came very powerfully into his mind, that he had not lived in vain, and it inspired him with a stronger desire to be more than ever devoted and earnest in the cause of his great Master. A few days before he had fixed to return home he took cold, which was succeeded by rheumatism. On the first symptom of this he hastened home, never more to go out till his lifeless body should be deposited in the tomb. For nearly three months he endured such an amount of bodily suffering as falls to the lot of few.

Till within a fortnight of his death he was unable to lie in bed, and passed his weary days and nights sitting in a chair, leaning forward. The prospect of protracted suffering made him far less excruciating pain should betray him into the thought or expression of a murmur, and he prayed earnestly and besought the prayers of others, that he might be kept faithful, and it is a matter of deep thankfulness to his sorrowing family to reflect that in all his sufferings he manifested perfect resignation. He was not triumphant, but resigned—no ecstasies, but peaceful reliance on the atonement of Christ—waiting, longing to be gone—committing his dear family to the care of an ever-watchful Providence. For some days previous to his departure he was conscious only at times. Mortification had commenced, and every appearance indicated speedy dissolution, and on the 14th September he breathed his last. On the following Friday his remains were conveyed to their last earthly resting place, followed by his mourning family and the various ministers of the town, with the deacons and members of the church; and on the evening of Lord's day, 26th September a funeral sermon was preached to a crowded congregation by the Rev. Thomas Duncan, of the Free Church of Scotland.

As a husband and a father Mr. Green was tender and affectionate, yet ruling his household in the fear of the Lord. Nowhere did his character shine with more brightness than in the family circle. Ever solicitous for the comfort and well being of all, he sought to make home a delight. Possessing an exuberance of wit, he knew how to sport with his children, while he taught them to honour and obey him. The spiritual good of all connected with him was an object very near his heart; all worldly advantages were as nothing compared with this. His children saw that with

him to serve the Lord was the great business of his life. He strove to inculcate every moral virtue, and to bring the whole soul into subjection to the will of Christ. His habit was to read two or three chapters in Hebrew very carefully every morning, and the New Testament he habitually read in the original. If by any circumstance he had been deprived of his usual opportunity of private devotion, he was uneasy and unsettled till he could get alone and pour out his soul to God.

As a student he was diligent, careful, and laborious, regarding no pains too great which were expended on a really important subject. He valued accuracy of knowledge more than extent; he read slowly and weighed well his author's arguments, so that when he closed a book he knew thenceforward what was in it. The great secret of his extensive attainments was the extraordinary manner in which he improved every spare moment of time. It was to this circumstance, much more than to advantageous opportunities, that he owed anything of eminence. He abhorred everything approaching to idleness; and sheer mental labour was a real luxury.

As a pastor, he was ever alive to the spiritual interests and advancement of his flock, that he might present every man perfect in Christ Jesus. The poor and sorrowing of his charge were the peculiar objects of his care and attention, and at any personal inconvenience he was ready to afford them relief. But he never would consent to degrade the pastoral office by frittering away his time in mere idle gossip. He always had something more important to do, both for himself and for his people. A counsellor in difficulty; a friend of the oppressed; he often cheered the downcast, and caused the widow's heart to bound with joy. Having tasted largely of the cup of sorrow himself, he knew well how to find a way to the hearts of

others, and to pour into the wounded spirit the oil of consolation.

The writer is happy to be able to append to this an estimate of Mr. Green's more public characteristics, from the pen of William Felkin, Esq., of Nottingham. After a few introductory remarks, Mr. Felkin goes on to say—"He would find out a difficulty if it were within the horizon; loved abstruse inquiry and disquisitions; could and would split a metaphysical hair; never dismissed a doubt without investigation, or an adverse disputant without fierce combat and often a sound drubbing. He, however, pursued inquiries into many important subjects, as I conceive, in a manner calculated to increase rather than settle doubts—either in his own mind or in that of his hearer or opponent. This I trace in some degree up to the course of academic instruction. Many of Mr. Jarrom's theological positions he could not help doubting; and I know nothing more distressing to some minds, or more fatal to their future comfort, than while acquiring knowledge from the lips of a tutor, to feel compelled to defer assent to his doctrines on some of the most important points of instruction.

"The bane of Mr. Green's life I should suppose to have been spiritual doubts; or he must have been less anxious on topics that I know much harassed him at times. Upon such subjects I thought obliquity of mental vision easily observable—most likely to be accounted for in a large degree by physical infirmity and disease. But enough in the way of apparent censure; it is not at all intended to be real censure.

"I never heard Mr. Green preach after his student career more than a few sermons—it must not be, therefore, supposed that my estimate is of much value. Such as it is, I give it you. He was grave—earnest—showed he felt all he said—desired greatly the glory of God

and the salvation of sinners. Hated levity in the house of prayer and in the conduct of worship. Was perspicuous in the expression of thought—knew the value of words to an extraordinary nicety, and used them with great correctness. Spoke invariably in good Saxon English, in which respect he was a model both in and out of the pulpit, was deeply read in theology, whether historical, disputative, or practical,—moral philosophy, and natural history. His public exercises were, therefore, full of matter, highly interesting, and suggestive to the true inquirer and thinker; but he was laborious to follow on the part of the young and the half-hearted—tiresome to the careless. His command of facts, whether natural or historical, was admirable and immediate; so he was excellent in illustration. I know he was thought occasionally harsh, severe, and dogmatic, both in converse and in the pulpit. I have *heard* him and *felt* him say hard things; but they were, perhaps, not the less deserved and true. A proud man would find him unbending, a sinful one severe, a flippant, conceited one, harsh and decided, no doubt. But he who could condescend to seek for knowledge at a deep, full reservoir, needed not to wait long near Mr. Green for a perennial stream discovering itself amidst the rocky undulations. His conversation was rich; and when he led it was redolent of literary and scientific information. His power in conversational exposition of difficult and abstruse subjects was extraordinary, and rendered intercourse with him as profitable as pleasant. He had had converse long and deep with the most noble subjects of thought, and with the minds who had most thoroughly handled them. He had searched largely the physical, the intellectual, and the moral; and to all he brought spiritual light; not resting satisfied with any knowledge that was

not subordinated to the great end of all wisdom, the showing forth of the glory of God in the salvation of sinners. Mr. Green had large stores of knowledge, but they were sanctified by their use in the service of piety and virtue."

Shortly before his death Mr. Green said, "I have reason to bless God for a well-formed mind; I know nothing of the ecstasies which some talk about, but I think I have known what pure joy is. When pursuing trains of noble thought, I have looked down with perfect contempt on all the greatness of the world, and, though I am far from an old man I have lived a longer life than many; and with much of sorrow and darkness I have thoroughly enjoyed life, and now I look to heaven with different views from many. I expect to find it a place of ceaseless activity, where weariness of body will never compel me to stop short in the midst of my thought."

To that blissful region he has passed away, and is now no more in this world, to his family or to the church, having entered upon a scene and a state wholly congenial to the longings of a sanctified spirit; and thus, in the words of R. Hall, "Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine."

May the same gracious Spirit which was through a long series of years the comforter and guide of the departed watch over the bereaved widow and family, minister to all their necessities, and prepare them for a blessed reunion with the beloved husband and father. And may this humble tribute to the memory of a revered parent incite many others to the pursuit of the most ennobling objects, and in such a manner that all may redound to the glory of God. Amen.

SCENES FROM THE PUBLIC LIFE OF JESUS OF NAZARETH.

BY THE REV. W. WALTERS.

NO. VI. JESUS INSTITUTING THE LORD'S SUPPER.

It was a high season in Jerusalem, for the Passover Feast had commenced. Many strangers had arrived, some from the surrounding country, others from more distant lands. It was one of the three annual festivals which required the presence of all male Jews throughout the world. Yet, though the city was so full you might have passed along its streets and met scarcely any one abroad except a Roman soldier or tax-gatherer, or some abandoned outcast from whose breast piety had departed and for whom there was no home. The public thoroughfares and places of accustomed resort were quiet. Still the aspect was not that of desolation. No black pall hung over the city like that which covers a place depopulated by the plague or sacked by a besieging army. The moon now almost at its full, had arisen, and serene and peaceful as a babe in the lap of its mother, Jerusalem seemed to repose amid the mountains that were round about. From out of every house came the sound of happy voices, for the people in their families were commemorating the night when the angel passed over the dwellings of their fathers in Egypt, and spared the first-born. And a few hours later you might have heard the rich music of the chanted Hallel closing the night's solemnities.

Of all the families who that night celebrated the Lord's Passover to one only is our attention peculiarly drawn.*

It is invested with irresistible charms. The room in which the family is assembled has nothing unusual in its appearance. It is the ordinary room for such occasions. But the family itself is unique. There are thirteen men; some of them united to each other by ties of consanguinity; others sustaining to one another no blood-relation at all. Nevertheless they are all bound to one another by the nearest and most permanent ties, and he who presides over that feast is their head. We are in the presence of Jesus and his twelve disciples. They attend to the arrangements of the feast in the prescribed way. As spectators and listeners let us observe the group. What busy conversation is that in which all except the president seem engaged? How excited and earnest some of them grow! Ah! poor human nature with its desire for power and superiority is there. Slow have these men been to learn the lessons of their Master; dull in comprehending his own spirit. They are contending who shall be the greatest. This desire has not been quenched yet. It mars the beauty of those who profess to imitate the lowly One, and is the parent of some of the worst evils which tear and devour the flock of Christ. In his own inimitable way the Master represses the strife, and teaches them the character of true greatness. And now listen as he passes on to topics more painful than this. At that table sits one who is meditating his death; who is about to

* The apparent discrepancy between the three synoptic Evangelists and John, concerning the exact night on which our Lord instituted the supper has no doubt been noticed by our readers. From the account of the former we should conclude that it was the first evening of the passover. The latter seems to indicate that it was the evening before. It will be

seen that we have taken the former view. The matter is well and fully discussed by Olshausen in his "Commentary on the Gospels," and Professor Robinson in his "Harmony of the Gospels in Greek." See Olshausen's Com. (Clark's Edition,) vol. i. p. 122-126. And Robinson's Harmony, p. 214-224.

betray him into the hands of his enemies. And Jesus wishes to indicate the traitor. He does so, and Judas withdraws. He was no fit person to share in the supplementary feast about to be established; a feast only for friends. But there is another burden on the Lord's heart: its pressure is heavy and sore. And as if anxious to free himself of every load, he foretells how Peter would deny him, and how the whole of them would forsake him in his trials which were coming on. We will not meddle with the hearts disturbed by such tidings. Too sacred for intrusion are the chambers in which their sorrows lie.

And now the passover is at an end; but Jesus taking the bread which remains gives thanks and distributes it among them, with the command to eat. In like manner taking the wine-cup out of which they had been drinking, he again offers thanks and gives them that also, with the command to drink. Thus he establishes a family feast which all his brethren are to celebrate till he come again. The scene increases in interest, as he proceeds to deliver what Jeremy Taylor styles, "his farewell sermon, rarely mixed of sadness and joys, and studded with mysteries as with emeralds." What gracious words they are which fall from his lips, and how graciously spoken! How he comforts them in the prospect of his departure! What instructions as to the closeness of the union between them and himself! How kind to prepare them for the world's hostility and the persecutions they would have to suffer! What exhortations to ask the Father in his name for all they might need! And what earnest intercessions for them at the throne! How those counsels and prayers; the tones and looks with which they were uttered; the deep meaning they conveyed sunk into their souls as they follow him to Olivet! For

the present we leave the twelve there.

The feast established by Jesus was designed by him to be a standing ordinance in his church. It has received various names, some highly objectionable, others scriptural and therefore correct. From the *sacramentum* or oath which was taken by soldiers, the Latin church called it a *sacrament*. As the soldier swore allegiance to his country, so the Christian was supposed in this ordinance to swear allegiance to Christ. By some it is termed the *eucharist* from the expression *εὐχαριστία*, "having given thanks," found in the account given by the evangelists. Thanksgiving is thus supposed to be its chief idea. In the Romish church we find it called a *mystery*, an *oblation*, a *sacrifice*, &c., terms all of which are employed for obvious purposes, and not only are without any sanction from scripture, but are moreover positively unscriptural. In the New Testament it is designated the "breaking of bread," "the communion"—"the Lord's table"—and "the Lord's supper." Acts ii. 42. 1 Cor. x. 16, 21; xi. 20. These appellations we prefer to use as sufficiently expressive, and less liable to abuse than any men may invent.

A number of questions occur all of them highly important; but they open a field too wide for discussion in a paper like the present. *What were the ends which the Lord's supper was to answer? How long was it designed to continue? Who are the parties to attend to it? With what dispositions should it be observed?* Our replies must be brief.

I. WHAT WERE THE ENDS WHICH THE LORD'S SUPPER WAS TO SERVE? It is impossible rightly to observe it, unless we know what answers we are to furnish here. In the earlier history of the church, it was fearfully abused, and it has been even in later times. The Corinthian church, thinking of their

heathen festivals in honour of the gods, prostituted it to the lowest ends. Popery has for ages made it a perpetual sacrifice for sin. In this Protestant country it has been grossly misunderstood and misapplied. Until a few years ago it was the *sine qua non* to all places of power and emolument under government; and "the sacrament," as it is termed, is yet given to malefactors prior to execution, and persons about to die. All such purposes are violations of its original design.

a. *It was instituted that as often as believers observe it they may remember Jesus.* "This do in remembrance of me." Luke xxii. 19. Paul, in his reference to the supper, quotes the precise words. It is as if the Master had said, "I shall not long be with you. I am about to return whence I came. Do not forget me. Let this rite which I now establish call me to your recollection. As often as you observe it, think how I lived with you and loved you—how I instructed you and died for you. Take this as a parting gift, and cherish it in your hearts for ever." It "is like," says Flavel, "a ring plucked off from Christ's finger, or a bracelet from his arm, or rather his picture from his breast, delivered to us with such words as these, 'As oft as you look to this remember me. Let this help to keep me alive in your remembrance, when I am gone and out of your sight.' Brethren! what an appropriate memorial it is! how well it has served its end! How often, amid the thick of worldly cares and the enticement of vanities, has it collected the wandering affections of the soul and centered them on Jesus! How often has the sight of it stirred up the dying embers of our love and kindled them to an ardent flame! How often has it filled us with recollections too large and tender for utterance! How often have we

retired from it to our home, and in the sweet solitude of the closet sung:—

"When to the cross I turn my eyes,
And rest on Calvary,
O Lamb of God, my sacrifice!
I must remember thee:—

"Remember thee and all thy pains,
And all thy love to me;
Yea, while a breath or pulse remains,
Will I remember thee.

"And when these failing lips grow dumb,
And mind and memory flee,
When thou shalt in thy kingdom come,
Jesus, remember me."

b. *It was intended to teach the Saviour's atoning work.* "Take, eat; this is my body which is given for you. For this is my blood of the New Testament, which is shed for many for the remission of sins." "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." From these passages it is evident that Christ intended to represent in the supper the vicarious character of his work. It teaches us the *fact* of his death, for of this it is a perpetual witness. It teaches us the *manner* of his death, for the bread broken sets forth his body bruised, and the wine poured out his blood shed. It teaches us the *design* of his death, for without shedding of blood there is no remission. As in preaching we declare in words and to the ear the grand doctrine of the Christian atonement; so in this ceremonial we declare by symbols the same doctrine to the eye. The truth taught is one; it is the mode of teaching alone which differs. The supper is through all ages an exposition of the passage, "Christ died for our sins." Let me see therefore in this institution all which the Lord's death declares. Let me learn the purity of the Divine law; the evil of sin; the holiness, justice, wisdom, and grace of God; the love of my Redeemer. Let me see here the method of my pardon; the fountain for my pollution; the balm for all my sorrows; my hope for heaven.

c. It was intended to guide our faith to the Lord's second appearance. "Till he come." One of the most interesting aspects of the supper is this. It connects Christ the crucified one with Christ the glorified—the dying sufferer with the reigning, judging Lord. While it turns us backward to behold all that Jesus endured, it invites us to look forward also to all the glories in which he is to be robed. It assures us that he who once was here, though we saw him not, will again appear among men; that he will wear our nature; that he shall be glorified in his saints and admired among all them that believe; and that we shall reign with him then. What a thrilling thought! What a stay for the soul driven hither and thither by the storms of life! What a light in darkness! What a well-spring of ever-living joy! Sorrowing believer! Approach the table of thy Lord with thankfulness and hope! Thy heart is bitter as gall. Thy troubles descend on thee as sweeping hail. Weary and sore-footed thou walkest from day to day. Friends are few. Sympathy is slow and chary of its relief. And to swell the whole, Satan and thy sins distress thee. See, brother, in that bread and wine a pledge that the Friend who died for thee has not forgotten thee, and that he will come again. Here his voice speaking through those emblems, "Till I come." Patiently, joyfully endure all the Lord may appoint; "for thou shalt rest, and stand in thy lot at the end of the days." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

d. It was intended to set forth the fellowship we have with Christ and with one another. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the

body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread." 1 Cor. x. 16, 17. We attend to it as to a family festival. In it we all show ourselves members of one great community of which the head is Christ. We identify ourselves with the whole body of the faithful; and teach the world that however we may differ in our views concerning certain subordinate matters of Christian doctrine and practice, yet we are all one in Christ. May the time soon arrive when the world shall see the oneness and believe! When a really united church shall be the answer of that prayer with which our Lord closed the institution of this supper, "That they all may be one; that the world may believe that thou hast sent me!"

e. It was designed to be a valuable auxiliary in the divine life. All divine arrangements have this for their end. While we disclaim every thing like sacramental efficacy, yet we deem it possible to go too far in another direction. We believe that in the Lord's supper as in baptism, or any other act of divine service or worship, there is an adaptation to promote the spiritual good of the receiver; the good, however, depending not on the person who administers it, nor on the ordinance itself, but on the state of mind of the receiver at the time. It serves to deepen our views of the enormity of sin—to enlarge our conceptions of the Divine character—to humble us before the throne of God—to fill our hearts with divine love, and to secure a general advancement of the spiritual life. "The Lord's supper," says an old writer, "is a medicine to the diseased and languishing soul; and therefore men must as well seek to purify and heal their hearts in it, as to bring pure and sound hearts to it.*" All who rightly approach the

* William Perkins.

table can well understand the lines of Batty:—

“ Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.”

Such we consider are the uses of the Lord's supper. With the remaining questions we must be still more brief.

II. HOW LONG WAS THIS INSTITUTION DESIGNED TO CONTINUE? The language of the apostle is sufficiently explicit and decisive. “Till he come.” It is not a local rite; having reference to one age, or one class of persons. It is of perpetual and universal obligation. The frequency of its observance, and other details having reference to the mode of its celebration may be left to the views and circumstances of the church; but the perpetuity of the institution is placed by scripture beyond dispute. Wherever Christianity may push her conquests—wherever believers may establish themselves—whatever circumstances may surround them, and whatever changes may take place in the polity and discipline of the church, this part of her constitution must remain intact. It is to be coeval with the present dispensation, abiding “till he come.”

III. WHO ARE THE PROPER PARTIES TO PARTAKE OF THE ORDINANCE? None save believers; but all such. Infants are not fit parties, for the same reasons as they are unfit subjects for baptism. It would however only be consistent for those who baptize infants to admit them also to the table of the Lord. Unbelieving adults are unfit persons, for the same reasons as they are unfit for any act of devotion or service to God. We are shut up then to believers in the Lord Jesus Christ: and even they need the warnings of the apostle, “Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of

the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.” 1 Cor. xi. 27—29. All believers are to receive the elements in *both* kinds; and unless they are thus received the institution is observed unscripturally.

IV. WITH WHAT SPIRIT SHOULD WE APPROACH TO THE TABLE OF THE LORD? Confessing before God all our sin—cherishing a profound sense of our absolute indebtedness to Divine grace for our salvation—exercising a lively faith in the Saviour whose work the ordinance represents,—renewing our vows of consecration to his service—imploping a fresh supply of strength to do and suffer his will—waiting for his second coming to judge the world and gather his saints together, and anticipating the day when with all the redeemed we shall enjoy his presence through everlasting ages.

The reader will thank us for closing this article with another passage from Flavel—a passage with which he closes one of his own discourses—and which is fragrant with the odour of Christ; “Here is an ordinance to preserve his remembrance fresh to the end of the world. The blood of Christ doth never dry up. The beauty of this Rose of Sharon is never lost or withered. He is the same yesterday, to-day, and for ever. As his body in the grave saw no corruption, so neither can his love, or any of his excellencies. When the saints shall have fed their eyes upon him in heaven thousands and millions of years, he shall yet be as fresh, beautiful, and orient as at the beginning. Other beauties have their prime and their fading time; but Christ's abide eternally. Our delight in creatures is often most at first acquaintance; when we come nearer to them, and see more of

them, the edge of our delight is rebated. But the longer you know Christ, and the nearer you come to him, still the more do you see of his glory. Every

farther prospect of Christ entertains the mind with a fresh delight. He is, as it were, a new Christ every day, and yet the same Christ still."

THE UNPROFITABLE SERVANT.

A SKETCH.—MATT. XXV. 24—30.

BY THE REV. SAMUEL HARRIS BOOTH.

THE character of the "unprofitable servant," with his reception and his doom, involve lessons which it would be well if we laid to heart. This man who had received the "one talent" was a servant as truly as those who had received more. He shared with them protection and support. The nature of the trust committed to him he understood and confessed. But the accusation he brought against his lord is not borne out by the facts of the case. He called his master "a hard man," but the master was justified in entrusting property to the care of his servants, and equally justified in expecting some return: while the manner of his reckoning with them and the way in which he rewarded fidelity prove him to have been both wise and kind. Or, supposing the charge to have been true, then self-interest would have prompted more strenuous efforts on the part of this servant, fearing the consequences of his master's avarice, which would only the more certainly fall upon him, if this trust were neglected. Or, again, if he feared the loss of this talent through the uncertainties of commercial speculation, then he might have deposited the money where not only the principal would be safe, but whence he would receive interest for its use, and thereby have been prepared to return his lord's property "with usury." The fact is, he knew the benevolence of his lord, and instead of fear at his severity he hoped

to escape from punishment through his mercy. It was a subterfuge. But he was punished. And our question is, on what principle was he punished? He was condemned as "unprofitable." He had done nothing. He had attempted nothing. He was therefore pronounced "unprofitable." He had been clothed and fed at his lord's expense; but he had given no service in return. He was like a drone among bees, adding nothing to the stores. Like a branch without life, which not only deforms but endangers the tree, so this servant was a moral excrescence, for he imperilled the morality of his fellow servants, while he was himself an encumbrance. He was like ground which, since it grows no wheat, may perchance grow thorns. At least, it is unprofitable ground. And therefore he was condemned to be cast out from this service, where industry and fidelity were essential elements of character.

This rapid review of the character and destiny of this servant has developed this principle, as one by which men will be judged, "the absence of good, irrespective, if that were possible, of positive evil;" or, in other words, "the negation of good, will be sufficient to condemn any man." Now what sort of a character is this, which will be condemned for the "omissions" with which he may be charged? It were instructive, if we could sketch such a man. He

is one who, having abilities of some kind and of some degree, takes no deliberate step that will dishonour God; but he neglects to do anything that may promote his glory. In this proper sense, he has done nothing good. He is not an atheist. He is not even an unbeliever, for he knows there is a God, and he will confess at once that Christ is the only hope of salvation. But his religious convictions have no greater intensity than this; for he lives practically as though the religion of Christ were a simple question of fact, involving no truth, and having no other relation to his eternal welfare, than the death of Cæsar, or the destruction of Carthage. "Yes, yes," he says, and he goes on his way with no principle changed, no passion subdued, no affection enkindled. Or, since this character may be found in our congregations, perhaps in our churches, we superadd another feature to the sketch, and remind ourselves that this man has his seat in the sanctuary, and it may be his name among the professed people of God. But there the matter ends with him. For if you follow him into his counting-house or his shop, you will there find him immersed in his ledger or his wares. His thoughts are of gain, but not of God. The deity of self, or the mere *spirit of business*, has excluded the Supreme. He does not labour that God may be glorified. He will think no more of His honour when he has doubled his property than he did before he was worth a penny. This man has not robbed any of his fellows. He has gotten all "honestly," as men would say. He has even abstained from getting when by so doing he would prevent the ruin or injury of others. He does not defy or insult society. His moral tone none can decry. His children welcome him as he returns home or quits his business for the day. But he is not on the Lord's side. It is not his first thought in the morning, what can

I do to glorify Christ? It is not his last thought at night, what have I done for Him? He has no religious instruction to impart. There is no savour of the divine life in and around him. He does not, either by his words or his Christian bearing, rebuke sin when he meets with it. He cannot, at least he does not, point to the cross when the soul of any one about him is in trouble for salvation. There is no family altar in his house, or if there be, the worship presented there is like the body without life; "the form of godliness, but denying the power thereof." His religious dress sits ungainly upon him. Men think him happier when the subject is not named. Perchance he can discourse to you learnedly on the sciences, and he can lead you poetically "Through nature up to nature's God;" but ask him of the life in Christ, and he will stammer and say, "Yes, it is true;" but when a painful silence has passed he will resume the theme so ungraciously interrupted. He will even talk of the accessories of divine things—of preachers—of congregational statistics—of civil and religious liberty—of education—and of missions; but test him below the surface, and attempt to elicit one response on personal piety, and you have smitten that man speechless. And when you have left him, he may think you personal, or, more charitably, he may call you an enthusiast.

This man is not disabled from action. He has the same faculties as his fellow servants, perhaps developed in a higher degree than in other men. He has intellect. He has opportunities for employing his talents. No impediment, but such as are common to all, resists him. He has the same precepts to guide him. He has the same promise of the Holy Spirit to help him in the discharge of his duty. The reward promised to every faithful servant of Christ, is held out to animate his faith

and to add constancy to enthusiasm. There are the same obligations to obedience resting upon him as are accounted imperative by others. And the same illustrious examples of those who have done well are before him to check indolence and to assure him of ultimate success. But he has done nothing for Christ. He leaves to others to labour for their Lord—to men of more earnest faith and less extinguishable zeal. We cannot say this man is a traitor in the camp—that is, he has formed no secret league with the enemy. He had rather the cause of Christ should prosper. He only says, "I pray thee have me excused." He has not renounced allegiance to the Redeemer—that is, he has not shaken hands with infidelity; but it is in evidence against him, that he has taken no decided stand in this great conflict between holiness and sin. He would not quench the ardour of his more devoted brethren. He bows with respect at the mention of honourable deeds in the service of Christ, but he has no hand to help when "the enemy cometh in like a flood." He is not, if we may so say, the "unjust steward;" but he is one who, in the striking language of our Lord, has "hid his talent in a napkin." There is not positive evil, but there is a *negation of good*. While all others are acting, he alone acts not. Good and evil are at issue, and he is interested in it; but he resists not the one, he aids not the other. He is an "immoveable" on this moving order of things. He is a nonentity, which adds nothing to beauty or to

worth. His absence would leave no blank; even as his presence fills no space. Let him be blotted out, and none will say "he is gone." Let him remain, and none will say "he is there." This is the unprofitable servant. This is the man who does nothing for religion and for Christ.

And for this unprofitableness he will be punished. And let not such a man suppose he will escape detection. At the day of account he will have to do with One who can balance motive and its results. There will be a *moral anatomy* at the bar of Christ. And this man will be rightly judged. Christ would build up, but he would destroy. Christ would bless, but he would curse. "Not so," says he. Ah! but he will not help the work of the Lord—that is, *for all he cares*, these results may happen. It is well to be warned against such a course. The servant who is unprofitable to Christ, will be as sure to find his place in outer darkness as he will be sure not to find a place in heaven. He will be as sure to be lost, as he will be sure not to be saved. Let not this principle be questioned; but let the consequences which it foretells be laid to heart. It cannot be helped if the absence of light be darkness, if the alternative of health be disease. Shall the nature of things be denied, because by the essential law of being we discover that the negation of life is death? "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Falmouth.

WAYSIDE PREACHING.

BY MRS. EMILY C. JUDSON.

THE sunlight fell askant upon the fragile frame-work of a Burman zayat; but though it was some hours past mid-day, the burning rays were not yet level enough to look too intrusively beneath the low projecting eaves. Yet the day

was intensely hot, and the wearied occupant of the one bamboo chair in the centre of the building, looked haggard and care-worn. All day long had he sat in that position, repeating over and over again, as he could find listeners, such simple truths as mothers are accustomed to teach the infant on their knee; and now his head was aching, and his heart was very heavy. He had met some scoffers, some who seemed utterly indifferent, but not one sincere inquirer after truth.

In the middle of the day, when the sun was hottest, and scarcely a European throughout all India was astir, he had received the greatest number of visitors, for the passers-by were glad of a moment's rest and shelter from the sun. The mats were still spread invitingly upon the floor; but though persons of almost every description were continually passing and re-passing, they seemed each intent on his own business, and the missionary was without a listener. He thought of his neglected study-table at home, of his patient fragile wife, toiling through the numerous cares of the day alone, of the letters his friends were expecting, and which he had no time to write, of the last periodicals from his dear native land, lying still unread; and every little while, between the other thoughts, came real pinings after a delicious little book of devotion, which he had slid into his pocket in the morning, promising it his first moment of leisure. Then he was naturally an active man, of quick, ardent temperament, and such views of the worth of time as earnest New England men can scarcely fail to gain; and it went to his heart to lose so many precious moments. If he could only do something to fill up these tedious intervals! But no, this was a work to which he must not give a divided mind. He was renewing a half-tested experiment in wayside preaching, and he would not suffer his attention to

be distracted by anything else. While his face was hidden by his book, and his mind intent on self-improvement, some poor passer-by might lose a last, an only opportunity of hearing the words of life. To be sure, his own soul seemed very barren and needed refreshing; and his body was weary—wearied well nigh to fainting, more with the dull, palsying inanity of the day's fruitless endeavours, than with anything like labour. Heavily beat down the hot sun, lighting up the amber-like brown of the thatch, as with a burning coal; while thickly in its broad rays floated a heavy golden cloud of dust and motes, showing in what a wretched atmosphere the delicate lungs were called to labour. Meantime, a fever-freighted breeze, which had been all the hot day sweeping the effluvia from eastern marshes, stirred the glossy leaves of the orange-tree across the way, and parched the lip, and kindled a crimson spot upon the wan cheek of the weary missionary.

"God reigns," he repeated, as though some reminder of the sort were necessary, "God Almighty reigns; and I have given myself to him, soul and body, for time and for eternity. His will be done!" Still, how long the day seemed! How broad the space that blistering sun had yet to travel, before its waiting, its watching, and its labouring would be ended! Might he not indulge himself just one moment? His hand went to his pocket, and the edge of a little book peeped forth a moment, and then, with a decided push, was thrust back again. No, he would not trifle with his duty. He would be sternly, rigidly faithful; and the blessing would surely come in time. Yet it was with an irrepressible yawn that he took up a little Burman tract prepared by himself, and saw every word as familiar as his own name, and commenced reading aloud. The sounds caught the ear of a coarsely clad water-bearer, and ah

lowered the vessel from her head, and seated herself afar off, just within the shadow of the low eaves. Attracted by the foreign accent of the reader, no one passed without turning the head a few moments to listen; then catching at some word which seemed to them offensive, they would repeat it mockingly and hasten on.

Finally the old water-bearer, grinning in angry derision till her wrinkled visage became positively hideous, rose, slowly adjusted the earthen vessel on her head, and passed along, muttering as she went, "Jesus Christ!—no Nig-ban!—ha, ha, ha!" The heart of the missionary sank within him and he was on the point of laying down the book. But the shadow of another passer-by fell upon the path, and he continued a moment longer. It was a tall, dignified looking man, leading by the hand a boy, the open mirthfulness of whose bright, button-like eyes was in perfect keeping with his dancing little feet. The stranger was of a grave, staid demeanour, with a turban of aristocratic smallness, sandals turning up at the toe, a silken robe of somewhat subdued colours, and a snow-white tunic of gentlemanlike length, and unusual fineness.

"Papa, papa!" said the boy, with a merry little skip, and twitching at the hand he was holding, "Look, look, papa! *there* is Jesus Christ's man. Amai! how shockingly white!" "Jesus Christ's man" raised his eyes from the book which he could read just as well without eyes, and bestowed one of his brightest smiles upon the little stranger, just as the couple were passing beyond the corner of the zayat, but not too late to catch a bashfully pleased recognition. The father did not speak or turn his head, but a ray of sunshine went down into the missionary's heart from those happy little eyes; and he somehow felt that his hour's reading had not been thrown away. He had remarked this

man before in other parts of the town; and had striven in various ways to attract his attention, but without success. He was evidently known, and most probably avoided; but the child, with that shy, pleased, half confiding, roguish sort of smile, seemed sent as an encouraging messenger. The missionary continued his reading with an increase of earnestness and emphasis. A priest wrapped his yellow robes about him and sat down upon the steps, as though for a moment's rest. Then, another stranger came up boldly, and with considerable ostentation seated himself on the mat. He proved to be a philosopher, from the school then recently disbanded at Prome; and he soon drew on a brisk, animated controversy.

The missionary did not finish his day's work with the shutting up of the zayat. At night, in his closet, he remembered both philosopher and priest; pleaded long and earnestly for the scoffing old water-bearer; and felt a warm tear stealing to his eye, as he presented the case of the tall stranger and the laughing, dancing ray of sunshine at his side.

Day after day went by, as oppressively hot, as dusty, and bringing as many feverish winds as ever; but the hours were less wearisome, because many little buds of hope had been fashioned, which might yet expand into perfect flowers. But every day the tall stranger carried the same imperturbable face past the zayat; and every day the child made some silent advance towards the friendship of the missionary, bending his half-shaven head, and raising his little nut-coloured hand to his forehead, by way of salutation, and smiling till his round face dimpled all over like ripples in a sunny pool. One day, as the pair came in sight, the missionary beckoned with his hand, and the child with a single bound, came to his knee.

"Moung-Moung!" exclaimed the

father in a tone of surprise blended with anger. But the child was back again in a moment, with a gay coloured Madras handkerchief wound around his head; and with his bright lips parted, his eyes sparkling and dancing with joy, and his face wreathed with smiles, he seemed the most charming thing in nature. "Tai hlah-the!" (very beautiful) said the child, touching his new turban, and looking into his father's clouded face, with the fearlessness of an indulged favourite.

"Tai hlah-the!" repeated the father involuntarily. He meant the child.

"You have a very fine boy there, sir," said the missionary, in a tone intended to be conciliatory. The stranger turned with a low salaam. For a moment he seemed to hesitate, as though struggling between his native politeness and his desire to avoid an acquaintance with the proselyting foreigner. Then taking the hand of the little boy who was too proud and happy to notice his father's confusion, he hastened away.

FREE TRANSLATIONS OF DIFFICULT PASSAGES IN THE EPISTLE TO THE ROMANS.

CHAPTER I. 1—7.

1 PAUL, a servant of Jesus Christ, called
to be an apostle, separated unto the
2 gospel of God, (Which he had promised
afore by his prophets in the
3 holy scriptures,) Concerning his
Son Jesus Christ our Lord, which
4 was made of the seed of David
according to the flesh, And declared
to be the Son of God with
power, according to the Spirit of
holiness, by the resurrection from
5 the dead: By whom we have received
grace and apostleship, for
6 obedience to the faith among all
nations for his name: Among
whom are ye also the called of
7 Jesus Christ: To all that be in
Rome, beloved of God, called to be
saints.

1 PAUL, a bondsman of Jesus Christ,
a called Apostle, set apart to publish
the Glad-tidings of God——
2 which He promised of old by His
Prophets in the Holy Scriptures,
3 concerning His Son (who was born
of the seed of David according to
4 the flesh, but was marked out as
the Son of God with mighty power,
according to the spirit of holiness,
by his resurrection from the dead),
even Jesus Christ, our Lord and
5 Master. By whom I received
grace and apostleship, that I might
declare His name among all the
Gentiles, and bring them to the
6 obedience of faith. Among whom
ye also are numbered, being called
7 by Jesus Christ——to all God's
beloved children, called to be
Christ's people, who dwell in Rome.

CHAPTER I. 15—17.

15 So, as much as in me is, I am ready
to preach the gospel to you that
16 are at Rome also. For I am not
ashamed of the gospel of Christ:
for it is the power of God unto

15 Therefore, as far as in me lies, I am
ready to declare the Glad-tidings
to you that are in Rome, as well as
16 to others. For [even in the chief
city of the world] I am not ashamed

- salvation to every one that believeth ; to the Jew first, and also
 17 to the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written, The
 just shall live by faith. 17

of the Glad-tidings of Christ, seeing it is the mighty power whereby God brings salvation to every man that has faith therein, to the Jew first, and also to the Gentile. For therein God's righteousness is revealed, a righteousness which springs from Faith, and which Faith receives—as it is written: "By faith shall the righteous live."

CHAPTER IV. 9—13.

- 9 Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also ? for we say that faith was reckoned to Abraham
 10 for righteousness. How was it then reckoned ? when he was in circumcision, or in uncircumcision ? Not in circumcision, but in uncir-
 11 cumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised ; that he might be the father of all them that believe, though they be not circumcised ; that righteous-
 12 ness might be imputed unto them also : And the father of circumci- sion to them who are not of the circumcision only, but who also
 13 walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

- 9 Is this blessing then for the circum- cised alone ? or does it not belong also to the uncircumcised ? for we say, "his faith was reckoned to Abraham for righteousness." How then was it reckoned to Him ? when he was circumcised, or un- circumcised ? Not in circumcision but in uncircumcision. And he received circumcision as an out- ward sign of inward things, a seal to attest the righteousness which belonged to his Faith while he was yet uncircumcised. That so he might be the father of all the uncircumcised who have Faith, whereby the righteousness of Faith might be reckoned to them no less than to him ;—and the father of circumcision to those [of the house of Israel] who are not circumcised only in the flesh, but who also tread in the steps of that Faith which our Father Abraham had while yet uncircumcised. For the promise to Abraham and his seed that he should inherit the land, came not by the Law, but by the righteousness of Faith.

CHAPTER VI. 1—5.

- 1 What shall we say then ? Shall we continue in sin, that grace may
 2 abound ? God forbid. How shall we, that are dead to sin, live any
 3 longer therein ? Know ye not, that so many of us as were baptized

- 1 What shall we say then ? shall we persist in sin that the gift of grace may be more abundant ? God for- bid. We who died to sin [when we became followers of Christ], how can we any longer live in sin ? or

- into Jesus Christ were baptized
 4 into his death? Therefore we are
 buried with him by baptism into
 death; that like as Christ was
 raised up from the dead by the
 glory of the Father, even so we
 also should walk in newness of
 5 life. For if we have been planted
 together in the likeness of his
 death, we shall be also in the like-
 ness of his resurrection.
- have you forgotten that all of us,
 3 when we were baptized into fel-
 lowship with Christ Jesus, were
 baptized into fellowship with His
 4 death? With Him therefore we
 were buried by the baptism wherein
 we shared his death, [when we
 sank beneath the waters; and were
 raised from under them], that even
 as Christ was raised up from the
 dead by the glory of the Father, so
 we likewise might walk in newness
 5 of life. For if we have been grafted
 into the likeness of His death, so
 shall we also share His resurrection.

CHAPTER VI. 17—19.

- 17 But God be thanked, that ye were
 the servants of sin; but ye have
 obeyed from the heart that form of
 doctrine which was delivered you.
- 18 Being then made free from sin, ye
 became the servants of righteous-
 19 ness. I speak after the manner of
 men, because of the infirmity of
 your flesh: for as ye have yielded
 your members servants to unclean-
 ness, and to iniquity unto iniquity;
 even so now yield your members
 servants to righteousness unto
 holiness.
- 17 But God be thanked that you, who
 were once the slaves of sin, have
 obeyed from your hearts the teach-
 ing whereby you were moulded
 18 anew; and when you were freed
 from the slavery of sin, you became
 19 the bondsmen of righteousness. (I
 speak the language of common life
 to show the weakness of your
 fleshly nature, [which must be in
 bondage either to the one, or to
 the other].) Therefore, as you once
 gave up the members of your body
 for slaves of uncleanness and licen-
 tiousness, to work the deeds of
 licence; so now give them up for
 slaves of righteousness, to work
 the deeds of holiness.

CHAPTER VII. 1—4.

- 1 Know ye not, brethren, (for I speak
 to them that know the law,) how
 that the law hath dominion over a
 2 man as long as he liveth? For the
 woman which hath an husband is
 bound by the law to *her* husband
 so long as he liveth: but if the
 husband be dead, she is loosed
 3 from the law of *her* husband. So
 then if, while *her* husband liveth,
she be married to another man,
she shall be called an adulteress:
- 1 You must acknowledge what I say
 [that we are not under the Law];
 knowing, brethren, (for I speak to
 men who know the Law) that the
 dominion of the Law over its sub-
 2 jects lasts only during their life;
 thus the married woman is bound
 by the Law to her husband while
 he lives, but if her husband is dead,
 the law which bound her to him
 3 has lost its hold upon her; so that
 while her husband is living, she

- but if her husband be dead, she is free from that law : so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.
- 4 will be counted an adulteress if she be joined to another man ; but if her husband be dead, she is free from the Law, and although joined to another man she is no adulteress. Wherefore you also, my brethren, were made dead to the Law, by [union with] the body of Christ ; that you might be married to another, even to Him who was raised from the dead that we might bring forth fruit unto God.

CHAPTER VIII. 3, 4.

- 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh ; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- 4 3 For God (which was impossible to the Law, because through the weakness of our flesh it had no power), by sending His own Son in the likeness of sinful flesh, and on behalf of sin, overcame sin in the flesh ; to the end, that the righteous statutes of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.

CHAPTER VIII. 19—23.

- 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope ; Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now : And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.
- 20 19 For the earnest longing of the whole creation looks eagerly for the time when [the glory of] the sons of God shall openly be brought to light.
- 21 20 For the creation was made subject to corruption and decay, not by its own will, but through Him who subjected it thereto ; with hope that the creation itself also shall be delivered from its slavery to death, and shall gain the freedom of the sons of God when they are glorified. For we know that the whole creation is groaning together, and suffering the pangs of labour, which have not yet brought forth the birth. And not only they, but ourselves also, who have received the Spirit for the first fruits [of our inheritance], even we ourselves are groaning inwardly, longing for the adoption which shall ransom our body from its bondage.

ON RESTRAINING PRAYER BEFORE GOD.

BY THE REV. J. JENKINSON.

THAT the Creator and Ruler of the universe should have erected a throne of grace for the express purpose of there distributing pardons to the guilty, assistance to the helpless, liberty to the captives, protection to the endangered, guidance to the perplexed, and salvation to the lost, and that the beings in whom all these characteristics are combined should, as with one consent, either pertinaciously disregard this inestimable privilege, or with shameful infrequency and languor avail themselves of the opportunity afforded them, is a phenomenon so amazing as that its announcement might well excite the highest incredulity. The lamentable and astonishing fact is, however, every hour obtruded on our notice, and alas! too frequently confirmed by our own experience. Although a gracious audience is ensured to every humble suppliant by the explicit and oft-repeated declarations of Him whose grace we need; though He has commanded, invited, entreated us to seek that grace, and has surrounded us by those who have sought and obtained it; yet, not only is the greater portion of our race utterly regardless of his kindness, but even those who have tasted of his grace, too often restrain prayer before him.

In proof of the folly and wickedness of this nothing need be said. It must be highly ungrateful and provoking to Him whose mercy is thus slighted; in every case dangerous and injurious to ourselves; and, if persisted in, certainly followed by eternal ruin.

At the bottom of neglect of the throne of grace, *atheism or sceptical doubt of the divine existence*, will be generally found. This is the prolific root whence all the wickedness of man proceeds, and none more naturally than an undevotional

spirit. Whilst we pity the atheist, let us blush that the sentiments he avows so often exert the force of principles upon ourselves.

Next to this denial or doubt of God's existence is *ignorance, or an erroneous view of his character and of the worship he requires*. Hence the heathen, and alas! too many who disavow the name, content themselves with presenting a mere external service, without attempting or desiring to yield the homage of the heart! Hence, too, if the idolater has lost his pocket shrine, the catholic his crucifix and rosary, or the episcopalian his prayer-book, he, in many instances, deems it a sufficient reason for the omission of his customary devotions. And when we permit either our own conduct or that of others, or the want of a sensible degree of faith and comfort to interrupt intercourse with Heaven, do not we evince a similar mistake, and act as though the character of God, and the obligations of man, were as mutable as the circumstances in which we are placed, or the emotions we experience?

Ignorance of God always induces depreciated views of his character. Sometimes, however, this depreciation imposes itself on the mind under the guise of a more elevated conception of him. Thus the unitarian denounces the doctrine of the atonement as incompatible with the belief of the infinitude of divine mercy; whereas in fact the providing, the offering, and the acceptance of that atonement, and the salvation of countless millions of sinners for its sake, is the most stupendous manifestation of that mercy which the universe has ever seen. A similar mistake has often led to the restraint of prayer. The Most High has been

regarded as feeling himself so transcendently great, and his own blessedness so entirely independent of the conduct or condition of his creatures, as that he beholds with the most perfect indifference the bursting of a bubble or the destruction of a world, and that therefore it would be as presumptuous as it would be vain to expect his interference in answer to our supplications. But how imposing soever such a view of the Supreme may at first sight appear, it really debases his character to a level with that of the least loved of earthly potentates. The grandeur of the Universal Sovereign is not that of an oriental monarch, but the majesty of a master mind directing the movements of every atom of the seemingly disordered mass; the majesty of a God walking on the waves of the tempestuous ocean, gathering the wind in his fist, allaying the fury of the storm, or employing it for the accomplishment of his own designs; and who while managing the universe can hear and answer the petition of a child. The greater his exaltation, self-sufficiency, and independence, the more honourable is his condescension; the greater his intelligence, the more capable is he of attending to unnumbered things without distraction; the more perfect his wisdom, and the more comprehensive his plan, the greater is the certainty of all actual occurrences forming part of that plan; and consequently that prayer so far from tending to disturb his tranquillity, or interrupt the harmony and order established by his immutable decree, is in reality a result of his all-wise and beneficent appointment. The intelligent suppliant neither expects nor desires to alter the purpose of the Almighty, but he believes that whenever the time is near at hand in which God has decreed a blessing to be given, the divine High Priest, who is perfectly acquainted with his Father's will, sends

down his Holy Spirit to prompt and indite prayer for its bestowment; and that every prayer so originated is certain to be answered, because that Spirit always "makes intercession for the saints according to the will of God." Romans viii. 27. He who has decreed the end, has, in every case, decreed the means by which that end shall be attained. One of the most important of those means is prayer.

Pride of heart and hatred of God constitute another source of the restraint of prayer before him. How aptly has our great poet described the prince of darkness as being "as far from asking, as God from granting grace." And there is scarcely a more common manifestation of the pride and enmity of man's heart, than is seen in his refusal to implore the mercy which he needs. "The wicked, through the pride of his countenance, will not seek after God." Psalm x. 4. Over the portal of the temple of grace is inscribed in legible characters, "Knock and it shall be opened unto you;" but the knocker is at the bottom of the door; every one that knocks must consequently stoop; to many this is irksome; they therefore pass on unpraying and unblest. That feeling, too, of unworthiness and false shame which keeps the Christian from the throne of grace, or induces him to withhold the full confession of his guilt, always arises from latent pride, and at least a partial dislike of God's way of showing mercy.

The pressure of secular engagements, united with a belief that sufficient opportunities of seeking salvation will hereafter occur, exerts a powerful influence in producing restraint of prayer. Preposterous folly! Vain delusion! Is not all the future, even life itself, proverbially uncertain? Are we not living as with the rope around our

necks, and may not our death-warrant arrive at any moment? And were it not so, is not preparation for another world the one great end of our existence in this? Even were success in sublimary pursuits infinitely more certain than it is, how great the infatuation of seeking the acquisition of any earthly good before having sought that pardon which alone can enable us to enjoy it! And though the Christian has obtained forgiveness, yet as undue anxiety about the present world endangers his loss of all evidence of this important fact—is inconsistent with his profession, principles, and experience—and exhibits base ingratitude to his gracious benefactor, his folly is equally surprising.

Besides *secular* engagements there are others of a different kind, which though really or apparently connected with the service of God, are sometimes the occasion of depriving the soul of the privileges and enjoyments of the more retiring saint. Perhaps there is scarcely a minister or active Christian in the world who has not at times had cause to confess, "they made me keeper of the vineyards, but my own vineyard have I not kept." Nor is it unlikely that the wily adversary of our souls sometimes stimulates to active or laborious services for the very purpose of leaving us less leisure for that retirement without which the vital principle of piety will certainly decay. This is a serious thought, and one which should be pondered by all whom it concerns; but let not indolence, timidity, or carnal ease, hence derive an excuse for refusing or neglecting to devote the utmost energies of mind and action to Him who has laid us under infinite and eternal obligations.

Want of liberty and enjoyment at a throne of grace, is the only other cause we shall specify as producing restraint of prayer.

There are unquestionably seasons in which the Sacred Spirit in a special manner "helps our infirmities;" and at such times it is all-important that every sail should be hoisted to the heavenly breeze. But in seasons of an opposite description it becomes us to remember that though delight is usually an attendant or result of sincerity, it is in no case the standard of duty. Were we always to pray without any sensible manifestations of the divine favour, neither the importance of obtaining that favour, nor our obligations to seek it, would be in the least diminished thereby. The more cause we have to suspect our own sincerity, and the less pleasure we find in the exercise of devotion, the more necessary is it for us earnestly and perseveringly to implore that spirituality of mind, or that habitual sense of the reality and importance of eternal things, which is the most effectual corrective of an undevotional frame. This possessed, the axe will be laid at the root of our unbelief;—ignorance of God will give place to scriptural views of his character and the worship he requires;—pride of heart will be supplanted by humility;—leisure for intercourse with our best Friend will be secured amidst the most pressing secular or religious engagements;—and slavish fear, darkness and discomfort in devotional exercises will be exchanged for the sweet and "glorious liberty of the sons of God."

Oakham.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. XII. MARK VII. 4,

Our number for July last contained the Note of Mr. Barnes on this verse unabridged, and we took into consideration that portion of the paragraph to which it belongs which relates to the immersion of pharisees and other observers of the traditions of the elders when they returned from market. It is to the latter part of the paragraph, however, that Mr. Barnes refers with the greatest complacency. Here he has found something tangible. Harken ye baptists! "*If the word baptism is used here to denote any thing except entire immersion, it may be elsewhere.*" Who can deny this proposition? Certainly we shall not; and therefore all that Mr. Barnes has to do, in order to secure our adhesion is to *prove* that it denotes something less than entire immersion *here*.

Now then for the evidence,—"*Tables.* This word means in the original," says Mr. Barnes, "*beds or couches.*" Granted. "The word *baptism* is here used," says Mr. Barnes; and again we say, Granted. "But," says Mr. Barnes, "as it cannot be supposed that couches were entirely immersed in water, the word baptism here must denote some other application of water, by sprinkling or otherwise." Stay, stay, good friend; not quite so fast. "Beds," if you please, but if you mean to maintain they were feather beds, you must bring forward your evidence. "Couches," if you like, but if you wish to argue that they were such couches as would spoil by an effectual washing, just prove it.

Dr. George Paxon, an accredited Presbyterian writer, in his work on the Manners and Customs of the East, tells us that, "The eastern beds consist merely of two thick cotton

quilts, one of which, folded double, serves as a mattress, the other as a covering." Now, is the immersion of a cotton quilt an absolute impossibility! If not what becomes of the argument?

Does any reader ask for evidence of the use of similar beds among the *ancient orientals*? Dr. Jahn of Vienna furnishes it in his learned work on Biblical Antiquities. He speaks of the table in the east as a round piece of leather spread upon the floor, on which is placed a sort of stool to support the platter. Mr. Barnes tells us, however, that the word "refers not to the tables on which they ate, but to the couches on which they reclined at their meals." Hear Dr. Jahn then respecting these. "The seat," he says, "was the floor, spread with a mattress, carpet, or cushion, upon which those who ate sat with legs bent or crossed. They sat in a circle round the piece of leather, with the right side towards the table, so that one might be said to lean upon the bosom of another. Neither knife, fork, nor spoon was used, but a cloth was spread round the circular leather to prevent the mats from being soiled, which is the custom in the east to the present day." If such were the beds or couches, is there any thing incredible in the statement that by very particular people, such as those spoken of in the text, they were afterwards immersed?

But we will call one more witness. Perhaps Mr. Barnes himself will kindly tell us what sort of things they were which served for the common people as "beds?" In his note on Matthew ix. 2, where a man sick of the palsy is represented as lying on a bed, the word used being precisely the same as that in the

text, Mr. Barnes says, "This was probably a mattress, or perhaps a mere blanket spread to lie on, so as to be easily borne." "Perhaps a mere blanket!" If so, where is the foundation for Mr. Barnes's triumph over those who maintain that baptism is immersion? "The word *baptism*, he says, is here used—in the original the *baptism of tables*—but as it cannot be supposed that *couches* were entirely immersed in water, the word baptism here must denote some other application of water, by sprinkling or otherwise, and shows that the term is used in the sense of washing in any way." The thing to be washed may be, according to Mr. Barnes, "a mere blanket;" now, in his judgment, you may sprinkle a blanket, or you may wash a blanket otherwise, but immerse a blanket you cannot. In the spirit therefore of the ancient philosopher who ran about the city crying, "I have found it! I have found it!" he rejoices in his discovery; here is the thing that was to be demonstrated, and here are the steps that lead to it, "If the word here is used, AS IS CLEAR, to denote any thing except entire immersion, it may be elsewhere, and baptism is lawfully performed without immersing the whole body in water."

LINES ADDRESSED TO MR. TURNBULL;

A YOUNG MAN OF GREAT PROMISE, MUCH ESTEEMED, AND A SWEET SINGER IN ISRAEL, WHO PASSED AWAY TO GLORY FROM BRISTOL COLLEGE.

WRITTEN DECEMBER, 1817.

BY THE REV. THOMAS SWAN, NOW OF BIRMINGHAM.

So sweet, so heavenly are thy strains,
 They swell my heart with rapturous joy;
 Listening, I think I've reached those plains,
 Where sorrow's thorns shall ne'er annoy.

When first upon my wondering ears
 Thy touching notes fell soft and shrill,
 Soon were my eyes dissolved in tears,
 Like those of old by Babel's rill.

But then, ah then, the sweetest note
 That ever graced an angel's song,
 By thee was heedlessly forgot,
 Nor ever warbled on thy tongue.
 That note is caught—it gives a charm
 To all the music of the sky;
 Fear not, sing on without alarm
 Those melodies which never die.

While hearing thee, upon the willows
 My ill-tuned harp is straightway hung;
 But wait, till, safe o'er Jordan's billows,
 We reach that shore so often sung.

I hope to sing as loud and sweet
 As any of the ransomed throng,
 Encompassing Emmanuel's feet
 With an eternity of song!

REVIEWS.

The Life and Epistles of St. Paul. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. In Two volumes. London: Longman, Brown, Green, and Longmans. Quarto, pp. 492, and 573.

THE first portion of this work was published in the beginning of the year 1850; and since that time, as successive parts have appeared, we have taken repeated opportunities to mention them. Now, however, in announcing its completion, we may with propriety characterise it somewhat more fully.

The brief narrative furnished by Luke, and the incidental notices of his labours and sufferings occurring in his own epistles, are the only authentic sources whence a biography of the great apostle of the Gentiles can be drawn. What is called Ecclesiastical History furnishes but little, if anything, respecting him on which reliance can be placed. Knowledge of the countries which he visited, the characters of the rulers before whom he was brought, the public events which affected his position, and the prevalent opinions and customs of his contemporaries, may however do much to elucidate his opinions and writings. The editors of the work before us observe justly that "in order to present anything like a living picture of St. Paul's career, much more is necessary than a mere transcript of the scriptural narrative, even where it is fullest. Every step of his course brings us into contact with some new phase of ancient life, unfamiliar to our modern experience, and upon which we must throw light from other sources, if we

wish it to form a distinct image in the mind. For example, to comprehend the influences under which he grew to manhood, we must realize the position of a Jewish family in Tarsus, 'the chief city of Cilicia;' we must understand the kind of education which the son of such a family would receive as a boy in his Hebrew home, or in the schools of his native city, and in his riper youth, 'at the feet of Gamaliel' in Jerusalem; we must be acquainted with the profession for which he was to be prepared by this training, and appreciate the station and duties of an expounder of the law. And that we may be fully qualified to do all this, we should have a clear view of the state of the Roman empire at the time, and especially of its system in the provinces; we should also understand the political position of the Jews of the dispersion; we should be (so to speak) hearers in their synagogues; we should be students of their rabbinical theology. And in like manner, as we follow the apostle in the different stages of his varied and adventurous career, we must strive continually to bring out in their true brightness the half-effaced forms and colouring of the scene in which he acts; and while he 'becomes all things to all men, that he might by all means save some,' we must form to ourselves a living likeness of the *things* and of the men among which he moved, if we would rightly estimate his work. Thus we must study Christianity rising in the midst of Judaism; we must realize the position of its early churches with their mixed society to which Jews, proselytes, and heathens had each contributed a characteristic element; we

must qualify ourselves to be umpires (if we may so speak) in their violent internal divisions; we must listen to the strife of their schismatic parties, when one said 'I am of Paul, and another, I am of Apollos;' we must study the true character of those early heresies which even denied the resurrection, and advocated impurity and lawlessness, claiming the right 'to sin that grace might abound,' 'defiling the mind and conscience' of their followers, and making them 'abominable and disobedient, and to every good work reprobate;' we must trace the extent to which Greek philosophy, Judaizing formalism and Eastern superstition, blended their tainting influence with the pure fermentation of that new leaven which was at last to leaven the whole mass of civilized society. Again, to understand St. Paul's personal history as a missionary to the heathen, we must know the state of the different populations which he visited: the character of the Greek and Roman civilization at the epoch; the points of intersection between the political history of the world and the scriptural narrative: the social organization and gradation of ranks, for which he enjoins respect; the position of women to which he specially refers in many of his letters; the relations between parents and children, slaves and masters, which he not vainly sought to imbue with the loving spirit of the gospel; the quality and influence, under the early empire, of the Greek and Roman religions, whose effete corruptness he denounces with such indignant scorn; the public amusements of the people, whence he draws topics of warning or illustration; the operation of the Roman law under which he was so frequently arraigned; the courts in which he was tried, and the magistrates by whose sentence he suffered; the legionary soldiers who acted as his guards; the roads by which he tra-

velled, whether through the mountains of Lycaonia, or the marshes of Latium; the course of commerce by which his journeys were so often regulated; and the character of that imperfect navigation by which his life was so many times endangered."

On these principles Mr. Conybeare and Mr. Howson have united in an attempt to furnish a work which may present to English readers a faithful exhibition of the apostle's character, and assist them in their efforts to understand and feel the truth which he was inspired to develop. They express their hope "that this biography may in its measure be useful in strengthening the hearts of some against the peculiar form of unbelief most current at the present day. Certainly the more faithfully we can represent to ourselves the life, outward and inward, of St. Paul, in all its fulness, the more unreasonable must appear the theory that Christianity had a mythical origin; and the stronger must be our ground for believing his testimony to the divine nature and miraculous history of our Redeemer. No thoughtful man can learn to know and love the apostle of the Gentiles without asking himself the question, 'What was the principle by which through such a life he was animated? What was the strength in which he laboured with such immense results?' Nor can the most sceptical inquirer doubt for one moment the full sincerity of St. Paul's belief that 'the life which he lived in the flesh he lived by the faith of the Son of God, who died and gave himself for him.'"

To both these gentlemen we feel ourselves indebted. Mr. Conybeare has translated anew the apostle's epistles and speeches; Mr. Howson has written a narrative; and the whole work has been revised by them jointly. It is plain that they had qualified themselves for their undertaking by much pre-

liminary study; and they appear to have been guided in their labour by sincere love of truth. In some respects their predilections differ from our own; phraseology comes naturally to them which we should decline using; and we do not always coincide in their interpretations; but they have evidently conducted their investigations with upright intentions and with exemplary freedom from party spirit. Episcopalians as they are, they say that "of the offices concerned with church government, the next in rank to that of the apostles was the office of overseers or elders, more usually known (by their Greek designations) as bishops or presbyters. These terms are used in the New Testament as equivalent, the former (*ἐπίσκοπος*) denoting (as its meaning of *overseer* implies) the duties; the latter (*πρεσβύτερος*) the rank, of the office." Vol. i. p. 465. And again, on Titus i. 6, which is rendered, "No man must be appointed a presbyter but he who is without reproach, the husband of one wife," &c., it is said, "We see here a proof of the early date of this epistle, in the synonymous use of *ἐπίσκοπος* and *πρεσβύτερος*; the latter word designating the *rank*, the former the *duties* of the presbyter. The best translation here would be the term *overseer*, which is employed in the A. V. as a translation of *ἐπίσκοπος*, Acts xx. 28: but, unfortunately, the term has associations in modern English which do not permit of its being used here," Vol. II. p. 477. So, in reference to baptism, we are told with equal honesty, in the note on Romans vi. 4. "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." In reference to the baptism of Lydia's household it is observed, "It is well known that this is one of the passages often adduced in the controversy concerning

infant baptism. We need not urge this view of it; for belief that infant baptism is most agreeable with the institution of Christ does not rest on this text." What text, or texts, it does rest on, we are not informed.

Into the narrative, as here presented to us, there are interwoven many discussions and casual remarks well adapted to elucidate the story, and interest the reader in the facts recorded. The translation, we confess, does not come up to the level of our expectations; but of this, we have given our friends some opportunity of forming their own judgment, in a previous article of our present number, derived from this work and entitled, "Free Translations of Difficult Passages in the Epistle to the Romans. The theory adopted respecting the last days of the apostle is briefly this:—that after his first imprisonment at Rome, being set at liberty, he returned to Asia Minor, and went thence to Spain: that he subsequently wrote the first epistle to Timothy, the epistle to Titus, and finally when imprisoned again, the second epistle to Timothy, and that then, though he had been acquitted of the first charge brought against him, he was expecting condemnation on a second or a third. "He saw before him, at a little distance, the doom of an unrighteous magistrate, and the sword of a blood-stained executioner; but he appealed to the sentence of a juster Judge, who would soon change the fetters of the criminal into the wreath of the conqueror; he looked beyond the transitory present; the tribunal of Nero faded from his sight; and the vista was closed by the judgment seat of Christ."

The editors have entitled themselves to an honourable place among the biblical critics of the present age, and we heartily wish their work an extensive circulation.

Course of the History of Modern Philosophy.

By M. VICTOR COUSIN. Translated by
W. O. WIGHT. Edinburgh: T. and T.
Clark. 1852. 2 vols. 8vo.

THE lectures that form this course of philosophy were delivered in Paris in 1828-9, and excited great sensation in that city. Expositions of doctrine generally deemed intelligible only to the few were then listened to by thousands, and were circulated weekly through the press even to the remotest provinces of France. The popularity which they obtained, the persecution to which the lecturer was subject, the eloquence of his style, and the comprehensiveness of his purpose—nothing less than the conciliation of all philosophical systems—combine to render this publication acceptable. The translator seems, moreover, to do justice to the spirit and clearness of the original. We give it, therefore, (whatever may be thought of M. Cousin or his philosophy) a hearty welcome.

Psychology (the science of the mind) is a theme of deep interest. It gives a knowledge of the most important part of ourselves. It analyzes the processes of thought; classifies and arranges them under their appropriate laws, and supplies practical rules on mental discipline and the formation of character. To the Christian student the science is peculiarly interesting. It shows how little we know on subjects nearest to us; exhibits contradictions of opinion more startling than those which are seen in the history of religion, and helps us to trace to their origin many of the heresies, moral and religious, which have divided mankind and impeded the truth.

"Whence come our ideas?" has been in all ages the first question of philosophy—the first in time and in importance. For nearly three thousand years, to our certain knowledge, it has been discussed, and we fear it is unsettled

still. On different views of this question were founded some of the earliest eastern sects. Greece divided upon it, Plato and Aristotle representing different schools. In modern times the controversy has been resumed. Locke on one side, and Reid, in part at least, upon the other. France, in the person of Condillac, pushing Lockeism to pure sensualism; and German mysticism carrying Reidism to extremes of which the cool Scotchman himself never dreamed. In the meantime Cousin with his Eclecticism, and Sir William Hamilton with his, of a nobler and purer kind, attempt to combine opposite systems, professing to reject what is erroneous in each, and to honour what is true in all. If now-a-days there are any who think that religion alone has difficulties and mysteries, it may be well to remind them that the first question of psychology—"What are ideas, and whence do they come?"—is as yet unsolved, though men have spent a hundred generations at least in attempting to solve it.

"They come," says Locke, "from outward things through the senses, and from the reason." "They come from outward things through the senses *alone*," says Condillac, and other expositors of Lockeism. "They come chiefly from the mind itself," said Plato. So said the Realists of the middle ages. So said Spinoza and Malebranche, with strong infidel tendencies. So say many modern speculators, who look to the mind itself for *all* truth. Round these opposite explanations most modern inquiry will be found to range. Some indeed attempt to honour both explanations, while others deny the sufficiency of either, and seek refuge in philosophic scepticism or in mysticism; the first denying the possibility of *knowledge* on such questions, and the second maintaining that our knowledge is a matter of intuition or of feeling.

which needs no explanation, and admits none.

At first sight it seems difficult to connect such speculations with religion or morality; but in truth they are closely connected with both. Take, for example, Condillac's view of the system of Locke, and apply it to morality. All ideas, he maintains, are gathered from outward things through the senses. Whence, then, do we gather our idea of *virtue*? By what sense? From what objects? And Paley and Bentham answer him:—From the *seen* tendency of certain acts to produce happiness, personal or general. This answer may be varied, but so long as we are shut up to the senses for our definition of virtue, it is impossible to define it otherwise than in earthly and degraded terms. The answer will remain substantially the same.

Applied to religion, this theory has been attended with several advantages. By throwing doubt on the existence of all innate conceptions of religious truth it has exalted the bible. Men have thus learnt a double lesson—to distrust themselves and to honour the scriptures. But on the other hand, as error is always on the long run mischievous, so here, these advantages have been largely counterbalanced by corresponding evils. Some have learnt to deny, as Paley does, the existence of a natural conscience; and others, through the force of re-action, not only question the truth of scripture, but seek the living among the dead, and profess to find in *themselves* all that is really true in scripture. Such is Sensuism in its religious and moral results.

Look again at the system of idealism, as framed by Plato, and as advocated by some of the Schoolmen. Men are born with ideas of the true and the just. Hence the uniformity of human judgments on questions of ethics. Hence also the universality of what men would call the "re-

ligious sentiment." This theory, if it be taken *alone*, and applied either to morals or to religion, has clearly a tendency to foster extremes as pernicious as the sensuism of Condillac and Paley. In morals it produced the sublime mysticism of Cudworth and More, and in religion it produces the self-sufficient exaltation of human nature, and depreciation of the bible, which characterize so much of our modern speculation. . . . It is a curious illustration of the importance of this question of the origin of ideas, that an Irish bishop proved, on what was supposed to be Locke's theory, the non-existence of an external world, while on the same theory David Hume "proved" that man can conclude nothing from creation in favour of a Creator, for "power" and "causation" and world-making are things man never felt, or heard, or touched, or saw, and therefore he can know nothing of them.

We say pointedly "what was *supposed* to be Locke's theory." For there is evidence to show that Locke himself recognized the existence of truths *all but intuitive*, and so agreed with the more sober of the Scotch metaphysicians. His honoured name has, in fact, unjustly suffered through its connection with Condillac in France, and with some of his expositors at home. Had he lived in our time, he would in all probability have occupied that middle path on these questions where we believe that truth will ultimately be found. Whether by Cousin, or by writers of his school, may be doubted. The whole subject is so deeply affected by considerations both moral and religious, that it may be questioned whether any man will settle it who does not carefully survey the whole field, under the light and teaching of a higher wisdom, alas! than Cousin professes to have received. Whence come our ideas, is in part at least a moral and religious question, to be settled therefore only on principles

admitted by really moral and religious men. Nevertheless, as a work that views this question from an intellectual stand-point, these lectures contribute essential help to the student. Other topics are also discussed; but the greater part of the volumes is devoted to the opinions that have prevailed on this prime question, and to the bearing of those opinions on various systems of philosophy and ethics.

To the *unlettered* Christian, and to the *lettered* Christian who regards these metaphysical studies with indifference or distrust, we have a word of admonition and of encouragement. This book, like all of its kind, is nothing else than philosophy undoing its own puzzles, correcting its own mistakes, or now and then attempting to grasp itself. *Do not despise such studies.* Not much, perhaps, is to come of such studies in our present state. The mind of man is too profound a mystery ever to be fully comprehended here. But such studies have their importance, and error needs to be rebuked. *Do not fear them.* The gospel is safe. The man who understands most profoundly the questions which psychology has to discuss will be the first to recognize in psychology the hand-maid of religion. Hitherto she has been well-nigh an empty-handed worshipper; but in the end she will come and present on the altar, as each science has in part done, large incense and a pure offering.

No Condemnation in Christ Jesus. As unfolded in the Eighth Chapter of the Epistle to the Romans. By OCTAVIUS WINSLOW, D.D. Author of "*Glory of the Redeemer in his Person and Work*," "*Inner Life*," &c., &c. London: J. F. Shaw. 1852. 12mo. pp. 404.

THE eighth chapter of the Epistle to the Romans has always been a choice portion of divine truth with all devout

Christians. Perhaps it contains a fuller exposition of gospel doctrine—a more explicit statement of the believer's privileges—and a richer array of argument in favour of his present and ultimate security than can be found in any other similar division of the word of God. At the same time there are passages in it encompassed with serious difficulties. To the biblical critic therefore, as well as the experienced Christian, it presents a suitable field for research and thought. For ourselves, we regret that in the volume before us there is not somewhat more of the critical element. The author scarcely professes to deal with any of the grammatical or logical difficulties of the apostle; so that the reader who takes up this exposition expecting to find a comparison of various readings and conflicting interpretations, or consecutive and conclusive argumentation, will soon put it aside in disappointment. Nevertheless, as a doctrinal and an experimental treatise, it possesses a high and permanent value. In reading it, we have been frequently reminded of our older divines. The rich vein of evangelical truth which runs throughout; the accurate acquaintance with the human heart which is everywhere manifest; and the pointed, antithetical style in which several parts are written, lead us back to the seventeenth century. There is moreover a *beauty* of expression which the writers of that age lack, and which cannot fail to charm many who stumble at the homely phraseology of our fathers. We should have liked to have given our readers two or three specimens of the mode of exposition before us; but our space forbids.

To any who bewail the loss of friends that "sleep in Jesus;" or who are in bondage "through fear of death," we commend a perusal of the chapter entitled "The Resurrection of the Christian."

To persons who are perplexed by the doctrine of election, we direct special attention to the chapter which has for its motto "Divine Predestination." It contains a scriptural and lucid representation of the truth that God has chosen his people in Christ to everlasting life; and shows that while this truth is most precious to the believer, it relieves the sinner from none of his responsibility, and need be no stumbling stone in the way of the penitent's approach to the cross. We are not surprised to hear that while the excellent author has received from persons of all ranks, numerous letters expressive of the profit derived from a perusal of the whole work, especial reference has been made to this and the following chapter on "Effectual Calling." These the Spirit seems to have pre-eminently blessed.

Here and there throughout the work there are opinions expressed from which we feel called to dissent. The writer's views of our Lord's second advent, and other sentiments akin to these, are not in agreement with our own; but such views are very sparingly introduced. The volume has our hearty commendation. To thousands of God's people it cannot fail to prove a rich blessing.

We must not forget to say that it is the substance of a course of sermons preached to the author's own church at

Leamington. Expository preaching we regret, has to a great extent fallen into disuse; partly from a false taste which our people have acquired, and partly we are convinced from the inefficient way in which some have executed the task. Every preacher who has paid any proper attention to this department of ministerial labour knows that it is vastly more difficult to expound clearly and judiciously an epistle or a chapter than it is to compose a topical discourse on some scripture motto. In the former case you have to bring out the meaning of the Divine Word. In the latter case you take a text and bring from all quarters everything to it that serves your purpose. There are two things which every expositor must avoid;—minute criticism and loose comment. There should be just criticism enough to give a correct view of the passage, and a style sufficiently easy to keep up the hearer's attention. For the good of our churches and our ministers too, we hope soon to find a larger amount of this scripture exposition. We are glad there are men who still adhere to the custom of our ancestors, and very much in their way. May Dr. Winslow long be spared, first to preach, and then to publish many more such expositions as that we have now introduced to our readers!

BRIEF NOTICES.

Two Prize Essays on The Past Biblical History of the Jews. London: Wesley. 5612. 1852. 16mo., pp. 220.

Some time ago the proprietor of the *Jewish Chronicle* offered prizes for two essays—one of them on the History of the Jews from the time at which the Old Testament records terminate. The sum mentioned was too small to excite emulation, or even to remunerate the successful

competitor for his labour; and it was found when the appointed time was at hand that no progress towards the desired consummation had been made. Laudable nationality, however, induced the authors of the two essays before us to come forward, and with the sanction of Dr. Alder the chief rabbi and other Jewish gentlemen this small volume is published. We have read both essays with great interest, and think them highly honourable to the writers. They

look at the transactions to which they have to advert of course from the Jewish point of view, but they have treated of them candidly and with much good sense. The authorities to which they appeal are principally those to which Christian writers would resort for a similar purpose. The indignation which they express at the oppressions and persecutions to which their race have been subjected from nominal Christians is no more than we feel, and they honourably distinguish between the spirit of the pretended Christian and the spirit of Jesus by whose name he is unworthily called. "Against Christianity itself as it now stands in the book called 'the New Testament,'" says one of them, "I have no animosity." He gives moreover a truly Pauline representation of the dislike engendered between the professors of the two creeds, when he accounts for it thus:—"On the part of the Jews, 1. Because Christianity denied them that proud and distinguished honour of being *for ever* the only chosen and peculiar people of God." "As concerning the gospel," said our apostle, writing to Gentile converts, "they are enemies for your sakes." We shall be glad that this book should have an extensive circulation; it is adapted to promote mutual good-will between the descendants of Abraham according to the flesh, and those who are according to our persuasion, "the children of God through faith in the Messiah, Jesus," to whom also it is said, "And if ye be Messiahs then are ye Abraham's seed, and heirs according to the promise."

Review of Dr. Wardlaw's Lectures on the Abrahamic Covenant and Infant Baptism, &c., &c. By ARCHIBALD M'LEAN, *One of the Pastors of the Baptist Church, Edinburgh. With an Introductory Essay, by the Rev. Alexander Anderson, Aberdeen.* Elgin: Peter M Donald. London: Longman and Co. 1852. 12mo., pp. xlix. 408.

Students of scriptural theology are greatly indebted to Mr. M'Donald of Elgin for rendering accessible at so low a price the valuable works of Archibald M'Lean. This is the seventh volume of a series of which we have had many previous occasions to speak approvingly. Though there are statements in Mr. M'Lean's writings to which we should demur, we should find it difficult to point out a man who has written as largely in defence of evangelical truth, without mingling with his instructions an equal proportion of error. It was from the apostolic writings that he had drawn his system; in scriptural phraseology he explained it, and by scriptural arguments he was able to support its fundamental principles. We earnestly commend to all young ministers the careful perusal of these volumes. That now before us relates chiefly to the Abrahamic covenant and its supposed connexion with Christian baptism, and it is introduced by an able essay on the subject by Mr. Anderson, which will add to its usefulness. The possessors of the octavo edition will find here the chief portion of their third volume and part of the second. The present series comprehends now all the pieces published in 1823 by Mr. Jones, with the exception of four, which are not of much intrinsic value.

The Martyrs, Heroes, and Bards of the Scottish Covenant. By GEORGE GILFILLAN, M.A. London: Albert Cockshaw, 41, Ludgate Hill. 1852. 12mo. pp. 256.

"The purpose of this volume is to present a succinct and impartial account of the history of the Scottish Covenant, an unbiassed estimate of the character of its principal actors, and some general deductions applicable to the great questions of the present day." The writer has accomplished his purpose and produced a book which does justice to his theme, reflects credit to himself, and cannot fail to do good service to the cause of religious freedom. He has introduced to this age a race of men, and women too, who with all their errors and extravagancies were some of the noblest specimens of humanity—who followed the Lamb through evil report as well as good—and who now walk with him in white, having been counted worthy. Such a book as this before us has long been required. Woodrow's pages, "Naphtali," and "The Cloud of Witnesses" possess few attractions for the majority of readers. Howie's "Scottish Worthies" is delightful reading, but it blends too much fiction with its facts. Pollock's tales are meagre. The poetry of Scotland has never risen to the height of this great argument. Here, however, we have at last (thanks to the Anti-State Church Association and Mr. Gilfillan) a history written in a style which must secure a general perusal, with a candour which all must admire, and a truthfulness on which all may rely. We trust the book will circulate by thousands among the youth of our country; and hope its success may induce the author to attempt a similar undertaking on a larger scale. The religious history of Scotland is a noble subject. We think Mr. Gilfillan could paint it with a master-hand; and from a hint given in the present volume expect on some future day to see the picture.

The Foreign Evangelical Review, November, 1852. No. III. Contents: I. Life and Writings of John Foster. II. Ecclumpadius—The Reformation at Basle. III. The Theology of the Intellect and that of the Feelings. IV. The Origin and Progress of Mormonism. V. Trench on the Study of Words. VI. Resurrection and Ascension of our Lord; A Gospel Harmony. VII J. Gould's Edition of Owen. VIII. Strauss's Life of Jesus. IX. Sources of the American Population. Title and Contents for Vol. I., with names of Writers, &c. Price 2s. 6d. London and Edinburgh. 8vo. pp. xii. 214.

This busy month it is impossible for us to indulge our appetite among these tempting luxuries, but we can see at a glance that if we could afford time to do so we should be highly gratified. It is evident that the provision spread out this quarter is, to say the least, quite equal to that furnished in May and August. An alteration of the plan is however announced; which we must mention, though we are not sure that it is an improvement. Succeeding numbers are to contain original matter in addition to the articles derived from American and Continental sources, and the price of each portion is to be raised from half

crown to three shillings and sixpence. The next number is not to appear till the first of March, so that the future issues will be in March, June, September, and December. We cordially wish this undertaking great success.

How Bible Sabbath. Sabbath Scripture Readings, by the late THOMAS CHALMERS, D.D., LL.D. In Two Volumes. Vol. I. Edinburgh: Constable and Co. 12mo. Pp. xxxiii. 356.

A cheap but respectable reprint of a volume which was characterized and commended to the attention of the readers of the Baptist Magazine in September, 1848. It includes devout and experimental meditations on every chapter in the New Testament, written by the justly celebrated author in his last days for his own private use.

Four Months in England. By a West Indian, the Rev. JOHN HORSFORD, Wesleyan Missionary, St. Vincent's. London: Partridge and Oakley. 1852. Pp. 232.

Amusing gossip by one, every hair of whose head and every joint of whose toes is thoroughly Wesleyan.

Visit to the Holy Land, Egypt, and Italy, by MADAME IDA PREIFFER. Author of "A Woman's Journey Round the World," "A Visit to Iceland," &c. Translated from the German by H. W. Dulken. With Eight Tinted Engravings. London: Ingram, Cooke, and Co. 12mo. Pp. xvi. 336.

A pleasing simplicity pervades this lady's narrative, but her remarks do not indicate much familiarity with scripture.

RECENT PUBLICATIONS, Approved.

[It should be understood that assertion in this list is not a mere announcement; it expresses approbation of the works enumerated—not of course extending to every particular, but an approbation of their general character and tendency.]

The Scripture Pocket Book for 1853: containing an Almanack; also, a Passage of Scripture for every Day, with an arrangement by which the Bible may be read in the course of the Year; and a Variety of Useful Information. *London: R. T. S. Price 2s. 6s. in lack.*

The Christian Almanack for the Year 1853. *London: R. T. S. Price 1s. Pp. 78.*

The Baptist Almanack for 1853: containing besides all the useful Almanack Statistics and Information, Baptist Directory, a Guide to all the Baptist Churches in London, with the Minister's Name and Address; also Chronological Record of Recent Events, and a List of the Metropolitan Independent and Congregational Ministers, and the Churches where they officiate. *London: Price 1s.*

Charles Knight's Imperial Cyclopædia. Dedicated by Permission to Her Majesty. The Cyclopædia of the British Empire. Part XIII. Parker—Sage. *London. 4to., pp. 321. Price 2s. 6d.*

Excursions to Arran, Ailsa Craig, and the two Cumbraes, with reference to the Natural History of these Islands; to which are added Directions for laying out Sea-woods, and preparing them for the Herbarium. Second series. By Rev. DAVID LARSENOR, D.D., A.L.S. M.W.S. M.R.S.E. and author of "A Popular History of British Sea-woods." *Edinburgh: Johnston and Hunter. 8vo., pp. 198.*

Moral and Religious Anecdotes, with others of a more general description. By JOHN WARRIEN, author of "Anecdotes illustrative of the Assembly's Shorter Catechism," "Sabbath Evening Lessons." *Edinburgh: Johnston and Hunter. 8vo., pp. 257.*

Principles of Education: containing Numerous Rules, Observations, and Exercises on Pronunciation, Phrases, Inflections, Accent, and Emphasis; also Copious Extracts in Prose and Poetry, calculated to Assist the Teacher, and to improve the Pupil in Reading and Recitation. By THOMAS ERASE, Author of "A System of Geography," &c., &c. Thoroughly Revised and greatly Improved. By F. B. COLVET, A.M., of the New College, Edinburgh, &c. Thirtieth Edition. *Edinburgh: Oliver and Boyd, 12mo., pp. 412.*

Providence Displayed: or Anecdotes illustrative of Providences of Mercy and Judgment. By JOHN WHITEHEAD, author of "Anecdotes illustrative of the Assembly's Catechism," "Moral and Religious Anecdotes." *Edinburgh: Johnston and Hunter. 15mo., pp. 71.*

Monthly Series. Money: its Nature, History, Uses, and Responsibilities. *London: R. T. S. Pp. 132. Price 6d.*

Monthly Series. Cotton and the Art of Printing. *London: R. T. S. Pp. 192. Price 6d.*

Heads and Hearts. A Lecture delivered before the Young Men's Christian Association. By the Rev. JOHN C. MILLER, M.A., Rector of St. Martin's, Birmingham, in the Town Hall, Birmingham, March 9th, 1852. James Taylor, Esq., in the Chair. *London: Hamilton, Adams, and Co. 16mo., pp. 32.*

The Foundation, Construction, and Eternity of Character. A Lecture delivered before the Young Men's Christian Association. By the Rev. JOHN AUGUST JAMES, in the Town Hall, Birmingham, Jan. 9th, 1852. The Right Hon. Lord Cairns in the Chair. *London: Hamilton, Adams, and Co. Pp. 32.*

Simple Poems for National and Sunday Schools. By ANNA H. POTTS. *Cambridge: pp. 36.*

Massillon on the Duty of Jesus Christ. A new translation from the Original French. By the Rev. JOHN STOKES. *Leeds: J. Hutton. 12mo. Pp. 40.*

The Great Want of the Age: or, Education as it ought to be. Particularly with reference to Public and Day Schools, and the Duties of Parents in relation to the same. A Discourse delivered by Rev. T. B. BARKER, Principal of the Pestalozzian School, on Wednesday, June 10th, 1852. *London: B. L. Green. 18mo. Pp. 24.*

Wellington as Warrior, Senator, and Man. By T. BRIDGES. Third Edition. *London: Hamilton, Adams, and Co. 12mo. Pp. 100.*

INTELLIGENCE.

AMERICA.

THE AMERICAN BIBLE UNION.

At the annual meeting, held in the beginning of October, in the first baptist church, New York, the officers and managers were elected. They are the same as last year, except two or three of the Board who had removed. The treasurer's report exhibited the receipt of 16,527.73 dollars; and the expenditure of 16,597.62 dollars; leaving the balance in the treasury about the same as last year. Not quite 8000 dollars of the disbursements were for the machinery of the society, leaving a very little more than half the receipts to be applied to the avowed objects of the Union. This is however somewhat better than last year, when the expenses were nearly three-fourths of the receipts.

The annual address was read by Dr. Cone.

The report was read by the Secretary, Mr. W. H. Wyckoff. It states that considerable progress has been made in the revision of the Spanish, French, and English Scriptures. Some portions are ready for stereotyping, but are delayed for further revision.

At the close of this meeting a conciliation meeting, composed of members of the Bible Union and of the American and Foreign Bible Society, took place. As this was a somewhat remarkable meeting for the circumstances of this case, we shall here give a full account of it as furnished by the correspondent of the *Tribune*.

The preceding paragraphs are taken from the *Philadelphia Christian Chronicle*. For our readers it will suffice if we give the conclusion to which the meeting came, after much discussion.

Rev. Mr. Armitage observed that the feeling which appeared to pervade the Convention would do more to effect substantial unity than all the resolutions they could put upon paper. It was a step toward a glorious cementing of the two societies. They would go home from the meeting feeling that they are nearer the consummation than they were in the morning, even if they did not strike a single blow. He moved the following resolution:—

“Resolved, That in view of the difficulties attending the deliberations of this body, a judicious committee of seven be appointed to take charge of all the documents presented to this meeting to day, to be reported upon by them at a meeting to be held at a year from this time.”

At the suggestion of the Moderator, Mr. Armitage amended his resolution so that the meeting might take place “within a year.”

This having passed,

Rev. Mr. Judd moved that the committee consist of three friends of the American Bible Union, and three of the American and Foreign Bible Society, and that the Moderator appoint the seventh.

Rev. Mr. Armitage then, on behalf of the American Bible Union, nominated Dr. Cone, Rev. Mr. Judd, and Dr. Eaton.

Deacon Hill declined the appointment on the part of Dr. Cone. The name of Mr. Armitage was substituted instead.

Rev. Mr. Corey, for the American and Foreign Bible Society, nominated Professor Anderson, Revs. Wescott and Taylor of Brooklyn.

It was then agreed that the six committee-men appoint the seventh. The name of Dr. Taylor was withdrawn and that of Mr. Lathrop substituted. A resolution was then adopted empowering each party in the Committee to fill any vacancy that might occur.

The Moderator then briefly returned thanks for the courtesy shown him while discharging the onerous duties of the chair, and after singing and prayer by Rev. Mr. Galusha,

The Convention adjourned *sine die*.

AMERICAN BAPTIST PUBLICATION SOCIETY.

At the meeting of this institution, recently held in connection with the Philadelphia Baptist Association, the Rev. T. S. Malcom read a letter from a gentleman in Missouri, ordering twenty-five copies of the Works of Andrew Fuller, now sold in three volumes for five dollars, to give to poor ministers, and closed his address by calling on the Rev. Dr. Belcher, the editor of Fuller's Works, to address the meeting in reference to it.

Dr. Belcher ascended the platform, and said that he should confine himself to a few facts illustrative of the providence of God in connection with books.

Somewhat more than a century ago, an eminent minister in Massachusetts was persecuted by his people at Northampton and driven from there. He settled at the small town of Stockbridge, where he wrote a book, which has influenced the minds of many thousands of divines, and in not a few instances corrected their theology. He referred to Jonathan Edwards, and his

volume on the Freedom of the Will. This volume was soon after reprinted in England, where the baptist denomination was then in an awfully low condition, probably not having in it a dozen ministers who would boldly and fully invite an unregenerate sinner to apply to Christ for salvation. On minds like those of Robert Hall the elder, John Sutcliff, and John Ryland the younger, it produced a mighty influence in correcting errors and expanding holy benevolence. The former of these eminent ministers being called on to attend the ordination of a young man who had recently entered the ministry, earnestly recommended to him Edwards on the Will, as likely to expand and improve his system of theology. This young farmer and minister was Andrew Fuller. Not long after this period Fuller wrote and a while after published a book called *The Gospel Worthy of all Acceptation*, showing the duty of all men to repent and believe the Gospel. The cry of "heresy, heresy!" was almost every where heard; but nevertheless, in a few years it was found to have done more than all other means put together, to turn the moral dunghill into the garden of the Lord, and to enlarge the hearts of the ministry, leading them freely to persuade sinners to be reconciled to God.

Among the strong-minded young men who studied this little volume was a young shoemaker, who had also become a baptist pastor. He felt that if these principles were true, attempts ought to be made for the conversion of the heathen world. He also published a book, and at length he originated the English Baptist Missionary Society, the fruitful mother of all modern missions. This shoemaker was William Carey. No one, the speaker observed, would doubt the providential hand of God in these movements.

But this was not all. The American colonies had also become not a little infected by the antinomian heresy. This was especially true of what are now called the British provinces. Fifty years since not a baptist minister in those provinces could exhort his hearers to spiritual duties with a mind free from shackles. A copy of *The Gospel Worthy of all Acceptation* crossed the Atlantic to these shores, and was reprinted on Prince Edward's Island; and such was its effect on the untaught but powerful minds of the Mannings, the Hardings, and the Dimecks of that day, that it revolutionized their preaching, and antinomianism has never got footing there since.

Another somewhat curious fact might be mentioned. In the then territory of Maine, there lived an excellent baptist minister also, named Andrew Fuller, who, the speaker remarked in passing, must have been, if any inference might be drawn from the forms and countenances of his descendants, some kin to

Andrew Fuller of Kettering. This same American Andrew loved John Gill's writings better than Andrew Fuller's, and wrote to him of Kettering with a view of correcting what he considered his mistakes. It required however but few letters from the English Andrew to show the American Andrew that he himself needed some correction in the matter of doctrine; and once convinced of that fact, nobly did Andrew Fuller of Maine preach to sinners, and very many of them did he bring to Jesus; nor has there since been any difficulty on the subject in that now noble state.

These, the speaker said, were only a few of the facts in this case, the whole could never be told till the last great day; enough, however, has been said to encourage Christian authors and readers, and especially to sustain the practice of circulating the writings of Andrew Fuller and other similar authors. —*Philadelphia Christian Chronicle*.

REV. W. E. WILLIAMS, D.D.

Rev. Dr. Williams has been relieved from pulpit labours by his church for some months past, on account of his health. We are happy to learn that this has been attended with much benefit. He has preached in the city the two Sundays just past with an eloquence and power of reasoning which he has never surpassed. —*New York Recorder*.

THE NEANDER LIBRARY.

A letter just received by Professor Conant from an American friend in Berlin says—"I trust you will soon receive the long-expected treasure. I receive many congratulations here in Berlin upon the good fortune of our University in obtaining this library. I find that we have not over-estimated either its intrinsic value or that which grows out of its having belonged to the distinguished professor. If there are in America many who cherish the name of 'the great and good Neander,' much more here, in the immediate circle of his life-labours, where his many virtues and his personal influence still live and shine, is it held in the highest veneration. Every little memento of the teacher or the friend is prized as an invaluable treasure." This literary treasure, about which there has been so much discussion, has at length arrived. The time since its purchase has been occupied in re-binding the volumes when it was necessary, so as to fit them for use in a public library—a work which can be done much cheaper in Germany than in this country. We hope that some man of wealth will be found who will do himself and his family the honour to assume the cost of this purchase, and make a donation of the books to the Theological School. —*New York Recorder*.

EUROPE.

GERMANY.

The following extract from a brief note from Mr. Oncken to Mr. Wilkin, dated Hamburg, 12th of November, has just arrived :—

"I returned only recently from Elberfeld, where I have been labouring in the Master's cause nearly five weeks. I immersed there twelve believers, and many more are on the point of obeying the divine command. Brother Köbner went there last Saturday to continue the work, and if my hopes are realized, and my prayers answered, we shall have soon in the beautiful Wieppenthal a large and influential church, throughout the valley, and the surrounding country." A spirit of inquiry is abroad, among the numerous believers of these parts, such as I have not witnessed in this country before. I hope soon to give you a detailed account."

Mr. Wilkin adds, "I am happy to have just received a letter from brother Lehmann of Berlin, giving an account of his improved health."

FLORENCE.

The deputation that is seeking the release of the Madiahs has not yet been able to report success. There are rumours, however, importing hope respecting their individual case notwithstanding the detestation of religious liberty which governs the authorities of their country.

The correspondent of the *Daily News* at Florence writes as follows :—"We remain in expectation of further and more rigorous measures to put a stop to the protestant movement. The government is aware that the presence of the deputation has inspired the protestants here with renewed confidence in the ultimate triumph of their principles, and that an address expressive of this sentiment, emanating from a very numerous body, and thanking their Christian friends of different states for their exertions in favour of the Madiai, was placed in the hands of Lord Roden before his departure."

The following is from the Roman correspondent of the same journal, writing on the 10th :—"The vigorous searches of the Roman authorities after bibles, within the limits of the Eternal City, have now extended beyond the pale of Christianity, and the Jews' quarter has been subjected to a strict perquisition by the police agents. One would imagine that with respect to the Old Testament, at any rate, the Jews might be allowed to judge whether the translation of Diodati was sufficiently correct for their perusal; but it appears that the cardinal vicar, under whose especial surveillance the Hebrew community are placed, knows better than their own

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rabbi what is fit for them to read, and has, therefore, confiscated the forbidden books, together with many of their own editions; which, upon their complaining of the loss, they have been advised to go and ask for again at the police office. It is really astonishing that, in the so-called centre of Christianity, the dissemination of the bible should be looked upon by the ecclesiastical authorities with as much horror as the circulation of the most atheistical productions."

HOME.

BLACKBURN.

The Rev. Mr. Barker, late of Burslem, Staffordshire, having accepted a unanimous invitation from the baptist church meeting in Branch Road chapel, Blackburn, entered upon his labours there on the first sabbath in October with pleasing prospects of success.

MIDDLETON CHENEY.

Mr. R. Gutteridge, late of Stepney College, having received a unanimous invitation to the pastorate, commenced his stated labours here on the last Lord's day in September, under very encouraging prospects.

On Tuesday, October 19th, a public tea-meeting was held to welcome Mr. Gutteridge in the neighbourhood, which was numerous attended. After it addresses were delivered by the Revs. W. T. Henderson of Banbury, C. Clarke of Weston, and F. Clarke, late of Ashford, Kent, and other ministers.

SALFORD.

Interesting services have recently been held in connexion with the opening of a new chapel in Salford. This important borough, containing eighty thousand inhabitants, has been destitute until lately of any suitable place of worship belonging to the baptist denomination. For several years past active exertions have been made to supply this deficiency, and the foundation stone of the present edifice was at length laid by Henry Kelsall, Esq., of Rochdale. The chapel was opened for divine service on the 21st of October, when two sermons were preached by the Hon. and Rev. B. W. Noel, and collections made on behalf of the building fund. Notwithstanding the excessive inclemency of the weather, the congregations were large and influential. On the following Lord's day the Rev. J. Aldis of London, formerly pastor of the parent church, now meeting in York Street, Manchester, preached in the morning and evening to crowded congregations. On the following Monday evening a tea party was held at the old school room, when appropriate addresses were given by the Revs. J.

Aldis, C. M. Birrell of Liverpool, F. Tucker, R. Chenery, D. M. Evans, J. Harvey, J. Corbett, and H. Dunkley, pastor of the church. Edwin Walters, Esq., who occupied the chair, handsomely offered an annual donation for the next four years towards the liquidation of the debt, an example which was promptly followed by several other friends present. The closing service of the series was held on Thursday evening, the 28th of October, when the Rev. H. S. Brown of Liverpool preached. The collections amounted in all to £155, besides the sums promised at the tea meeting. The architectural style of the chapel is peculiar in the neighbourhood, being that which is technically known as the early Tudor. It is composed of stone and bricks on a plain surface, which is relieved by blue bricks wrought in ornamental characters, in keeping with the style of architecture. The building is reached by a flight of steps of Yorkshire stone, on arriving at the top of which an open porch is entered, extending across the entire front, and communicating with two subsidiary porches forming vestibules to the gallery, and to the ground floor of the chapel. In front there are two towers, one of which contains the staircase to the gallery, and the other several class rooms. The towers are finished with a gabled termination on every side. The roof is an upright slated one of an ornamental form. In the chapel there are two principal aisles, with side seats and a centre range. At the south end, where there is a beautiful stained seven-light window, a commodious gallery is erected for the use of the Sunday school children. On each side of the chapel there are six windows, and at the north end, behind the choir, there are five handsomely stained lights in a sort of octagonal recess. Behind the lectern, or reading desk, is a large chair to be used instead of a pulpit. Side galleries may hereafter be erected for the accommodation of at least four hundred people. Under the chapel is a large school room, intended to hold five hundred children in classes. The baptistery, which is under the choir and behind the minister's seat, is capable of containing twelve hundred gallons of water, and is intended to remain open. The aisles are laid with tessellated pavement. The stone used in the erection of the fabric, which, besides being fine in its quality and exceedingly durable, has the advantage of being very easily worked, is from Hollington Staffordshire. The chapel is intended to seat eight hundred persons, including the seats for the children. Its entire cost, exclusive of the ground, but including warming apparatus, railing, &c. will be £2300, towards which £1400 has been paid, leaving a debt of £900. Several friends have recently offered to give a liberal per centage on the whole amount, provided arrangements are forthwith

made to effect its entire liquidation within four years, and steps will be taken to secure this very desirable object.

HAY, BRECONSHIRE.

The history of the Welsh baptists contains interesting and authentic accounts of many parties of that profession living in the neighbourhood of Hay from time immemorial. The church in the vale of Olchon, six miles from Hay, being one of the oldest baptist churches in Britain. During the time of Howell Vaughan's pastorate over that church upwards of two centuries ago, we are told in history that "a meeting-house was erected in Hay," no traces of which remain so far as the writer can ascertain from inquiries made of the oldest members of that body; but we are informed that when Charles the Second was restored, that the baptists were driven out of the town, and were obliged to take refuge in the mountains that surround the place, and there in the deep ravines and woods they worshipped the God of their fathers for thirty-nine years; it is not improbable that the original chapel was then demolished.

The present chapel was erected about half a century ago, and had fallen into a dilapidated condition, besides which a public thoroughfare has always existed near the entrance door, and an unsightly piece of waste ground between that and the street, which has ever since its erection been a great nuisance.

The church resolved to repair the chapel and if possible to improve the external aspect of the property. Parties having land adjoining the waste portion consented to sell a part to allow the boundary wall of the chapel to come square to the street. The lord of the manor made a grant of the waste. And a requisition having been got up by the minister of the place it was mutually agreed by the freeholders and others of the town that the thoroughfare be stopped, thus securing to the property 130 square yards of land, which forms a spacious burying ground, greatly needed by us, the bit of ground originally possessed being literally crammed. The chapel having been closed for several sabbaths, it was reopened on Sunday, October 24th, when three admirable sermons were preached by the Rev. Thomas Thomas of Pontypool College, the proceeds of collections and tea-meeting, with some subscriptions, amounted to £35.

In addition to repairs and alterations being made to the chapel, the dwelling house attached to and belonging to the chapel property has been improved. And also a commodious room erected for a day-school, which is regularly appropriated to that purpose, and free to any of the children of the town. The debt remaining, including some previous

liability, amounts to £250; any subscriptions to aid in removing this incumbrance would be gratefully received and acknowledged by the pastor John H. Hall, or the deacons.

EDINBURGH.

The recognition of the Rev. H. J. Betts, formerly of Westminster, as pastor of the church meeting in the Tabernacle, Leith Walk, Edinburgh, took place on Thursday, October 28th. The introductory discourse upon the nature of a Christian church was delivered by the Rev. T. Dawson of Liverpool. The usual questions to the pastor were asked by the Rev. W. S. Eccles of Belfast, who also offered the recognition prayer. The charge was given by the Rev. Dr. Innes of Edinburgh; and a sermon to the church and congregation was preached in the evening by the Rev. J. Watson, co-pastor with Dr. Innes.

On the following evening a public soirée was held, at which the Rev. Dr. Alexander of Edinburgh presided. Addresses upon the necessity of the missionary spirit, the importance of sabbath-schools, the mutual duties of pastor and people, and the value of prayer, were delivered by the Revs. Messrs. Wight, Arthur, Dawson, and Thomas. Deep interest was felt in the different services; and the pastor enters upon his labours with encouraging prospects of success.

OSWESTRY.

The Rev. D. Crumpton having resigned the pastorate of the baptist church at Atch Lench, Worcestershire, has received and accepted the unanimous and cordial invitation of the church at Oswestry, Shropshire, and entered upon his stated labours there on Lord's day, October 31st, 1852.

NEWCASTLE.

The foundation stone of a new chapel for the Tuthill Stairs church and congregation, was laid in Berwick Street, Newcastle, on the 9th of November, by the Rev. Dr. Acworth of Bradford. The total expense of the edifice, including the cost of the site, is estimated at nearly £3000. The subscriptions, either realized or promised, amount to about £1250. A further sum will be realized by the sale of the old chapel, and a hope is entertained that the remaining sum, about £600, will be speedily raised, so that the chapel may be opened free from debt. The new chapel is to be in the Italian style of architecture, and built of stone. It will be 74 feet 6 inches by 40 feet inside, having three galleries, and sittings for 810

persons. There will be a school-room under the chapel, 49 feet by 38 feet 6 inches, which can be lengthened to 63 feet. There are also to be three class rooms, a vestry, and chapel keeper's rooms.

The proceedings were commenced by singing and prayer. A bottle, containing a number of documents and coins, was then deposited in a cavity prepared for it under the foundation stone, after which the Rev. Dr. Acworth, with the assistance of the Rev. T. Pottenger, the pastor, "laid" the stone in the place it was designed to occupy, and then delivered an appropriate address.

The doxology was then sung, after which the company adjourned to the Lecture Room of the West Clayton Street Congregational Chapel, where tea was provided by the ladies of the congregation, of which upwards of 500 persons partook. After tea a public meeting was held in the chapel, the Rev. T. Pottenger in the chair.

Addresses appropriate to and congratulatory of the occasion of the meeting, and breathing a spirit of brotherly and Christian love, were delivered by the Rev. Messrs. Pringle, Reid, Bell, Acworth, Carrick, and Stuart, and Messrs. D. H. Goddard and James Wilson. The meeting was closed with prayer by the Rev. G. Dodds, a minister of the United Presbyterian Church.

BAPTIST BUILDING FUND.

At a meeting of the committee of the Baptist Building Fund held at the Mission House, Moorgate Street, on Tuesday evening, November 9th, 1852, it was resolved: that this committee record with unfeigned sorrow the decease of Joseph Fletcher, Esq., who for seventeen years zealously and faithfully discharged the duties of treasurer to the Baptist Building Fund; whose exertions to promote its objects, liberal subscriptions to its funds, principal attendance at the meeting of the committee, sound judgment and enlarged experience, materially contributed to its present prosperity. They would glorify the grace of God as manifested in the deportment of their departed friend, whose character combined the sternest integrity with firmness of purpose, and tenderness of heart, and who through his unusually long life maintained an unswerving adherence to the principles he professed.

The committee hope that their Divine Master may in his good providence direct them to a successor who shall fill the vacant office as worthily and efficiently as he whose death they now record. They desire most respectfully to express their sincere sympathy and condolence with the family of their late esteemed treasurer, and earnestly pray that God would bless and sanctify this bereavement to their present and eternal welfare.

INSKIP, LANCASHIRE.

Mr. John Compton of Preston, has received and accepted the unanimous invitation to the pastorate of the baptist church Inskip, Lancashire, and entered on his labours there on the second sabbath in November.

ROMFORD.

The Rev. Jerrard Blackman having been compelled through ill health to resign his pastoral charge, so recently entered on, at High Wycombe, the church has given a unanimous invitation to the Rev. E. Davis, late of Romford, which he has accepted, purposing commencing his pastoral duties on the first sabbath in December.

KEPPEL STREET, RUSSELL SQUARE.

We are informed that the Rev. W. H. Bonner, late of Unicorn Yard, has accepted the invitation of the church in Keppel Street, to become their pastor, and that there is a pleasing increase in the attendance at the chapel.

RECENT DEATHS.

REV. J. FLETCHER.

October 26, 1852, the Rev. George Fletcher, formerly pastor of the baptist church at Keppel Street, London, departed this life in the seventy-ninth year of age. His end was peace. A more extended notice of this faithful and devoted minister of Christ may be expected in a future number.

JOSEPH FLETCHER, ESQ.

Died, on Monday, Nov. 1st, at his residence, Lonsdale Lodge, Lonsdale Lane, Little Ham, Joseph Fletcher, Esq., seventeen years the efficient Treasurer of the Baptist Building Fund.

In early life Mr. Fletcher joined the church in Little Essex Street, of which his parents had long been members. After some years, remaining to them, he took an active part in the formation of a baptist church in that large locality, and in the erection of a substantial chapel, with adjacent buildings. He afterwards occupied a noble place of worship at Hammersmith, and for many years contributed largely to the support of ministers who successfully occupied it. At Hammersmith, and a baptist church was formed principally by his exertions, which has ever since continued to flourish. To many of our public institutions he contributed liberally, and he delighted in taking up cases of distress.

did not meet with the support which he thought they deserved from others. It was principally to his determination and assistance that Mr. Phillippo was indebted for his triumph over the opposition which he had to sustain many years in Spanish Town, Jamaica.

Independence, promptitude, and decision, were conspicuous features in Mr. Fletcher's character. Whatever he did he did with his whole heart, and he seldom, if ever, retired from an enterprise in which he had engaged. To his principles he was always firm; and his opinions of men and measures when once formed were not easily altered. Upright and frank himself, he set a high value on transparency of character in others. Opposition to his plans he could bear, when he believed it to be honest; but if he detected, or thought that he detected, any thing like clever manoeuvring, his confidence in the individual was lost irretrievably. The writer of this notice, having had much intercourse with him during the last few years, often felt himself bound to express his dissent from Mr. Fletcher's views of public men, and public business; but he never had reason to think that this displeased him. He was rigid in his adherence to general rules, and in his requirement from others of what he thought justice demanded; but this was combined with great tenderness of spirit, and princely generosity.

An incident illustrative of his large heartedness occurred in the last week of his life. On the Monday preceding that on which he died, having learned that a physician of eminence had declared it to be necessary that the eldest surviving son of the editor of this magazine, who was just coming of age, should be transferred without delay to a milder climate, and had recommended a voyage to the southern hemisphere, Mr. Fletcher wrote immediately some lines expressive of sympathy, offering also a first class passage in a vessel which was about to sail for New Zealand. The following day he wrote again to explain some details and hasten the decision; and on Saturday evening, in answer to a note informing him that the editor and his son had seen the ship, that they would be quite content with the second class accommodations, and that they did not wish to intrude further than that upon his kindness, he replied thus:—"I have arranged with Capt. Neale that your son is to be provided with a comfortable berth below and a seat at the cuddy table as first class. Excuse my saying that when the comfort of our children, especially the preservation of their health is concerned, things should not be done by halves. You and I shall have no difficulty with the pence."—All who have known Mr. Fletcher intimately will agree that it would not have been possible for him to indicate a more characteristic note, had he not

down with that express purpose, aware that it would be the last he should ever pen.

He was then in his customary health, and the following morning he attended public worship as usual, and was much interested in a discourse which he heard from the Rev. F. Trestrail. His mental and physical energies were apparently unimpaired, though he was in his eighty-fourth year. In the evening he felt poorly, and retired early. In the middle of Monday he suddenly became worse. He perceived that his end was approaching, expressed calmly his confidence in Christ, and prayed earnestly for his family. An attendant saying, "Though I walk through the valley of the shadow of death," he interposed, adding, "I will not fear, for thou art with me." These were his last words: he began to doze, and soon afterwards expired.

THE REV. JOHN MORRIS.

The Rev. John Morris was born at Hy-bont, Cardiganshire, South Wales, September 11th, 1823. He was early the subject of religious conviction, and was baptized at Talyhont, Oct. 22, 1837. He was a useful member of the church there, and took an active part in the sabbath school, and was regular in his attendance on all the means of grace; the friends thinking they perceived in him talents suited for the ministry, encouraged him to exercise in public in his native village and in the neighbourhood. His preaching, even at this early period, was highly acceptable; and after some time application was made for admission to Pontypool College, which in due time proved successful. His conduct at college was such as to secure to him the esteem of his tutors and fellow students. His progress in his studies was satisfactory. He had a native thirst for knowledge, but loved especially the study of theology. At the close of his academic course, he supplied the baptist church at Shipston on Stour, Worcestershire, and received from them a cordial invitation to the pastorate. His ordination took place August 4th, 1846, when Messrs. Thomas Thomas, Pontypool; Cubit of Thrapstone; Tood of Salisbury; Stalker of Blockley, now of Leeds, respectively took part in the services. There he continued to labour, with increased acceptableness, till his heavenly Master called him from his labour to his reward. For more than six months before his death he suffered great and severe bodily affliction, but he endured it all with calmness and resignation. "All," he said, "is well for eternity;"—and turning to his beloved wife, he said, "My dear, I have given you up to the Lord, and you must do the same with me." On Saturday, October 2nd, 1852, he slept in Jesus. His funeral took place on

the following Friday, and Mr. Philpin, Alcester, delivered an appropriate and impressive address on the occasion. He was a young minister, of a sound mind, and deep piety. He loved his flock, and was also loved by them. His end was peace. "Blessed are the dead who die in the Lord."

REV. R. H. CLARK.

Died, on the 8th of October last, in the 67th year of his age, at his residence, Bury St. Edmunds, Suffolk, the Rev. Robert Howell Clark. The deceased was born at Freltwin, in Cambridgeshire, where he continued during the early period of his life. He had a pious mother who early instilled into his mind the principles of Christianity, and from a very early age he became the subject of deep religious impressions. On arriving at maturity he united himself to and became a member of an independent church. Further investigation led him to believe that baptism by immersion on a profession of faith in Christ was the only faithful interpretation of the teaching of the New Testament, in the divine inspiration of which he was through life a firm and unwavering believer.

Having joined the baptist denomination, he was ordained to the ministry in the year 1824, and settled over the church at Long Buckby, in Northamptonshire, in the pastoral care over which he continued for a period of about eight years. He continued as stated minister severally over the churches at Kingsthorpe, in Northamptonshire, and Leighton Buzzard, in Bedfordshire, up to the time of his removal to Bury, on his acceptance of the appointment of town missionary in 1840.

During the last two or three years he has regularly supplied the pulpits at Felkwell, in Norfolk, and preached to that congregation in his usual health on the 26th of September. Having caught a severe cold on the occasion of his last journey there, he was attacked by severe spasms at the chest on the Thursday following. Medical advice was procured and he shortly obtained relief. He continued apparently recovering, and wrote to his friends at Felkwell on the following Tuesday, informing them that he hoped to be with them on the sabbath. Long before that sabbath had arrived he had breathed his last. The sudden event caused the deepest gloom and sorrow amongst the people. On the Thursday morning he expressed himself as much better, and his medical attendant considered him so far recovered as not to require further attendance.

He had taken a walk in the afternoon and though on his return he expressed himself as "much fatigued," he did not otherwise complain. During the evening he seemed unusually calm and happy. He was observed at times to appear absorbed in thought

and was heard to ejaculate in a low voice "My blessed Saviour" "My blessed Saviour." Nothing however occurred to cause any apprehension that his end was near, and in reply to inquiries during the night, up to a very short period before his death, expressed himself as "no worse," and asked that the light might be put out, thinking it might prevent his sleeping. About five in the morning, while apparently sleeping, he seemed to breathe harder than usual; alarmed at the change his beloved partner and daughters whom she had called to her aid attempted to awaken him. They observed that his bosom heaved two or three times and that he then ceased to breathe. Not a muscle moved, nor was a feature distorted, and thus, while as in the repose of sleep, the vital spark had for ever fled, and the mysterious principle of life had abandoned the henceforth motionless form to decomposition and decay. His remains were committed to their kindred earth in the baptist burial ground on the Wednesday following, and on the sabbath his death was improved by the Rev. C. Elven, from Job xiv. 10. "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

MRS. LYDIA ROTHAM.

The subject of this notice was the widow of the late Rev. John Rotham, for thirty-eight years pastor of the first baptist church at Widdingham, Cambridgeshire, who entered into rest on the 5th of December, 1827.

Mrs. Rotham was called to endure much affliction during the last ten years of her life; she could say most truly, "Wearisome nights are appointed to me;" but though severely tried the Lord upheld her.

Surrounded with infirmities, her attendance at the house of God was not regular, though her residence was near; this, to her was a great trial, for she prized the public means of grace most highly, and when her seat was unoccupied her fellow worshippers knew it was because the usual occupant *could not* be there.

On the first Lord's day in October, believing that another opportunity of communing with the church at the Lord's table would never be afforded her, she made quite an effort to be present, and succeeded.

Although no one supposed that her end was close at hand, yet during the week it became apparent that the earthly house was about to be dissolved, and on the following sabbath day, the time for her departure came. At noon on that day, 10th of October, her spirit took its flight to our Father's house.

The last three days previous to the one on which she died, her suffering was very great, but her hope, which never failed, was as an anchor to her soul, sure and steadfast.

For the last few hours of her life she was not able to utter more than a single word at one time. Twice, pointing with her finger and gazing upwards, she said, "Heaven," and once afterwards, placing herself in the same posture she said, "Joy!"

These were the last words of this aged disciple of Jesus Christ, who finished her course with joy, in the 78th year of her age, after maintaining an honourable profession for nearly sixty years.

MR. ROBERT BATEMAN.

Mr. Bateman of Little Addington, Northamptonshire, was born at Islip in the same county, June, 1774.

He was brought up in connexion with the established church of which his parents were members, but lived a stranger to evangelical religion until he was eighteen years of age, when it pleased God in the merciful arrangements of his providence, to bring him under the faithful ministry of the gospel. This was blessed to his conversion, and in 1795 he was baptized by the Rev. Reynold Hogg, of Thrapston. Two years later he united with some others in forming the baptist church in that town,—was chosen a deacon in 1807, and remained in honourable communion with it until his death,—having been a member fifty-four years, a deacon forty-five.

His piety was deep and fervent; his adherence to principle, firm and uncompromising; his attachment to the house and ordinances of God strong and self-denying; and his love to the saints ardent and catholic.

He knew what it was to suffer for righteousness' sake, having some years since been ejected from his farm on the ground of principle, and refused another for which he had negotiated, because he would not conform to the established faith. "But he endured as seeing Him that is invisible."

For some years he resided at a distance of five or six miles from Thrapston, but continued, until a short time before his death,—a regular attendant upon the means of grace.

His consolation abounded during the affliction which preceded his death, and many found it good to visit that sick chamber. His end was emphatically peace. Almost his last words were, "Grace be with all who love our Lord Jesus Christ in sincerity and truth."

He died on Monday the 25th of October, 1852, and was interred in the presence of a large assemblage of persons on the following sabbath.

MRS. BLAKE, SEN.

Mrs. Blake, a member of the church of Shoultham Street, and mother of the pastor

the Rev. W. A. Blake, and Rev. J. H. Blake of Sandhurst, Kent, fell asleep in Christ, on the 25th of October, after a few hours' illness, aged sixty-two. Her death was improved by the Rev. G. Hall of Ipswich, on Lord's day evening, October 31st, to a crowded congregation, from Hebrews ix. 27, 28.

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MRS. CHEW.

Mrs. Chew, a member of the church at Shouldham Street, was called to her rest on Lord's day, October 31st, aged eighty-two. She had for more than half a century been a consistent follower of the Lamb; her end was peace. Her pastor, Mr. W. A. Blake, improved her death on Lord's day evening, November 14th, to an attentive congregation from 2 Timothy i. 12.

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MRS. COLCROFT.

Mrs. Mary Colcroft of Wakefield, was born at Horsforth, March 31st, 1801.

She was the descendant of a very respectable family. Her father was the late Jonathan Stables, Esq., a person of considerable eminence in his profession as a surgeon. Her mother at the death of her parents came to the possession of a handsome property.

Mrs. Colcroft was brought up to the habit of attending worship in the established church in connection with the rest of the family.

This habit she continued until she arrived at her 29th year, when it pleased God of his infinite mercy to open the eyes of her understanding to discern the value of personal religion. By the teaching of the Holy Spirit she clearly saw her once guilty and lost condition as a sinner, and that the only way to heaven was to commit the soul into the hands of the Lord Jesus Christ.

One of the first effects produced by the happy change which had now passed upon her was a sincere love to the gospel and an ardent attachment to the followers of Christ. About this time, the late Rev. John Yeadon commenced his labours amongst the people at Horsforth. The favourable report which Mrs. Colcroft heard of this devoted servant of Christ disposed her to go and hear him. Being much pleased and profited by what she heard she continued to attend his ministry occasionally for some months, and at length offered herself as a candidate for church fellowship. The church being fully satisfied as to her experience and character cordially received her, and she was baptized upon the profession of her faith in the Redeemer.

From this public and solemn surrender of herself to Christ she, like the eunuch, went on her way rejoicing. Her supreme delight was in the house of God and the society of his

people. Under the influence of her "first love" her regard to her pastor and her fellow members was strong and lively. She frequently resorted to it in her subsequent history, and always regarded it as the best and happiest part of her religious experience. Anxious to be useful she became a teacher in the sabbath-school. This office she continued to fill, with great zeal and punctuality, for fourteen years. For several years she was the superintendent of the girls' school. These labours of love yielded her the purest and most exalted pleasure; nor will they soon be forgotten by those dear children who were committed to her care. Her benevolence was extended to the temporal as well as the spiritual welfare of those around her.

She was the true friend of the poor and the distressed. She took a very active part in a clothing charity that was established in the neighbourhood for the benefit of the poor and destitute.

In the year 1844 she was united in marriage to the writer, who found her to be a help meet for him, a woman of consummate prudence and the strictest integrity. This important step led her to remove her residence to Stanningley.

Her old connections at Horsforth felt great reluctance to part with her; hence in her letter of dismission to the church at Stanningley, they stated it to be a trial to lose one to whom they were all so much attached, one whose conduct had been so exemplary, and whose support to the cause was so cheerful and steady.

Local and domestic changes frequently diminish the activity and zeal of professing Christians; this, however, was not the case with Mrs. Colcroft; though she had taken the charge of a family of four children, and had necessarily much to occupy her time in her domestic relations, yet she manifested the same devoted zeal for the cause of God in her new sphere which had distinguished her amongst the people to whom she was first united.

The sabbath-school soon guided her attention, and received the benefit of her labours. Nor could she be satisfied without attempting to form a Dorcas society similar to that at Horsforth. She had the satisfaction to see this effort crowned with success. This society still exists, and has done much good.

In the year 1848 Mr. Colcroft resigned his charge at Stanningley, and accepted the unanimous invitation of the baptist church at Wakefield, to take the oversight of it. The cause at Wakefield at this time was extremely low; the congregation was very small; and the debt upon the chapel heavy and burthensome. Yet Mrs. Colcroft was the first to encourage her husband to enter upon this difficult post of ministerial labour. She fully concurred with him in believing that a gracious and wise Providence was now directing their steps to this part of the Lord's vine-

yard. No sooner was the family settled at Wakefield than Mrs. Colcroft renewed her exertions with great spirit and energy. She was particularly anxious for the improvement of the sabbath-school. She offered herself as a teacher, and being accepted gave herself once more to her beloved work as an instructor of the young. To show the deep interest that she took in the duties to which she was now called, the writer may state the fact that no less than seven or eight hours were devoted every week, upon an average, to a preparation that she might discharge them in the most efficient manner. It may appear strange how she could find so much time to devote to this object, especially when it is remembered that the entire management of the house devolved upon her, and every thing relative to the family was kept in the most perfect order. The fact is her heart was in her work, and we can commonly find time to do that in which we really delight. Her aim in these efforts was to bring the children to a knowledge of the truth as it is in Jesus that they might be saved. Her success, however, in these labours was not satisfactory to herself. She often expressed a fear that she had done but little good amongst the young. There was one instance of her usefulness which came to her knowledge some months before her death, that afforded her great satisfaction. A young female lately joined the church at Horsforth, and dated her first serious impressions to the instructions which she received from Mrs. Colcroft, while she was a scholar in her class. This silenced her complaints and gave a fresh impulse to her zeal.

But we must hasten to the closing scene. Her death was sudden and unexpected. It was occasioned by a month's severe suffering from diarrhoea and dysentery. All was done to remove the disease that could be accomplished by the best medical skill, devoted affection, and Christian kindness. But every effort was unavailing. The complaint had taken too deep a hold of the constitution to be eradicated. After the first week of her illness Mrs. Colcroft began to conclude that she should not recover. This apprehension was much strengthened by the appearance of thrush, and her inability to take any solid food. She daily grew weaker. Her mind however was perfectly calm, and she was fully resigned to the will of God. She frequently expressed the very solemn feelings which she experienced in the prospect of death and eternity. Often also did she utter this sentiment, viz. : that the glories of heaven appeared so great that it

seemed impossible for one so unworthy as she was could ever be permitted to enjoy them. When she was reminded that salvation was entirely by grace, her reply was, "Yes, Jesus came into the world to save sinners, even the chief. This is my hope and trust. Looking for the mercy of the Lord Jesus Christ unto eternal life."

On the last sabbath but one that she spent on earth she had a deep conviction that death was at hand. On the morning of that day she said, "I die looking to Jesus." Then turning to her husband she remarked, "I should not like you to leave me. I could wish some of the members to come and pray with me. They go and pray with others, why should they not come and pray with me?" This wish was communicated to the people, who no sooner heard it than they flocked to the house in great numbers; anxious to see one whom they all esteemed and loved. The scene that now took place was too affecting to be described. As each member approached the bed on which she lay, she stretched out her hands to take leave of them, giving them the most suitable counsels and advice. Her general admonition was, "Live in peace with each other, and live near to the Lord. Watch and pray. What I say to you I say to all. Watch." Two of the brethren then engaged in prayer, and all retired, humbled and melted by what they had just witnessed. May her dying exhortation be always remembered and obeyed. Her life however was prolonged eight days after this solemn interview had taken place. During this interval hopes were cherished that she might yet recover and be spared. These hopes were all groundless. As the week advanced she sank into a state of weakness and exhaustion for which there was no remedy.

On the Saturday night previous to her death the sickness which had operated so violently at the beginning of her affliction in some degree returned.

This made it evident to all that she could not long survive. Yet she lingered on the borders of eternity till Monday evening, when at half-past eight o'clock she breathed her last and fell asleep in the arms of Jesus, in her fifty-second year.

Fondly as we cherish the memory of the departed, we cannot speak of her as a perfect character. She had her faults. She knew them more fully than others did, and often confessed them with great pain of mind. Yet it is not too much to say of her that she was an excellent wife, a sincere Christian, and a devoted sabbath-school teacher.

For Correspondence and additional Intelligence, see the concluding pages of the volume.

Supplement.

DECEMBER, 1852.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools.

INCOME, year ending March 31, 1852	£19,116 11 9
EXPENDITURE	18,088 6 1
BALANCE against the society	4,723 5 8

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.
Secretaries, REV. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq.
 Baptist Mission House, 33, Moorgate Street.

Committee.

Acworth, Rev. James, LL.D., Bradford.	Low, James, Esq., London.
Allen, Joseph, H., Esq., Brixton.	Middleditch, Rev. C. J., Frome.
Angus, Rev. Joseph, D.D., Stepney.	Murch, Rev. William H., D.D., London.
Birrell, Rev. Charles M., Liverpool.	Mursell, Rev. James P., Leicester.
Bowes, Rev. W. B., London.	New, Rev. Isaac, Birmingham.
Brawn, Rev. Samuel, Loughton.	Newman, Rev. T. F., Nailsworth.
Brock, Rev. William, London.	Pewtress, Thomas, Esq., London.
Brown, Rev. J. J., Reading.	Phillips, J. L., Esq., Melksham.
Cox, Rev. Francis A., D.D., LL.D., Hackney.	Robinson, Rev. W., Cambridge.
Davis, Rev. G. H., Bristol.	Russell, Rev. Joshua, Greenwich.
Dowson, Rev. H., Bradford.	Soule, Rev. Israel May, Battersea.
Gould, Rev. George, Norwich.	Steane, Rev. Edward, D.D., Camberwell.
Green, Rev. Samuel, London.	Stevenson, George, Esq., Blackheath.
Groser, Rev. William, Chelsea.	Stovel, Rev. Charles, London.
Hoby, Rev. James, D.D., London.	Tucker, Rev. F., B.A., Manchester.
Katterns, Rev. Daniel, Hackney.	Watson, William H., Esq., London.
Leechman, Rev. John, M.A., Hammersmith.	Webb, Rev. James, Ipswich.
Leonard, Solomon, Esq., Bristol.	Winter, Rev. Thomas, Bristol.

Auditors.

Messrs. Charles Burla, R. W. Cooke, and Alfred T. Bowser.

Missionaries	45
Native preachers	114
Net increase of members during the year	150
Number of members	5,069
Assistant teachers	165
Day schools	105
Day scholars	4,322

In these numbers Jamaica is not included.

Baptist Home Missionary Society.*Formed 1797.*

OBJECT:—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns."

INCOME, year ending March 31, 1852	£3,867	3	0
EXPENDITURE	3,822	9	5
BALANCE against the society	404	0	4

Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch.
 Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Aeworth, Mr.
 Bezer, Mr. H.
 Bigwood, Rev. J.
 Bond, Mr. W. H.
 Easty, Mr. N.
 Fishbourne, Rev. G. W.
 Freeman, Mr. G. T.
 Gardner, Mr. W. B.
 Groser, Rev. W.
 Haddon, Mr. J.

Hill, Mr. J.
 Howieson, Rev. W.
 Inglis, Mr. J.
 Kelghly, Mr. J.
 Miall, Rev. W.
 Miall, Mr. J.
 Moore, Mr. G.
 Sari, Mr. J.
 Walters, Rev. W.

Auditors.

Mr. James Low and Mr. W. Sari.

Baptist Irish Society.*Formed 1814.*

OBJECT:—"The diffusion of the gospel of Jesus Christ principally by the employment of Missionaries and Readers in Ireland, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1852	£3,454	10	2
EXPENDITURE	2,075	16	8
BALANCE against the Society	449	10	7

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.
 Secretary, Rev. WILLIAM GROSER, 33, Moorgate Street.

Committee.

Aldis, Rev. John, Southwark.
 Bigwood, Rev. John, Brompton.
 Fishbourne, Rev. G. W., Stratford.
 George, Rev. Jonathan, Walworth.
 Harvey, James, Esq., London.
 Hill, John, Esq., Hammermith.
 Howieson, Rev. W., Walworth.
 Jay, Alfred T., Esq., Pimlico.
 Low, James, Esq., London.

Miall, Rev. William, Dalston.
 Oliver, Mr. James, Newington Causeway
 Overbury, Rev. R. W., London.
 Rothery, Rev. Joseph, London.
 Sanders, Joseph, Esq., Walworth.
 Trestrail, Rev. F., Hammermith.
 Walters, Rev. W., Camberwell.
 Watson, Samuel, Esq., Walworth.
 Young, T., Esq., Camberwell.

General Baptist Missionary Society.*Formed 1816.*

INCOME, year ending June, 1852	£2,385	5	2
EXPENDITURE	1,399	6	5
BALANCE in hand	987	8	9

Treasurer, Mr. ROBERT PEGG, Derby.

Secretary, Rev. J. G. PIKE, Derby.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne, and Smith, London.

Bible Translation Society.

Formed 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1852	£1,854 4 11
EXPENDITURE	1,823 13 4
BALANCE in hand	53 14 11

Treasurer, G. T. KEMP, Esq., Spital Square.
Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Allen, J. H., Esq., Brixton.
Acworth, J., LL.D., Bradford.
Angus, Rev. J., D.D.
Birrell, Rev. C. M., Liverpool.
Bowes, Rev. W. B., London.
Brock, Rev. W., London.
Brown, Rev. J. J., Reading.
Burla, C., Esq., London.
Burns, Rev. J., D.D., London.
Davis, Rev. G. H., Bristol.
Dowson, Rev. H., Bradford.
Gould, Rev. G., Norwich.
Hinton, Rev. J. H., M.A., London.
Hoby, Rev. J., D.D., London.
Jackson, S., Esq., Croydon.
Leechman, Rev. J., M.A., Hammersmith.
Leonard, S., Esq., Bristol.
Low, James, Esq., London.
Lowe, G., Esq., F.R.S., London.
Middleditch, Rev. J. C., Frome.

Murch, Rev. W. H., D.D., London.
Mursell, Rev. J. P., Leicester.
New, Rev. I., Birmingham.
Newman, Rev. T. F., Shortwood.
Overbury, Rev. R. W., London.
Pewtress, T., Esq., London.
Phillips, J. L., Esq., Melksham.
Pike, Rev. J. G., Derby.
Pryce, Rev. E. S., B.A., Gravesend.
Robinson, Rev. W., Cambridge.
Russell, Rev. J., Greenwich.
Soule, Rev. I. M., Battersea.
Sprigg, Rev. J., M.A., Westbury Leigh.
Stevenson, G., Esq., Blackheath.
Tucker, Rev. F., Manchester.
Underhill, E. B., Esq., London.
Walters, Rev. W., London.
Watson, S., Esq., London.
Webb, Rev. J., Ipswich.
Winter, Rev. T., Bristol.

Travelling Agents.

Rev. George Francis, 61, Walnut Tree Walk, Lambeth; Rev. Manoh Kent, Shrewsbury.

Baptist Building Fund.

Formed 1824.

OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist Denominations throughout the United Kingdom."

INCOME, year ending July, 1852	£1,044 5 9
LOANS and Gifts to Churches	820 0 0
EXPENSES for Printing, &c.	47 18 9
BALANCE in hand	154 14 0

Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road, London.
Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

Bayley, Mr. George.
Barnes, Mr. R. Y.
Benham, Mr. J. L.
Bowser, Mr. William.
Bowser, Mr. A. T.
Cook, Mr. J. T.
Dixon, Mr. R. S.
Eastty, Mr. Nathaniel.
Haddon, Mr. John.
Lush, R., Esq.
Merrett, Mr. Thomas.
Moore, Mr. G.

Pillow, Mr. T.
Peto, S. M., Esq., M.P.
Pewtress, Mr. Stephen.
Poole, Mr. M.
Rothery, Rev. J.
Soule, Rev. I. M.
Trastrail, Rev. F.
Warrington, Mr. Joseph.
Williams, Mr. R.
Willmshurst, Mr. B. C.
Woollacott, Mr. J. C.

Auditors, Messrs. N. EASTTY and J. OLIVE.
Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Metropolitan Chapel Building Society,*Established 1852.*

OBJECT:—"To erect and aid in the erection of commodious chapels, seating not fewer than 600 persons each, in eligible situations within eight miles of the General Post Office."

Trustees, S. M. PETO, Esq., M.P.; JOSEPH TRITTON, Esq.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Committee.

Angus, Rev. J., D.D.
 Barnett, J. Esq.
 Broad, Peter, Esq.
 Brock, Rev. W.
 Cartwright, R., Esq.
 Dextery, Rev. Isaac.
 Gurney, W. B., Esq.
 Hill, John, Esq.
 Kemp, G. T., Esq.
 Lewis, Rev. W. G.

MacLaren, J. W., Esq.
 Moore, George, Esq.
 Neal, Hon. and Rev. B. W., A.M.
 Sanders, Joseph, Esq.
 Stenna, Rev. R., D.D.
 Stovel, Rev. Charles.
 Thomas, Rev. G. B.
 Trestrail, Rev. Frederick.
 Underhill, E. B., Esq.
 Warrington, Joseph, Esq.

Baptist Union.*Formed 1813.*

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1851	£144 0 5
EXPENDITURE, including last year's balance	216 6 11
BALANCE against the Society	72 6 6

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.
Secretaries, Rev. E. STEANE, D.D.; Rev. J. H. HINTON, M.A.

Committee—Official Members.

Bailey, Mr. W., Secretary to the Particular Baptist Fund.
 Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
 Easty, Mr. John, Secretary to the Baptist Building Fund.
 Groser, Rev. William, Secretary to the Baptist Irish Society.
 Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.
 Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
 Trestrail, Rev. F., Secretary to the Baptist Missionary Society.
 Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.

Elected Members.

Allen, Mr. J. H. Brixton.
 Angus, Rev. J., D.D., Stepney.
 Bigwood, Rev. J., Brompton.
 Birt, Rev. C. E., M.A., Wantage.
 Brock, Rev. W., London.
 Bryan, Rev. E., Oxford.
 Burlis, Charles, Esq., London.
 Burns, Rev. J., D.D., London.
 Cox, Mr. G., London.
 Fishbourne, Rev. G. W., Stratford.
 Green, Rev. S., Stoke Newington.

Howieson, Rev. W., Walworth.
 Leechman, Rev. J., M.A., Hammersmith.
 Low, Mr. James, London.
 Murch, Rev. W. H., D.D., London.
 Overbury, Rev. R. W., London.
 Pegg, Rev. G., London.
 Rothery, Rev. J., Hoxton.
 Stevenson, Rev. J., Walworth.
 Wallace, Rev. R., Tottenham.
 Walters, Rev. W., London.
 Watson, W. H., Esq., Walworth.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
 In Scotland, the Secretary of the Baptist Union for Scotland.
 In Hamburg, the Rev. J. G. Oncken.
 In Prussia, the G. W. Lehmann, Berlin.
 In Canada, the Rev. Dr. Davies, Montreal.
 In New Brunswick, Rev. C. Spurgeon, Fredericton.
 In Nova Scotia, the Rev. Dr. Cramp, Acadia College, Horton.
 In United States, the Rev. Baron Stow, M.A., Boston.
 In West Indies, the Rev. John Clark, Brown's Town, Jamaica.
 In East Indies, the Secretaries of the Bengal Baptist Association.

Particular Baptist Fund.

Formed 1717.

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1852	£2,533 6 6
EXPENDITURE	2,553 10 6

Treasurers, **WILLIAM LEPARD SMITH, Esq., Denmark Hill.**
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

WILLIAM BEDDOME, Esq., London.

Secretary, **Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.**

Society for Aged or Infirm Baptist Ministers,

Formed 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June, 1852	£532 10 3
EXPENDITURE	501 18 0
Capital, £4600 new 3 per cent. Stock, £1000 3¼ per cent. Consols, £4,600 3 per cent Reduced.	
Claimants receiving aid	30
Number of Beneficiary Members	98

Treasurer, **JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.**

Secretary, **Rev. CHARLES DANIELL, Melksham.**

Fundees.

Kelsall, Henry, Esq., Rochdale.
 Leonard, R., Esq., Bristol.

Phillips, J. L., Esq., Melksham.
 Smith, W. L., Esq., Denmark Hill.

Committee.

Anstie, Mr. G. W., Devizes.
 Barnes, Rev. W., Trowbridge.
 Dobney, Rev. J. T., Oxford.
 Fowler, Mr. W., Trowbridge.
 Gotch, Rev. F. W., M.A.
 Gouldsmith, Mr. J., Trowbridge.
 Hanson, Mr. J., Brixton Hill.
 Hinton, Rev. J. H., M.A., London.
 Horsey, Mr. W. D., Willington.
 Howe, Rev. G., Warminster.
 Jackson, Rev. John, Coate.
 Manning, Rev. S., Frome.
 Rodway, Rev. G. W., Trowbridge.

Russell, Rev. J., Blackheath.
 Sheppard, J., Esq.
 Sherring, Mr. R. B., Bristol.
 Shoard, Mr. John, Bristol.
 Smith, Mr. J. G., Bath.
 Steane, Rev. E., D.D., Camberwell.
 Tucker, Mr. R., Bath.
 Wassell, Rev. D., Bath.
 Webb, Rev. B. Tiverton.
 West, Mr. G., Shepton Mallet.
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 Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending January, 1851	£72
Grants to Widows from the commencement to Midsummer last	5,853

Editor, **Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.**

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 In Canada, the Rev. Dr. Davies, Montreal.
 In New Brunswick, Rev. C. Spurden, Fredericton.
 In Nova Scotia, the Rev. Dr. Cramp, Acadia College, Horton.
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WILLIAM BEDDOME, Esq., London.

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Leonard, R., Esq., Bristol.

Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

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Dobney, Rev. J. T., Oxford.
Fowler, Mr. W., Trowbridge.
Gotch, Rev. F. W., M.A.
Gouldsmith, Mr. J., Trowbridge.
Hanson, Mr. J., Brixton Hill.
Hinton, Rev. J. H., M.A., London.
Horsey, Mr. W. D., Willington.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Coate.
Manning, Rev. S., Frome.
Redway, Rev. G. W., Trowbridge.

Russell, Rev. J., Blackheath.
Sheppard, J., Esq.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Steane, Rev. E., D.D., Camberwell.
Tucker, Mr. E., Bath.
Wassell, Rev. D., Bath.
Webb, Rev. E. Tiverton.
West, Mr. G., Shepton Mallet.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending January, 1851	£72
Grants to Widows from the commencement to Midsummer last	5,853

Editor, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.

Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns,*First published in 1828.*

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 25, 1851

£245

Grants from the commencement

3,216

Treasurer and Secretary, Rev. Dr. MUNCH, 57, Torrington Square, London.
Publisher, Mr. HADDOX, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.
 Birt, Rev. C. E. A.M.
 Birt, Rev. Isaiah, deceased.
 Boddams, W., Esq.
 Bosworth, Newton, Esq., deceased.
 Cart, James, Esq., deceased.
 Groser, Rev. William.
 Jackson, Samuel, Esq.
 Mann, Rev. Isaac, A.M., deceased.
 Millard, F., Esq.,

Morgan, Rev. Thomas.
 Murch, Rev. W. H., D.D.
 Price, Thomas, D.D., LL.D.
 Sanders, Alexander, Esq., deceased.
 Smith, Edward, Esq.
 Smith, W. L., Esq.
 Steadman, Rev. W., D.D., deceased.
 Steane, Rev. E., D.D.
 Summers, Rev. S., deceased.

Baptist Tract Society,*Formed 1841.*

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views, as Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1851

£141 10 2

EXPENDITURE

102 5 8

BALANCE in hand

5 5 9

Editor, Rev. W. NORTON, Egham Hill.

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. R. W. OVERBURY, 6, Henrietta Street, Brunswick Square;

Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Committee.

Betta, Rev. H. J.
 Blake, Rev. W. A.
 Bowser, Mr. W.
 Chalmers, Mr.
 Hinkley, Mr., Wapping.
 Lewis, Rev. B.
 Lush, Mr. R.

Merrett, Mr. T.
 Peacock, Rev. J.
 Pillow, Mr. T.
 Price, Mr. T.
 Whorlow, Mr.
 Wilkin, Mr. S.
 Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.

Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

The Hanserd Knollys Society,*Formed 1844.*

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.

Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. Dr. HOBY.

Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Auditors, J. H. ALLEN, Esq., J. W. PEWTRESS, Esq., J. J. SMITH, Esq.

Council.

Acworth, Rev. J., LL.D.
 Angus, Rev. Joseph, D.D.
 Birrell, Rev. C. M.
 Birt, Rev. Caleb Evans, M.A.
 Black, Rev. William Henry.
 Brock, Rev. William.
 Bardiit, Rev. Thomas.
 Burns, Rev. James, D.D.
 Cox, Rev. F. A., D.D., LL.D.
 Crisp, Rev. T. S.
 Davies, Rev. B., Ph.D.
 Evans, Rev. B.
 Godwin, Rev. B., D.D.
 Gotch, Rev. F. W., M.A.
 Green, Rev. Samuel.
 Groser, Rev. William.
 Hinton, Rev. J. H., M.A.
 Jones, Charles Theodore, Esq.

Low, James, Esq.
 Lowe, George, Esq., F.R.S.
 Murch, Rev. W. H., D.D.
 Mursell, Rev. J. P.
 Newman, Rev. Thomas Fox.
 Ofor, G., Esq.
 Overbury, Rev. R. W.
 Owen, Rev. J. J.
 Pottenger, Rev. T.
 Price, Thomas, LL.D.
 Read, James, Esq.
 Russell, Rev. Joshua.
 Sprigg, Rev. James, M.A.
 Steane, Rev. Edward, D.D.
 Stovel, Rev. Charles.
 Thomas, Rev. Thomas.
 Trottell, Rev. Frederick.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June 24, 1852	£953 6 4
EXPENDITURE	1,164 0 1
BALANCE due to the Treasurer	217 3 10

Present number of Students, 22.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.

Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE ASHMEAD, Esq.

Committee.

Anstie, Mr. G. W.
 Cary, Mr. S.
 Chandler, Mr. J. M.
 Crisp, Rev. T. S.
 Cross, Mr. W.
 Cross, Rev. W. J.
 Daniel, Mr. G. C.
 Davis, Rev. G. H.
 Gotch, Rev. P. W., M.A.
 Hawkins, Rev. W.
 Haycroft, Rev. N., M.A.
 Jones, Mr. B.
 Leonard, Mr. S.

Livett, Mr. A.
 Livett, Mr. J.
 Phillips, Mr. J. L.
 Ransford, Mr. O.
 Reed, Mr. C.
 Ryland, Mr. J. E.
 Sheppard, Mr. John.
 Sherring, Mr. R. B.
 Shoard, Mr. John.
 Smith, Mr. J. G.
 Steane, Rev. E., D.D.
 Whittuck, Mr. C. J.
 Winter, Rev. T.

Stepney.

Instituted 1810.

INCOME, year ending September 12, 1852	£1,714 3 9
EXPENDITURE	1,671 11 5
BALANCE in hand	132 0 2

Present number of Students, 19.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.

Classical Tutor, Rev. J. T. GRAY, Ph. D.

Mathematical Tutor, Rev. R. WALLACE, M.A.

German Tutor, Professor NENNER.

Treasurer, GEORGE T. KEMP, Esq., Spital Square.

Secretary, Rev. G. W. FISHBOURNE.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, J. H., Esq.
 Beddome, W., Esq.
 Benham, J. L., Esq.
 Bigwood, Rev. J.
 Brawn, Rev. Samuel.
 Brock, Rev. William.
 Burla, C., Esq.
 Cox, Rev. F. A., D.D., LL.D.
 Danford, John, Esq.
 Easty, Nathaniel, Esq.
 Flahbourne, Rev. George W.
 Foster, C. J., Esq., LL.D.
 Green, Rev. S.
 Grosser, Rev. William.
 Gurney, W. B., Esq.
 Hoby, Rev. J., D.D.

Leechman, Rev. John, M.A.
 Lowe, George, Esq., F.R.S.
 Murch, Rev. W. H., D.D.
 Overbury, Rev. R. W.
 Pryce, Rev. E. S., A.B.
 Salter, Rev. W. A.
 Smith, Rev. Thomas.
 Smith, W. Lepard, Esq.
 Soule, Rev. Israel May.
 Steane, Rev. Edward, D.D.
 Stevenson, G., Esq.
 Stovel, Rev. Charles.
 Trestall, Rev. Frederick.
 Warrington, J., Esq.
 Wood, F. J., Esq., LL.D.

Auditors, Mr. J. H. ALLEN; Mr. GEORGE GOULD Mr. B. L. GREEN.

BAPTIST COLLEGES.**Bradford.***Instituted 1804.*

INCOME, year ending August 4, 1852	£1,145 17 6
EXPENDITURE	1031 17 2

Number of students, 27.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College
 Classical Tutor, Rev. S. G. GREEN, B.A.

Treasurer, WILLIAM MURGATROYD, Esq., Bradford.

Secretaries, Rev. H. DOWSON and T. AKED, Esq., Bradford.

Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Bilborough, Mr. J. B., Leeds.
 Brook, Mr. J., Milne Bridge.
 Burras, Mr., Leeds.
 Callender, W. B., Esq., Manchester.
 Carlill, Mr. J. C., Hull.
 Chapman, Mr., Sheffield.
 Cheetham, James, Esq., Oldham
 Cooke, Mr., Bradford.
 Crowther, Mr. A., Lockwood.
 Fawcett, James, Esq., Hebden Bridge.
 Foster, G., Esq., Saddington.
 George, W., Esq., Bradford.
 Goodman, G., Esq., Leeds.

Greenwood, Mr., Haworth.
 Halsworth, Mr. P., Faraley.
 Harris, R., jun., Esq., Leicester.
 Illingworth, Miles, Esq., Bradford.
 Kelsall, Henry, Esq., Rochdale.
 Lawden, Mr. A., Birmingham.
 Robinson, Mr. T., Liverpool.
 Shaw, Mr. Salendine Nook.
 Stead, Mr., Bradford.
 Town, Mr. Leeds.
 Town, Mr. John, Keighley.
 Vickers, W., Esq., Nottingham.
 Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

Pontypool.*Instituted at Abergavenny, 1807. Removed to Pontypool, 1836.*

INCOME, from May 1851 to May 1852	£840 6 6
EXPENDITURE	759 8 4

Number of students, 12.

President, Rev. T. THOMAS.

Haberford West.

President, Rev. D. DAVIES.

Leicester.*General Baptist New Connexion.*

Tutor, Rev. JOSEPH WALLIS.

Baptist Theological Institution for Scotland.

Tutor, Rev. FRANCIS JOHNSTON, 44, Rankiallor Street, Edinburgh.

Dr. Ward's Trust.

Trustees.

WILLIAM BRODIE GURNEY, Esq., Treasurer.	
Rev. EDWARD STEANE, D.D.	WILLIAM LEPARD SMITH, Esq.
Rev. GEORGE BROWNE.	Rev. JOSEPH ANGUS, D.D.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists.

ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

Names.	Residences.
, —	Blunham, Beds.
, R.	March, Cambridgeshire.
on, L. J.	Hanley, Stafford.
J.	Stow-on-the-Wold, Gloucester.
h, J., LL.D.	Bradford, York.
Edward	Leighton Buzzard, Beds.
ead, R.	Beckington.
orth, J.	Uxbridge, Middlesex.
on, J. Young	Burton-upon-Trent.
on, W.	Hemel Hempstead, Herts.
ht, H. S.	Mirfield, Yorkshire.
, Paul	Christchurch, Hants.
, J.	Gilbert, Cheshire.
on, W.	Willingham, Cambridgeshire.
J.	Old Kent Road, London.
R.	Somers Town.
—	Charlton-on-Otmoor, Oxon.
G.	Long Crendon, Bucks.
W.	Stepney, Middlesex.
, W.	Syddenham, Oxon.
, E.	Chipping Campden, Gloucester.
on, A.	Bures St. Mary, Suffolk.
on, Hugh	Bratton, Wilts.
, Henry	Rugby, Warwick.
J., D.D.	Stepney, Middlesex.
, W. E.	Spaldwick, Hants.
rong, W. K.	Huddersfield.
, E.	Cuckfield, Sussex.
G.	Portsea, Hants.
, G.	Shrewsbury, Salop.
, B.	Bideford, Devon.
	Staly Bridge, Lancashire.
, S.	Long Sutton, Lincoln.
d, J.	Oakham.
ad, G.	Great Missenden, Bucks.
on, J.	Woolwich, Kent.
d, T.	Kennington, Surrey.
, W.	Tunbridge Wells.
, T.	Aston Clinton, Bucks.
T.	Keynham, Somerset.
, S.	Cheham, Bucks.
ouse, —	Norton, Suffolk.
, G. G.	Haddenham, Cambridgeshire.
, Josephus	Ragland, Monmouthshire.
J.	Newcastle-on-Tyne.
, —	Dartford, Kent.
, C.	Bradninch, Devon.
, R.	Necton, Norfolk.
, T.	Burrowbridge, Somerset.
, T. S.	Deal, Kent.
, J.	Cransford, Suffolk.
sk, T.	Wivelsfield, Sussex.
W.	Wandsworth, Surrey.
er, John	Hunslet, Yorkshire.
J.	Downham, Norfolk.
, C. W.	London.
E.	Newcastle-on-Tyne.

XV.—FOURTH SERIES.

Names.	Residences.
Banns, W.	Bacton, Norfolk.
Barber, J.	Warford, Cheshire.
Barker, J.	Fenstanton, Hants.
Barker, W. J.	Blackburn.
Barnes, J.	Austrey, Warwick.
Barnes, R.	Glemsford, Suffolk.
Barnes, W.	Clare, Suffolk.
Barnes, W.	Trowbridge, Wilts.
Barnett, H. W.	Evesham, Worcester.
Barnett, J.	Blaby, Leicester.
Barnett, J. B.	Riddings, Derby.
Bartlett, B.	Fenny Stratford, Bucks.
Batey, J.	Burnley, Lancashire.
Bather, A.	Heybridge, Essex.
Bayne, B.	Langham, Essex.
Baynes, J.	Wellington, Somerset.
Baynes, J. A., B.A.	Nottingham.
Bedding, E.	Cuddington, Bucks.
Beddow, B.	Great Sampford, Essex.
Bee, G.	Houghton-le-Spring, Durham.
Beil, —	Brooke, Norfolk.
Bennett, R.	Blackfield Common, Hants.
Bennett, T.	Barnoldswick, Yorkshire.
Bennett, W. C.	St. Hill, Kentisbere, Devon.
Berry, A.	Halifax.
Best, G.	Drayton, Berks.
Best, J.	Little Stonham, Suffolk.
Bevan, T.	Nantyglo, Monmouth.
Bidder, W.	Bermondsey, Southwark.
Biddle, T.	Brookham Green, Surrey.
Bigwood, J.	Brompton, Middlesex.
Billings, D. D.	Gedney Hill, Lincoln.
Bilson, J. E.	Allerton, Yorkshire.
Birrell, C. M.	Liverpool.
Birt, Caleb Evans, M.A.	Wantage, Berks.
Birt, John	Oldham, Lancashire.
Black, T.	Ford Forge, Northumberland.
Black, W. H.	London.
Blackburn, J.	Foxton, Leicester.
Blackmore, James	Princes Risborough.
Blackmore, T. W.	South Molton, Devon.
Blake, J. H.	Saunders, Kent.
Blake, W.	Brampton Gifford, Wilts.
Blake, W. A.	London.
Blakeman, G.	
Blakey, J.	Haelingden, Lancashire.
Bland, J.	Jersey.
Blinkhorn, R. B.	Willingham, Cambridgeshire.
Bliss, T., B.A.	Chipping Norton, Oxon.
Bliss, W. B.	Kington, Hereford.
Bloomfield, H.	New Romney, Kent.
Bloomfield, T. G.	London.
Bolton, J.	Highbridge, Somerset.
Bonner, W. H.	London.
Bontems, W.	Whitechurch, Salop.
Booth, Samuel Harris	Falmouth.
Bosworth, F., M.A.	Dover, Kent.

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Names.	Residences.	Names.	Residences.
Bott, E.		Curry, Eustace	London.
Bottle, H.	Yelling, Hunts.	Carpenter, W.	Dunstable, Beds.
Bottomley, W. C.	Birmingham, Warwick.	Carriek, J. D.	North Shields, Northumb.
Bowden, R.	Towersey, Bucks.	Carter, Thomas	Chenies, Bucks.
Bowes, W. B.	London.	Carto, B.	Torquay, Devon
Box, C.	Woolwich, Kent.	Castleden, J.	Hampstead, Middlesex.
Branch, John	S utwark.	Cathart, W.	Barnsley, Yorkshire.
Brasted, J. B.	Blakeney, Norfolk.	Cater, Philip	Chelsea.
Brawn, Samuel	Loughton, Essex.	Catterall, G. C.	Boroughbridge, Yorkshire.
Brewer, E. H.	Dartmouth, Devon.	Chamberlain, F.	Fleet, and Holborn, Lincoln.
Brewer, R.	Leeds, Yorkshire.	Chamberlain, T.	Pattishall, & Eastcote, North.
Briand, —	Aldringham, Suffolk.	Chandler, —	Eden Bridge, Kent [unpubl.]
Bridge, W.	Cosely, Stafford.	Chapman, J.	Upottery, Devon.
Bridgman, D.	Hornington, Somerset.	Chapman, W.	Longford, Warwick.
Briscoe, J. P.	Chester, Cambridgeshire.	Chappell, J.	Isle Abbots, Somerset.
Broad, John	Hitchin, Herts.	Cheate, G.	Birmingham.
Brock, William	London.	Cheney, R.	Manchester.
Brocklehurst, S.	Colchester, Essex.	Cherry, W.	Burford & Milton, Oxon.
Brookway, G.	Culmstock.	Chew, G.	Bunningdale, Bucks.
Bromwich, J.	Sheephead, Leicesters.	Chew, S. J.	Cheddar, Somerset.
Brook, J.	Broadstairs, Kent.	Chown, J. P.	Bradford, Yorkshire.
Brook, T.	Road, Northampton.	Clark, E.	Wootton-by-Wooden, Hamp.
Brook, W.	Bovey Tracey.	Clark, H., M.A.	Mossnouth.
Brooks, J. H.		Clark, T.	Wood-end, Northampton.
Brooks, T.	Road, Somerset.	Clarke, J.	Hanaloop, Bucks.
Brown, H. S.	Liverpool, Lancashire.	Clarke, Owen	London.
Brown, J.	Halesworth, Suffolk.	Clarke, Robert	Shaldon, Devon.
Brown, J. T.	Northampton.	Clarke, W.	Bath, Somerset.
Brown, J.	St. Ives, Hunts.	Clarke, W.	Hatherleigh, Devon.
Brown, J. J.	Reading, Berks.	Clements, J.	Desborough, Northampton.
Brown, W.	Attleborough, Norfolk.	Clements, W.	Halstead, Essex.
Brown, W.	Triston, Suffolk.	Clift, Z.	Crockerton, Wilts.
Brown, W.	Godmanchester, Hunts.	Clifton, W. S.	Downton, Wilts.
Brown, W.	Poulner, Hants.	Cloake, W.	Calstock, Cornwall.
Bruce, R.	Sunderland, Durham.	Clowes, F.	
Bryan, E.	Oxford.	Cobner, J.	Penrhos, Monmouth.
Buck, James	Liverpool.	Colcroft, W.	Wakefield, Yorkshire.
Bugby, F.	Winchester, Hants.	Cole, —	West Haddon, Northampton.
Bulgin, S.	Poole, Dorset.	Cole, C. H.	Old Brentford, Middlesex.
Bull, T.	Over, Cambridgeshire.	Cole, G.	Exeter.
Bumpus, T.	Stratford-on-Avon, Warwick.	Coles, —	Sulgrave, Northampton.
Bunce, J. S.	Newton Abbott, Devon.	Collier, J. T.	Downton, Wilts.
Burchell, W. F.	Rochdale, Lancashire.	Collings, T.	Budleigh Salterton, Devon.
Burditt, T.	Saffron Walden, Essex.	Collings, W.	Kingston-on-Thames, Surrey.
Burnet, J.	Lytham, Lancashire.	Collins, G.	Broughton, Cumberland.
Burns, Jabez, D.D.	London.	Collins, S.	Grundisburgh, Suffolk.
Burns, S.	Gornal, Stafford.	Collins, W.	Greenwich, Kent.
Burroughs, J.	Guernsey.	Collis, I.	Coggeshall, Essex.
Burrows, J.	Magdalen & Stowbridge, Norfolk.	Collyer, W.	Ivinghoe, Bucks.
Burt, J. B.	Beaulieu Ralls, Hants.	Compton, R.	Lyndhurst, Hants.
Burton, E. H.	Portsea, Hants.	Cook, J.	Painswick, Gloucester.
Burton, J.	Great Grimsby, Lincoln.	Coombs, —	Wallop, Hants.
Burton, T.	Donnington, Lincoln.	Cooper, James	Aberdare.
Bury, J.	Haslingden, Lancashire.	Cooper, J.	Wattisham, Suffolk.
Bussell, J.	Modbury.	Copely, W.	Blakeney, Gloucester.
Butcher, T.	Shiffhall, Salop.	Corben, —	Frome, Somerset.
Butterworth, J. C., M.A.	Weymouth.	Corben, T.	Langton Purbeck, Dorset.
Byatt, T.	Thaxted, Essex.	Cornford, Philip H.	Ramsey, Hunts.
Cakebread, C.	Portsea, Hants.	Cotton, J.	Barton, Leicesters.
Campbell, J. P.	Towcester, Northampton.	Couthall, G.	London.
Campton, J.	Brighton, Northampton.	Couthern, G.	West Ham, Essex.
Cantlow, W. W.	Ipswich, Cambridge.	Cowdy, S.	Poplar, Middlesex.
Cardwell, T.	Hamsterley, Durham.	Cox, F. A., D.D. LL.D.	Backney, Middlesex.

Names.	Residences.
f.	Walgrave, Northampton.
John	Woolwich, Kent.
John	Shacklewell.
Samuel	St. Paul's, Southampton.
as, G.	Bewdley, Worcester.
s, S.	Willenhall, Stafford.
ree, W.	Lineholm, Yorkshire.
, J.	Great Ellingham, Norfolk.
pin, J.	Stratham, Cambridge.
brook, D.	Maldstone, Kent.
, J.	Lincoln.
, C. T.	Blidestone, Suffolk.
'ord, J.	Lee, Kent.
'ord, T.	Chittleholt, Devon.
, T. S.	Bristol.
, J.	Birchington, Kent.
, M. H.	Andover.
an, W.	Gram-pound, Cornwall.
well, W.	Bath, Somerset.
, J.	Hobden Bridge, Yorkshire.
, James	Somersham, Suffolk.
s, G.	Killingholm, Lincoln.
R. P.	Hemyock, Devon.
W. J.	Bristol.
nan, H.	Marlborough, Devon.
, W.	Worcester.
st, B.	Billericay, Essex.
pton, D.	Oswestry, Shropshire.
, James	Thrapstone, Northampton.
ngham, M.	Chedworth, Gloucester.
, Daniel	Homerton, Middlesex.
ffe, W.	Brayford, Devon.
ll, C.	Melksham, Wilts.
ll, J. M.	Ramsgate, Kent.
S.	Market Lavington, Wilts.
, J.	Hereford.
, W.	Comb-martin, Devon.
ge, J.	Iwerne, Dorset.
s, H. C.	Longhope, Gloucester.
s, J. Jordan ...	Luton, Beds.
s, S.	Wallingford, Berkshire.
s, W. B.	Stockport, Cheshire.
, B.	Horsell, Surrey.
, E.	High Wycombe.
, G. H.	Bristol.
, Joseph	Arnsby, Leicester.
, Stephen	Peckham, Surrey.
, Stephen J.	Peckham, Surrey.
, T.	Cubberley, Gloucester.
on, J.	Buxton, Norfolk.
on, John ...	Bingley.
on, Thomas	Liverpool.
l.	Wincanton, Somerset.
W.	Tunatall, Suffolk.
aine, R.	Lutterworth, Leicester.
itron, M.	Guernsey.
, J.	Salhouse, Norfolk.
ason, P.	London.
, John	Ricely, Higham Ferrars.
, J.	White Colne, Essex.
r, H. H.	Maldstone, Kent.
re, D.	Bedale, Yorkshire.
, J.	Llangibby, Monmouth.

Names.	Residences.
Dore, J.	Fishponds.
Dovey, J. E.	Lowestoft, Suffolk.
Dowsing, —	Occold, Suffolk.
Dowson, Henry	Bradford, Yorkshire.
Drawbridge, C.	Ruahden, Northampton.
Drew, Joseph	Newbury, Berks.
Dring, J.	Wilburton, Cambridgeshire.
Dumbleton, J.	Swanburne, Bucks.
Dunckley, H., M.A.	Salford, Lancashire.
Dunn, J.	Gillingham, Dorset.
Dunn, S.	Winchcomb, Gloucester.
Dunning, —	London.
Dyson, A.	Rotherham, Yorkshire.
Eacote, W.	Acton Turville, Gloucester.
Ealing, T.	Colchester, Essex.
Earle, J. P.	Milton, Yorkshire.
Early, W.	Wootton, Beds.
Eden, T.	Chadlington, Oxon.
Edgcomb, J. P.	Dover, Kent.
Edge, J.	Sutton-on-Trent, Notts.
Edger, S., B.A.	Kimbolton, Hunts.
Edmonds, T., M.A.	Cambridge.
Edwards, E.	South Chard, Somerset.
Edwards, D.	Newport, Monmouth.
Edwards, John	Liverpool.
Edwards, James	Nottingham.
Edwards, T.	Tunbridge Wells, Kent.
Edwards, W.	Addlestone.
Edwards, W.	Mayford, Suffolk.
Elliott, E. E.	Lydney, Gloucester.
Elliott, W. H.	London.
Ellis, W. C.	Mildenhall, Suffolk.
Ellison, W.	Wigan, Lancashire.
Elven, C.	Bury St. Edmunds, Suffolk.
Etheridge, B. C.	Bolton, Lancashire.
Evans, B.	Inskip, Lancashire.
Evans, B.	Scarborough, Yorkshire.
Evans, D.	St. Melon's, Monmouth.
Evans, D.	Tredegar, Monmouth.
Evans, D.	Chipperfield, Herts.
Evans, D. D.	Pontrhydryn, Monmouth.
Evans, D. M.	Manchester.
Evans, E.	Snailbeach, Salop.
Evans, J.	Caerleon, Monmouth.
Evans, J.	Ruahden, Northampton.
Evans, R.	Burnley, Lancashire.
Evans, Shem.	Westbury, Wilts.
Evans, T.	Penycae, Monmouth.
Evans, W. W.	Birmingham.
Everson, J.	Beverley, Yorkshire.
Evence, J.	Long Parish, Hants.
Eyres, John	Stradbrook, Suffolk.
Facy, A.	Ashwater, Devon.
Fall, E.	Newbold, Rugby.
Fawcett, W.	Halifax.
Felkin, J.	Belper, Derby.
Felton, W.	Deptford, Kent.
Field, —	Broseley Salop.
Figg, R.	Redbourn, Herts.
Finch, T.	Harlow, Essex.
Finch, T. C.	London.
Fish, C.	Great Gidding, Hunts.
Fishbourne, G. W.	Bow, Middlesex.
Flack, —	Sutton, Cambridge.

Names.	Residences.	Names.	Residences.
Flanders, M. W.	Cottenham.	Goa, W.	Yarmouth, Norfolk.
Flavel, J.	Karib.	Gowing, J.	Norwich.
Flood, J.	Melbourne, Cambridge.	Grace, J.	Brighton, Sussex.
Flory, J.	Bury St. Edmunds, Suffolk.	Grace, B.	Harpole, Northampton.
Flukes, J.	Hull, Yorkshire.	Grain, G.	Haverhill, Suffolk.
Fogg, W.	Gamston, Notts.	Graffey, G.	Middleton, Lancashire.
Foreman, J.	London.	Grainger, H. D.	
Foot, U.	Collumpton, Devon.	Gray, J. Ph.D.	London.
Foot, W. Evans	Honiton, Devon.	Gray, W.	Ripley, Derby.
Fordham, T.	Caxton, Cambridgeshire.	Green, J.	Tenterden.
Forth, C.	Middleton-in-Teesdale, Durh.	Green, J. C.	Nilton, Isle of Wight.
Foster, A.	Bingmore, Devon.	Green, R.	Corsham, Wilts.
Foster, E. L.	Stony Stratford, Bucks.	Green, Samuel	Shacklwell, Middlesex.
Foster, J.	Farley, Yorkshire.	Green, S. G., B.A.	Bradford, Yorkshire.
Foster, J. H.	Uckfield, Sussex.	Green, W.	Nottingham.
Francies, G.	Lambeth, Surrey.	Gregon, John	Beverley.
Francis, J.	Westmancoote.	Griffith, D.	Accrington, Lancashire.
Franklin, C.	Knarsborough, Yorkshire.	Griffiths, Enoch	Upwell, Norfolk.
Franklin, E.	Snarsbrook.	Griffiths, P.	Bossey, Hants.
Franklin, J.	Hendon, Middlesex.	Griffiths, J. P.	Sadden, Whalley.
Frearson, R. S.	Coniston, Lancashire.	Griffiths, M.	Bymney, Monmouth.
Freer, J.	Woodstock, Oxon.	Griffiths, R.	Pontheir, Monmouth.
Freeman, J.	Wythall Heath, Worcester.	Grigg, H. T.	Derman's Land, Surrey.
Frise, J.	Fairford, Gloucester.	Grosier, William	London.
Fuller, —	Ashfield Magna, Suffolk.	Guinnell, T.	Greenwich, Kent.
Fuller, H.	Ashampstead, Berks.	Gunner, G.	Southwark.
Fuller, J. G.	Stogumber, Somerset.	Gutteridge, R.	Middleton Cheney.
Fuller, W. H.	Minehead, Somerset.	Haddy, —	Ravensthorpe, Northampton.
Galpine, G.	Horham, Suffolk.	Hall, B. S.	Bourton-on-the-Water.
Garner, W.	Harston, Cambridgeshire.	Hall, G.	Ipswich, Suffolk.
Garrard, W.	Leicester.	Hall, J.	Gorsley, Hereford.
Garratt, W. G.	Salford, Lancashire.	Hall, R., B.A.	Arlington, Gloucester.
Garratt, T.	Stoke Newington, Middlesex.	Hamblin, J.	Foot's Cray, Kent.
Garrington, J.	Burnham, Essex.	Hammond, E. R.	West Malling, Kent.
Garside, J.	Slaithwaite.	Hannan, J.	Bourton, Somerset.
Garwood, W.	Ramsgate, Kent.	Hanson, J.	Haworth, Yorkshire.
Gate, T.	Keysoe, Bedford.	Harbottle, J.	Accrington, Lancashire.
Gatenby, W.	Kirkstall.	Harbottle, J.	Oswaldtwistle, Lancashire.
George, J.	Walworth, Surrey.	Harcourt, C. H.	Wokingham, Berks.
Gibbs, G.	Bath, Somerset.	Harcourt, J.	Luton, Bedfordshire.
Gibbs, R.	Skipton, Yorkshire.	Harcourt, W. S.	Tydd, St. Giles, Cambridge.
Gibson, J.	West Drayton, Middlesex.	Hardacre, S.	Long Preston, Yorkshire.
Giles, J. E.	Sheffield, Yorkshire.	Hardick, T.	Corton, Wilts.
Giles, W.	Netherley House, Chester.	Hardy, R.	Queenshead, Yorkshire.
Gill, H. V.	Millford, Hants.	Harris, E.	Kensal Green, Middlesex.
Gill, Thomas	Melbourne, Derby.	Harris, G.	Rishangles, Suffolk.
Gillson, W. A.	Bath.	Harris, P.	Wymondham, Norfolk.
Gipps, J.	Potter Street, Essex.	Harris, W.	Frameden, Suffolk.
Glanville, W.	Beasel's Green, Kent.	Harrison, J.	Bedale.
Goadby, J.	Loughborough, Leicester.	Harrison, T.	Keighley, York.
Godwin, B., D.D.	Bradford, Yorkshire.	Hart, C.	Wortwell, Norfolk.
Golsworthy, J.	Sutton, Lincolnshire.	Harvey, J.	Bury, Lancashire.
Gooch, S. B.	Fakenham, Norfolk.	Hatch, S. S.	Highgate, Middlesex.
Gooding, J. W.	Hartley Row, Hants.	Hatton, J.	Outwood, Surrey.
Goodliffe, W.	Rothley and Sileby, Leicester.	Hatton, J.	Wolverhampton, Stafford.
Goodman, W., B.A.	Lincoln.	Havard, G.	Blasenavon, Monmouthshire.
Goodman, W.	Steep Lane, Yorkshire.	Hawkes, W.	Gullsborough, Northampton.
Gotch, F. W., M.A.	Bristol.	Hawkins, S.	Wilden, Bedford.
Gough, J. J.		Hawkins, W.	Bradford, Wilts.
Gough, T. T.	Cilpeston, Northampton.	Hawkins, W.	Bristol.
Gould, D.	Dunstable, Beds.	Hawkins, W.	Hall Weston, Hants.
Gould, G.	Norwich.	Hawson, G.	Staines, Middlesex.
Gordon, J.	Tenbury, Worcester.	Haycroft, J., B.A.	Walsbeach, Cambridgeshire.

Names.	Residences.
Hayercroft, N., M.A.	Bristol.
Heaton, Richard	Earby, Yorkshire.
Hedge, W.	Helmdon, Northampton.
Henderson, W. T.	Banbury, Oxon.
Hewett, J.	Swaffham, Norfolk.
Hewlett, J. P.	Watford, Herts.
Hiley, F.	Llanwenarth, Monmouth.
Hill, C.	Stoke Ash, Suffolk.
Hillman, J.	Deptford, Kent.
Hillyard, J.	
Hinton, J. H., M.A.	London.
Hirons, J.	Brixton Hill, Surrey.
Hirst, J.	Blackley, Yorkshire.
Hobson, Jesse	London.
Hoby, J., D.D.	London.
Hockin, J.	Kvesham, Worcester.
Hoddy, T.	Walton, Suffolk.
Hodgkins, B.	Bishops Stortford, Herts.
Hoe, B.	Clapham, Surrey.
Hogg, Robert	Armsley, Yorkshire.
Holland, W.	Dee View, Chester.
Hollinrake, H.	Birchcliffe, Yorkshire.
Holmes, H. W.	Pole Moor, Staithwaite, York.
Holmes, R.	Rawden, Yorkshire.
Hood, W.	Ford, Bucks.
Hooppell, R.	Winscombe, Somerset.
Horsfield, R.	Leeds, Yorkshire.
Horsfield, T.	Sheffield, Yorkshire.
Horsley, Nathan	Chatteris.
Horton, T.	Devonport, Devon.
Hooken, C. H.	Crayford, Kent.
Hosack, J.	Stourbridge, Worcester.
House, W.	London.
How, G.	Warminster, Wilts.
How, T.	Cheltenham, Gloucester.
Howe, J.	Bacup, Lancashire.
Howe, J.	Macclesfield, Chester.
Howieson, W.	Walworth, Surrey.
Howlett, Benjamin	Stratford-on-Avon.
Hull, Edmund	Blockley, Worcester.
Hunt, J.	Croyde, Devon.
Hunt, W.	Kensington, Middlesex.
Hunt, W.	Misterton, Notts.
Hunter, H.	Nottingham.
Huntley, W.	Limpley Stoke, Wilts.
Husband, T.	South Moreton, Berks.
Ibberson, W. C.	Emsworth, Hants.
Ingham, R.	Louth, Lincoln.
Irish, D.	Warboys, Hants.
Isaac, D. L.	Trosnant, Monmouth.
Isaac, G.	Chelmondiston, Suffolk.
Ives, D.	Gold Hill, Bucks.
Ivory, J.	Costessey, Norfolk.
Jackson, J.	Coate, Oxford.
Jackson, J.	Knutsford, Chester.
Jackson, W.	Horforth.
Jackson, W. E.	Cloughfold, Lancashire.
James, R.	Yeovil, Somerset.
Jarman, J.	Argoed, Monmouth.
Jarram, —	Isleham.
Jeavens, D.	Longtown, Hereford.
Jefferson, J.	Goodshaw, Lancashire.
Jenkins, T.	Bristol.

Names.	Residences.
Jenkinson, J.	Oakham, Rutland.
Jennings, D.	Islington.
Johnston, P. G.	Belton, Rutland.
Johns, R.	Trosnant, Monmouth.
Johnson, —	Garway, Hereford.
Johnston, Kerr	Shipley, Yorkshire.
Jones, A.	Bromsgrove, Worcester.
Jones, D., B. A.	Folkestone, Kent.
Jones, D.	Horncastle, Lincoln.
Jones, D. R.	Rymney, Monmouth.
Jones, E.	High Wycombe.
Jones, G.	Wolston, Warwick.
Jones, J.	Goltre Saron, Monmouth.
Jones, J.	Manchester.
Jones, J.	March, Cambridgeshire.
Jones, J.	Monk's Kirby, Warwick.
Jones, J.	Pallton, Warwick.
Jones, J.	Lays Hill, Hereford.
Jones, J. A.	Gosberton, Lincoln.
Jones, J. A.	London.
Jones, J. C., M. A.	Spalding, Lincoln.
Jones, T.	Chatham, Kent.
Jones, T.	Chepstow, Monmouth.
Jones, T.	Uck, Monmouth.
Jones, T.	Lumb, Rossendale, Lancash.
Jones, W.	Broseley, Salop.
Jones, W.	Newport, Isle of Wight.
Jones, W.	West Bromwich, Stafford.
Joseph, D.	Bootle, Lancashire.
Judd, G.	Coningsby, Lincoln.
Katterns, D.	Backney, Middlesex.
Kay, J.	Brough, Westmoreland.
Keats, H. J.	Haworth, Yorkshire.
Keen, C. T.	Worstead.
Keen, C. T. jun.	Lambeth.
Kendall, T.	Chadwell Heath, Essex.
Kenny, R.	Burton-on-Trent, Stafford.
Kent, M.	Shrewsbury, Salop.
Kent, S.	Biggleswade, Bedford.
Kenworthy, A.	Hill Cliff, Warrington.
Kerry, G.	Dorchester.
Kershaw, J.	Rochdale, Lancashire.
Kiddall, J.	Maltby, Lincoln.
Killen, Hugh	Bedford.
King, C.	Aldreth, Cambridge.
King, H.	Tawstock, Devon.
King, J.	Dunmow, Essex.
King, Thomas	Semley, near Shaftesbury.
King, T.	
Kingsford, J.	Deptford, Kent.
Kirkbride, D.	Maryport, Cumberland.
Kirkwood, A.	Berwick-on-Tweed, Northmd
Kirtland, C.	Canterbury.
Kitchen, W.	Ringstead, Northampton.
Kneebon, J.	Hartlepool, Durham.
Knight, G.	Wolvey, Warwick.
Knott, B.	Maldstone, Kent.
Knowles, W.	Bacletton, Northampton.
Lancaster, R. B.	South Shields, Durham.
Lance, J. W.	Houghton Regis, Dunstable.
Landels, W.	Birmingham.
Langford, R.	Colchester, Essex.
Large, W.	Sutton, Suffolk.

Names.	Residences.	Names.	Residences.
Larom, C.	Sheffield, Yorkshire.	Matthews, D.	Rowley Regis, Stafford.
Larwill, J.	Bagbrook, Northampton.	Matthews, H.	Reading, Oxford.
Lawrence, H.	Lewes, Sussex.	Maurice, J.	Providence, Stafford.
Lawrence, J.	Chapmanslade, Wilts.	May, J. H.	Tuxton, Somerset.
Lawson, T.	South Shields, Durham.	May, R. ....	.....
Lawton, J.	Leake, Leicester.	May, W.	Barton Latimer, Northamp.
Laxon, H.	Omesby, Norfolk.	M'Cure, J. B.	Hadlow, Kent.
Leach, —	Northampton.	McLaren, A., B.A.	Southampton.
Leader, W.	Woolwich, Kent.	Mead, J.	Ladgarshill, Wilts.
Le Clerc, J.	Guernsey.	Mead, W.	Truro, Cornwall.
Lee, J.	Kilnberry, Northampton.	Medway, G.	Creech, Somerset.
Lee, T.	Whittlesa, Cambridge.	Moore, J. L.	Bermondey, Southwark.
Leechman, J., M.A.	HammerSmith, Middlesex.	Morchant, J.	Barton, Somerset.
Lefevre, E.	Shotley Bridge, Durham.	Morrison, E.	Uffacombe, Devon.
Lefevre, H.	Woodchester, Gloucester.	Messer, T. J.	Hayle, Cornwall.
Lefevre, T.	Rowley, Northumberland.	Metcalf, John	Birkenhead.
Lemaire, R. G.	Uley, Gloucester.	Miall, William	Dalston.
Long, W.	Stockton-on-Tees, Durham.	Michael, J.	Pensel, Monmouth.
Leonard, T.	Mavor, Monmouth.	Michael, J.	Ponshir, Monmouth.
Lewis, B.	Southwark.	Michael, O.	Blaenavon, Monmouth.
Lewis, E.	Whitehaven, Cumberland.	Middleditch, C. J.	Frome, Somerset.
Lewis, J.	Blaenan Gwent, Monmouth.	Middleditch, T.	Calne, Wilts.
Lewis, John	Kingstansley.	Miles, Joseph	Stow in the Wold.
Lewis, J.	Woolaston, Parkhill, Gloster.	Millard, B.	Wigan, Lancashire.
Lewis, J. P.	Dias, Norfolk.	Millard, J.	Lynton, Hants.
Lewis, T.	Llanddewi, Monmouth.	Millard, J. H., B.A.	Huntingdon.
Lewis, T.	Llanvihangel, Monmouth.	Miller, Richard.	Swanwick, Derby.
Lewis, W. G.	Cheltenham, Gloucester.	Miller, J.	Penn, Bucks.
Lewis, W. G., Jun.	Kenington, Middlesex.	Miller, J.	London.
Lewitt, J.	Coventry, Warwick.	Miller, T.	Rishworth, Yorkshire.
Light, C.	Shrewton, Wilts.	Mills, J.	Kidderminster.
Lillicrop, S.	Windsor, Berks.	Milner, J.	London.
Lingley, I.	Colnbrook, Bucks.	Mitchell, G.	Bacup, Lancashire.
Lisling, W.	New Basford, Notts.	Moose, J.	Crowborough, Sussex.
Litchfield, J.	Kingsthorpe, Northampton.	Morgan, —	Donnington Wood, Salep.
Little, J.	Fownhope, Hereford.	Morgan, D.	Blaenavon, Monmouth.
Little, J.	Street, Somerset.	Morgan, T. H.	Birmingham.
Lloyd, W.	Thorpe, Essex.	Morgan, J. W.	Caerwent, Monmouth.
Lockyear, H. B.	Yarcombe, Devon.	Morgan, M.	Beulah, Monmouth.
Lomas, T.	Leicester.	Morgan, Thomas	Birmingham.
Lord, I.	Ipswich, Suffolk.	Morgan, W. J., M.D.	Turley, Wilts.
Loving, G.	Swimbridge, Devon.	Morrell, C.	Netherington, Worcestershire.
Lyon, J.	Chatteris, Cambridge.	Morris, J.	Minchinhampton.
Maclean, W.	Broomley, Durham.	Morris, R.	Clifton, Somerset.
Macpherson, J.	Ashton-under-Lime.	Morris, R.	Driffield, Yorkshire.
Maddeys, G.	Northampton.	Morris, Thomas	Whitechurch, Hants.
Maddocks, W.	Ramsden Crays, Essex.	Moss, R.	London.
Maisey, W.	Studley, Warwick.	Mountford, J.	Oundle, Northampton.
Major, A.	Farringdon, Berks.	Moyle, G.	Peckham, Surrey.
Manning, E.	Gamlingsay, Cambridge.	Mullet, P.	Guernsey.
Manning, S., M.A.	Frome, Somerset.	Munday, W.	Lynn, Norfolk.
Marks, Samuel	Cambridge.	Murch, Spencer.	Waltham Abbey.
Marriott, J.	Spratton, Northampton.	Murch, W. H., D.D.	London.
Marriott, T.	Milton, Northampton.	Murrell, G.	St. Neots, Hants.
Marsh, W.	Castle Camps, Cambridge.	Mursell, J. P.	Leicester.
Marston, C. H.	West Bromwich, Stafford.	Muskett, George	Flitwick, Westoning.
Marten, R. H., B.A.	Abingdon, Berks.	Nash, T.	Warwick.
Martin, C.	Loscoe, Derby.	Neave, J.	Portsea.
Martin, J., B.A.	Lynton, Hants.	Needham, G.	Derby.
Martin, T.	Malmesbury, Wilts.	Nelson, I.	Whitehaven, Cumberland.
Massey, J.	Tamworth, Stafford.	Neville, J.	Sutton-et-Hone, Kent.
Mason, John	Wells, Somerset.	New, C.	Pennance, Cornwall.
Matthews, T. W.	Boston, Lincoln.	New, Isaac.	Birmingham.

Names.	Residences.
Newborn, J.	London.
Newell, W.	Bradford, Wilts.
Newman, T. F.	Shortwood, Gloucester.
Newnham, S.	Barnstaple, Devon.
Newton, W.	Midhurst, Sussex.
Nichols, A.	Sunnyside, Lancashire.
Nichols, J.	Chelsea, Middlesex.
Nicholson, B.	Car Green, Cornwall.
Nicholson, S.	Plymouth.
Nightingale, R.	Castle Donington, Leicesters.
Noel, Hon. B.W., M.A.	London.
Nokes, W.	Catahill, Worcester.
Norgrove, J. C.	Newark-on-Trent, Notts.
Norris, —	Swavesey, Cambridge.
Norton, W.	Cauldwell, Derby.
Norton, W.	Egham, Surrey.
Nott, C.	Sutton Ashfield, Nottingham.
Nottage, J.	Saxlingham, Norfolk.
Nottage, W.	Okeington, Cambridge.
Nunnick, D.	Bloxham, Oxford.
Oakley, T. W.	Hadleigh Heath, Suffolk.
Offer, C.	Endford, Wilts.
Offer, S.	Netheravon, Wilts.
Oldham, J.	Dorchester, Oxford.
Oliver, T.	Monkwearmouth, Durham.
O'Neal, A. G.	Birmingham.
Orchard, G. H.	
Orton, W.	Morcott, Rutland.
Osborne, J. H.	Wells, Somerset.
Osborn, J. J.	Carlisle, Cumberland.
Oughton, J.	Hedge End, Hants.
Overbury, F.	Perahore, Worcestershire.
Overbury, R. W.	London.
Owen, J. J.	Sadden, Lancashire.
Owen, T.	Cranfield, Beds.
Packer, J.	Ramsgate, Kent.
Packer, S.	Eastcombe, Gloucester.
Page, J.	Rotherfield, Sussex.
Palmer, G. F.	Harcome Bottom, Dorset.
Palmer, W.	Manchester.
Park, J. C.	Colne, Lancashire.
Parken, D.	Breachwood Green, Herts.
Parkinson, J.	Crigglistone, Yorkshire.
Parkinson, J. W.	Idle, Yorkshire.
Parkinson, T.	Coxhill, Lincoln.
Parkinson, W.	Gretton.
Parson, W.	Rattlesden, Suffolk.
Parsons, J.	Chesham, Buckingham.
Parsons, R.	Whitbourne, Wilts.
Partridge, J.	Wallingford, Berks.
Pawson, H. T.	Waldringfield, Suffolk.
Payn, D.	Wellow, Isle of Wight.
Paine, William.	Leighton Buzzard, Bedford.
Payne, J. E.	Kingsheath, Worcester.
Payne, W.	Chesham, Buckingham.
Payne, W.	Little Kingshill, Bucks.
Peachey, W., M.A.	Langham, Essex.
Peacock, D.	Masham, Yorkshire.
Peacock, J.	London.
Pearce, F.	Hilperton, Wilts.
Pearce, J.	Lossness Heath.
Pearce, Standen.	Romford, Essex.
Pedley, R.	Wheelock Heath, Chester.

Names.	Residences.
Pegg, —	Claxton, Norfolk.
Pegg, G. W.	London.
Pengilly, R.	Penzance, Cornwall.
Penny, J.	Coleford, Gloucester.
Pepper, T.	London.
Perkins, F.	Battle, Sussex.
Perratt, William.	Harlington, Middlesex.
Perrey, A., M.D.	Derby.
Peters, S.	Great Gransden, Hunts.
Phillips, J.	Astwood Bank, Worcester.
Philpin, M.	Alcester, Warwick.
Philpot, J. C., M.A.	Stamford, Lincoln.
Pike, J.	Halifax, Yorkshire.
Pike, J. B.	Bourn, Lincoln.
Pike, Carey.	Leicester.
Pike, J. G.	Derby.
Pike, R. J.	Beeston, Nottingham.
Pilkington, J.	Rayleigh, Essex.
Pitt, A.	Upton-on-Seven, Worcester.
Player, C.	Langley, Essex.
Player, C. R., jun.	Great Shelford, Cambridge.
Pledge, D.	St. Peters, Kent.
Pledge, E.	Eythorne, Kent.
Polley, W.	Bishop Wickham, Essex.
Ponsford, J.	Cowland Grove, Surrey.
Poock, T.	Ipswich, Suffolk.
Poole, H.	Abergavenny, Monmouth.
Pope, G.	Collingham, Nottingham.
Porter, C.	Ludham, Norfolk.
Porter, J.	
Pottenger, T.	Newcastle-on-Tyne.
Poynder, J.	Dane Hill, Sussex.
Pratt, C. E.	Ledbury, Hertfordshire.
Pratten, B. P.	Boxmoor, Hertford.
Predgen, J.	Orcop, Hereford.
Preese, J.	Westbury, Wilts.
Preston, G.	Sunderland, Durham.
Price, D.	Liverpool.
Price, J.	Montacute, Somerset.
Price, S.	Abersychan, Monmouth.
Price, W.	Beulah, Monmouth.
Probert, E.	Bristol.
Pryce, E. S., B.A.	Gravesend, Kent.
Pugh, S. S.	Southampton.
Pugh, W.	Wem, Salop.
Pulling, G.	Crosscombe, Somerset.
Pulman, J.	East Parley, Hants.
Pulsford, J.	
Pulsford, J.	Hull, Yorkshire.
Pulsford, T.	St. Austle, Cornwall.
Pym, —	Newport Pagnell, Buckingham.
Pyne, R.	Tittleshall, Norfolk.
Pywell, J.	Northampton.
Ramsey, J.	Whitestone, Hereford.
Randle, W.	Sutton Courtney, Berks.
Ray, T.	Lamberhurst, Kent.
Read, W.	Wellow, Hants.
Redman, J.	Sunderland, Durham.
Rees, A. A., M.A.	Sunderland, Durham.
Rees, D.	Brantree, Essex.
Rees, J.	Victoria, Monmouth.
Rees, R.	Glasped, Monmouth.
Reynolds, T. D.	London.

Names.	Residences.	Names.	Residences.
Reynolds, W.....	Kettering, Northampton.	Scoble, T.....	Harberton Ford, Devon.
Reynoldson, R.....	Wisbeach, Cambridge.	Scott, P.....	.....
Rice, —	Catworth, Hants.	Scott, T.....	Norwich.
Richards, J.....	Skenfrith, Monmouth.	Searle, J.....	London.
Richardson, J.....	Barton, Mills, Suffolk.	Serie, R.....	North Curry, Somerset.
Ricketts, D.....	Cutsdean, Gloucester.	Sedgwick, J.....	Brighton, Sussex.
Ridgway, —	Millington, Cheshire.	Service, —	Earl Soham, Suffolk.
Roberts, E.....	Noddia, Monmouth.	Sexton, W.....	Tring, Herts.
Roberts, E.....	Pontesbury, Salop.	Shakespeare, B.....	Millwood.
Roberts, E.....	Rhymney, Monmouth.	Sharp, A.....	Bedlington, Northumberland.
Roberts, W.....	Blaenau, Monmouth.	Shaw, J.....	Cradley Heath, Worcester.
Roberts, W.....	Leighton Buzzard, Bedford.	Shepherd, C. M.....	London.
Roberts, W.....	Tredegar, Monmouth.	Shirley, T.....	Sevenoaks, Kent.
Robertshaw, W.....	Shore, Yorkshire.	Shoobridge, S.....	Newton Tracey.
Robertson, J. M.A.....	Dunstable.	Shore, M.....	Manchester.
Robinson, C.....	Borough Green, Kent.	Short, C. M.A.....	Swansea.
Robinson, J.....	Boughton, Nottingham.	Shorter, J.....	London.
Robinson, J.....	Hackney, Middlesex.	Shufflebotham J. M.A.....	Macclesfield, Cheshire.
Robinson, J.....	Maulden, Bedford.	Sillifant, J. P.....	Devizes, Wilts.
Robinson, J.....	New Basford, Nottingham.	Simister, J.....	Market Drayton, Salop.
Robinson, R.....	Luton, Bedford.	Simmons, J. M.A.....	Olney, Buckingham.
Robinson, T.....	Stoughton, Bedford.	Simmons, J. E., M.A.....	Blantisham, Hants.
Robinson, W.....	Cambridge.	Simons, A.....	Pinchbeck, Lincoln.
Robson, C.....	Berwick-on-Tweed.	Simpson, J.....	King's Sutton, Northampton.
Rockey, T.....	Appleford.	Sincox, S.....	.....
Rodway, E. J.....	Weston-super-Mare, Somerset.	Sissons, J.....	Heywood, Lancashire.
Rodway, C. W.....	North Bradley, Wilts.	Skemp, T.....	Bilston, Stafford.
Rogers, C.....	.....	Slade, J.....	Camden Town, Middlesex.
Rogers, J. T.....	Margate, Kent.	Slim, C.....	Maidstone, Kent.
Rogers, J.....	Mersey, Essex.	Sloper, —	Wallingford, Berks.
Rogers, N.....	Frome, Somerset.	Smedmore, J.....	Porton, Hants.
Rogers, W.....	Dudley.	Sneed, J.....	St. Peter's, Kent.
Roilestone, F. H.....	Sodbury, Gloucester.	Smith, A.....	Cranbrook, Kent.
Rofe, T.....	Smarden, Kent.	Smith, A.....	St. Ives, Hants.
Room, C.....	Portsea, Hants.	Smith, A.....	Wendover, Buckingham.
Rootham, J.....	Canterbury, Kent.	Smith, C.....	London.
Rosevear, W.....	Coventry, Warwick.	Smith, F.....	Sevenoaks, Kent.
Ross, W. G.....	Lockerley, Hants.	Smith, G.....	Bardwell, Suffolk.
Rothery, J.....	London.	Smith, G.....	Hillsley, Gloucester.
Rouse, W.....	Chudleigh, Devon.	Smith, G. C.....	Penzance, Cornwall.
Row, Thomas.....	Little Gransden, Cambridge.	Smith, H. C.....	Hugglescote, Leicester.
Rowe, J.....	Lytchett, Dorset.	Smith, J.....	Bacup, Lancashire.
Rowe, J.....	Risca, Monmouth.	Smith, J.....	Bowling Green, Worcester.
Rowe, W.....	Steventon, Beds.	Smith, J., jun.....	Holt, Norfolk.
Rowley, C.....	Manchester, Lancashire.	Smith, James.....	Cheltenham.
Rudman, J.....	Trowbridge, Wilts.	Smith, J.....	Spring Meadow, Stafford.
Ruff, J.....	Boston, Lincoln.	Smith, J. C.....	Kirton-in-Lindsey, Lincoln.
Rumsey, —	Withington, Hereford.	Smith, T.....	Harrow-on-Hill, Middlesex.
Runnacles, J.....	Charfield, Suffolk.	Smith, T.....	Hinckley, Leicester.
Rush, W.....	Eaton Bray, Bedford.	Smith, T.....	Little Leigh, Cheshire.
Russell, J.....	Chatham, Kent.	Smith, Thomas.....	New Brentford, Middlesex.
Russell, Joshua.....	Greenwich, Kent.	Smith, W.....	Bedworth, Warwick.
Saffery, P. J.....	London.	Smither, T.....	Mill End, London.
Saga, W.....	Clayton, Yorkshire.	Sneath, J.....	Cradley.
Salter, W. A.....	Amersham, Buckingham.	Solomon, W.....	Tipton, Stafford.
Samuels, S.....	Farnham, Surrey.	Soule, I. M.....	Battersea, Surrey.
Sanderson, R. B.....	Newcastle-on-Tyne.	Sparke, J. F.....	Lambeth.
Sarah, R.....	Shaldon, Devon.	Spencer, J.....	Guildford.
Sargent, J.....	Gildersome, Yorkshire.	Spiller, C.....	Dunkerton.
Saunders, J. H.....	.....	Spooner, J.....	Attleborough, Warwick.
Saunders, Moses.....	Brixham, Devon.	Sprigg, J., M.A.....	Wentbury Leigh, Wilts.
Savory, W.....	Brighton, Sussex.	Springthorpe, C.....	Ilkerton, Derby.
Sarr, A.....	Burwell, Cambridge.	Spurgeon, S.....	Guernsey.

Names.	Residences.
son, W.....	Neatishead, Norfolk.
on, J.....	Quarndon, Leicester.
r, A.M.....	Leeds, Yorkshire.
rd, C.....	Derizes, Wilts.
n, R.....	Wirksworth, Derby.
n, T.....	Braunston, Northampton.
y, W.....	Peterchurch, Hereford.
s, G.....	Measham, Leicester.
on, John	Bourton-on-the-Water.
s, E, D.D.....	Camberwell, Surrey.
ridge, J.....	Kilmington, Devon.
ridge, H. W.	Hatch, Somerset.
n, E.....	Ileham, Cambridge.
n, J.....	Chelsea.
J.....	Hastings, Sussex.
ns, E.	Thaxted, Essex.
ns, J. M.	Cloucester, Gloucester.
son, E.....	Loughborough, Leicester.
son, J., M.A.	London.
son, J.....	Skidley, Yorkshire.
son, T.....	Leicester.
son, W.	Derby.
, W. J.	Hull, Yorkshire.
J.....	Salendine Nook, Yorkshire.
, R.....	Macclesfield, Cheshire.
, C.....	London.
er, T.....	Gravesend, Kent.
nga, W.....	Northallerton, Yorkshire.
ns, S.	Sherston, Wilts.
rd, J.....	Castle Acre, Norfolk.
fe, J.....	Recoaster, Stafford.
fe, J.....	Staleybridge, Lancashire.
t, S.....	Watchett.
t, T.	Cottenham, Cambridge.
t, W.....	Bythorne, Huntingdon.
T.....	Birmingham.
n, Thomas	Acton, Northwich.
more, W.....	Smarden, Kent.
E.....	Smalley, Derby.
J.....	Nottingham.
ids, William	London.
, B.....	Pulham St. Mary, Norfolk.
, George	Bishop Burton.
, J.....	Birmingham.
, J.....	Kegworth, Leicester.
, Samuel N.....	Shipston-on-Stour.
, T.....	Tottlebank, Lancashire.
, W.....	Manchester.
J.....	Naunton, Gloucester.
s, E.....	Machen, Monmouth.
s, G.....	Pontypool, Monmouth.
s, G. B.	Islington.
s, M.....	Abergavenny, Monmouth.
s, T.....	Bethesda, Monmouth.
s, T.....	Meltham, Yorkshire.
s, T.....	Pontypool, Monmouth.
s, T. J.....	Nash, Monmouth.
s, W.	Newport, Monmouth.
s, W.	Tallwain, Monmouth.
son, D.....	Torrington, Devon.
son, D. M. N.....	Hull, Yorkshire.
on, J.....	Askett, Buckingham.
—	Bedford.
V.—FOURTH SERIES.	

Names.	Residences.
Thornley, T.....	Stowmarket, Suffolk.
Thorp, T. M.	Long Buckby, Northampton.
Thursfield, J. S.....	Audlem, Cheshire.
Tilley, A.....	Bridgnorth, Salop.
Tiptaft, —	Abingdon, Berks.
Tite, W.	Potton, Beds.
Todd, J. W.....	Salisbury, Wilts.
Toms, —	Holecombe Regis, Devon.
Tootman, W.....	Blackmore, Essex.
Totman, —	Laxfield, Suffolk.
Townsend, R.....	Kingston Lisle, Berks.
Trend, H.....	Bridgewater, Somerset.
Trestrall, F.....	London.
Trickett, E.....	Botesdale, Suffolk.
Trimming, J.....	Irthlingborough, Northampton.
Tryon, —	Deeping, Lincoln.
Tubbs, R.....	Bristol.
Tucker, F., B.A.....	Manchester.
Tuckett, E. H.	Kingsbridge.
Tunncliffe, J.....	Leeds, Yorkshire.
Turner, R.	Blisworth, Northampton.
Turner, W.....	Great Brickhill, Bucks.
Tydemann, H.....	Chelmsford, Essex.
Tyler, Peter	Haddenham, Bucks.
Tyso, Jos.....	Wallingford.
Underwood, W.....	Paddington, London.
Upton, J.....	Aylsham, Norfolk.
Upton, W.....	St. Alban's, Herts.
Varley, W.....	Slack Lane, Yorkshire.
Vasey, T.....	Wallinggate, Yorkshire.
Veals, G.....	Forest Row, Sussex.
Venimore, J.....	Ingham, Norfolk.
Vernon, C. W.	Broughton, Hants.
Verron, R.....	Earl Shilton, Leicester.
Veysey, C.....	Frithestock, Devon.
Vince, Charles	Birmingham.
Voller, J.....	Tipton, Stafford.
Wake, T. W.....	Markyate Street, Herts.
Walcot, John.	Bramley, Yorkshire.
Walcot, J. B.....	Stanwick, Northampton.
Walker, D.....	Quainton, Bucks.
Walker, S.....	Thame, Oxford.
Walker, S.	Ryeford, Hereford.
Wall, T.	Hallsham, Sussex.
Wallace, R.....	Tottenham, Middlesex.
Walls, H.	Bexley Heath, Kent.
Wallis, J.....	Leicester.
Waleh, A.	Lechlade, Gloucester.
Walters, R.....	Newcastle-on-Tyne, Northum.
Walters, T.....	Ledbury.
Walters, W.	Camberwell.
Walton, N.....	Cowlinghill, Yorkshire.
Walton, W.....	Bampton, Devon.
Warburton, J.	Trowbridge, Wilts.
Ward, G.....	Bradfield, Suffolk.
Ward, S.....	Calverton, Nottingham.
Ward, T.....	Woodborough, Notts.
Ware, R.....	Potter's Bar, Middlesex.
Warne, G.	Henden, Middlesex.
Warren, J.....	Brainree, Essex.
Warren, J.....	Markyate Street, Herts.
Wassell, D.	Bath.
Watson, David.....	Ryde, Isle of Wight.

Names.	Residences.	Names.	Residences.
Watts, J.....	Wotton-under-Edge.	Williams, W.....	Ryeford, Hereford.
Wayland, A.....	Lyme Regis, Dorset.	Williamson, P. W.....	Kensington, Middlesex.
Webb, E. S.....	Tiverton, Devon.	Williamson, S.....	Bristol.
Webb, J.....	Ipswich, Suffolk.	Wills, Francis.....	Ramsgate, Kent.
Webb, J.....	Worsted, Norfolk.	Wilson, C.....	Holston, Cornwall.
Webb, J. W.....	Dunchurch, Warwick.	Wilson, D.....	Hull, York.
Webley, H.....	Woodside, Gloucester.	Wilson, S.....	Boston, Lincoln.
Webley, S.....	Woodside, Gloucester.	Wilson, W.....	Woburn Green, Buckingham.
Webster, J.....	Trowbridge.	Winks, J. F.....	Leicester.
Weinberg, A.....	Bickmansworth, Herts.	Winslow, O., D.D., ...	Leamington, Warwick.
Welch, W.....	Norwich.	Winter, —.....	Shelfanger, Norfolk.
Welsh, Thomas.....	Reading.	Winter, T.....	Bristol.
Wells, J.....	London.	Wise, H.....	Abbott's Langley, Hertford.
Wells, S.....	Thurleigh, Beds. ?	Wise, J.....	Marylebone, London.
Wealey, G.....	Tillingham, Essex.	Wise, T.....	East Church, Kent.
Wheeler, F.....	Moulton, Northampton.	Withington, W. B.....	Devizes, Wilts.
Wheeler, J. A.....	Lifton, Devon.	Wood, B.....	Stockport.
Wheeler, T. A.....	Norwich.	Wood, J.....	Mansfield, Nottingham.
White, D.....	Cirencester, Gloucester.	Wood, J. H.....	Padham.
White, Edward.....	Camden Town.	Wood, T.....	Berkhamsted Common.
White, R.....	Chalford, Gloucester.	Wood, T.....	London.
White, W.....	Rushall, Wilts.	Wood, W.....	Toddington, Bedford.
Whitehead, S.....	Hertford.	Woodard, J.....	Ilford, Essex.
Whitewood, S.....	Halifax, Yorkshire.	Woodington, T.....	Croydon, Surrey.
Whiting, E.....	Needlingworth, Huntingdon.	Woodgate, F. B.....	Carlton Rode, Norfolk.
Whitlock, H.....	Earl's Barton.	Woodstock, W.....	Northall, Buckingham.
Whittaker, D.....	London.	Woollacott, C.....	Little Wild Street, London.
Whittaker, J.....	Golcar, York.	Woolston, J.....	Keysoe Row, Bedford.
Whittemore, J.....	Eynsford, Kent.	Wooster, J. C.....	London.
Wigg, S.....	Leicester.	Worley, W. C.....	Addlestone, Surrey.
Wightman, C. M.....	Exeter.	Worrall, —.....	Ashdon, Essex.
Wigner, J. T.....	Lynn, Norfolk.	Wright, G.....	Beccles, Suffolk.
Wilkinson, Joseph.....	Appleton, Cheshire.	Wright, S.....	Lincoln.
Wilkinson, T.....	Tewkesbury.	Wrigley, W.....	Blackburn, Lancashire.
Willey, W.....	Oxford.	Wyard, G.....	London.
Williams, B.....	Daran-velau, Monmouth.	Wycheley, T. E.....	Driffield, Yorkshire.
Williams, B.....	London.	Wyllie, D. S.....	Liverpool.
Williams, C.....	Accrington, Lancashire.	Yates, T.....	Hugglescote, Leicester.
Williams, E. P.....	Cwmbran, Monmouth.	Yates, W.....	Stroud, Gloucester.
Williams, H.....	Shepscombe, Gloucester.	Young, B. C.....	Cosely, Stafford.
Williams, J.....	Dereham, Norfolk.	Young, H.....	Beech Hill, Berks.
Williams, S.....	Nantyglo, Monmouth.	Young, T.....	Bridport, Dorset.
Williams, T.....	Sharnbrook, Bedford.	Young, W.....	Southwark, Surrey.
Williams, W.....	Bosworth, Leicester.		

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice on some points among them, though they are all believed to be ministers holding the distinguishing sentiments of the baptist denomination.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With the Address of each per Post, and the Year when he became a Member of the General Body.
Formed 1727.*

Secretary to the General Body,
Rev. ROBERT REDPATH, M.A., 12, College Place, Camden Town.

Baptist Board.

Formed 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.

Aldis, R.	1852	6, John Street, Pentonville.
Angus, Joseph, D.D.	1838	Stepney College.
Rigwood, John	1851	46, Drayton Grove, Brompton, Middlesex.
Blake, J. H.	1852	3, St. George's Road, New Kent Road.
Blake, W. A.	1850	4, Southampton Row, New Road, Marylebone.
Bonner, W. H.	1848	New Church Street, Bermondsey.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Brock, William	1849	12, Gower Street.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cox, F. A., D.D., LL.D.	1811	Downs Park Road, Clapton.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Cox, John	1848	Woolwich.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davis, Stephen Joshua	1837	Lyndhurst Terrace, Peckham.
Dickerson, Philip	1832	13, Princess Street, Jubilee Street, Mile End.
Elliott, William H.	1842	21, Chadwell Street, Middleton Square.
Fishbourne, G. W.	1847	Shirley's Buildings, Stratford, Essex.
Francies, George	1838	61, Walnut Tree Walk, Kennington Road.
Green, Samuel	1835	10, Barrett's Grove, Stoke Newington.
Groser, William	1840	11, Smith Street, Chelsea.
Hinton, John Howard, A.M.	1838	59, Bartholomew Close.
Hoby, James, D.D.	1845	Blackheath Hill.
Howieson, W.	1852	2, St. Ann's Terrace, Lorimer Road, Walworth.
Katterns, Daniel	1841	Hackney.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Leechman, John, M.A.	1849	The Grove, Hammersmith.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	Brockham Villas, Richmond Road, Dalston.
Milner, Samuel	1849	25, Stepney Causeway.
Murch, William Harris, D.D.	1828	57, Torrington Square.
Overbury, Robert W.	1835	6, Henrietta Street, Brunswick Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Rothery, Joseph	1832	25, Herbert Street, New North Road.
Russell, Joshua	1847	Blackheath Hill.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Battersen Rise.
Steane, Edward, D.D.	1824	Champion Park, Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Thomas, G. B.	1852	9, John Street West, Hemingford Road.
Trestrail, Frederick	1845	33, Moorgate Street.
Walters, W.	1852	9, Grosvenor Park South, Camberwell.
Ward, William	1848	Francis Place, Maryland Point, Stratford.
Ware, Richard	1842	Hampstead.
Woollacott, Christopher	1828	4, Compton Street East, Brunswick Square.
Wyard, George	1843	39, Hart Street, Bloomsbury.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1836	17, Portens Road, Paddington.
Stevenson, John, M.A.	1833	12, Marlborough Place, Walworth.

Congregational Board.*Formed 1727.*

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adeney, G. J.	1843	Baling.
Adey, John	1840	19, Surrey Square, Old Kent Road.
Ainslie, Robert	1835	Wickliffe Cottage, Mornington Rd., Regents Pk.
Allon, Henry	1844	St. Mary's Road, Canonbury.
Ashton, Robert	1830	Putney.
Aveling, Thomas	1839	6, Nelson Terrace, Stoke Newington.
Baker, W. R.	1843	Norwood.
Bean, William	1839	Tulse Hill.
Bennett, James, D.D.	1829	49, Gibson Square, Islington.
Binney, Thomas	1829	Saville Row, Walworth.
Birch, George R.	1843	Highgate.
Bodington, John	1817	23, Thane Place, Spa Road, Bermondsey.
Bramall, John	1852	5, Park Place, Liverpool Road, Islington.
Browne, George	1828	20, Westbourn Terrace, Paddington Road.
Brown, James	1839	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A.	1846	3, Albert Road, Regents Park.
Bunter, John	1835	Tulse Hill.
Burder, H. F., D.D.	1811	Hackney.
Burnet, John	1830	Grove Lane, Cumberwell.
Bergne, S. B.	1848	Upper Clapton.
Byrnes, Lawrence Henry, B.A.	1853	Kingston, Surrey.
Campbell, John, D.D.	1841	Tabernacle House, Finsbury.
Campbell, William	1841	4, Wellington Street, Islington.
Campbell, William, M. A.	1852	Sydenham.
Carlile, James, D.D.	1841	Woolwich.
Charlton, J. M., M. A.	1846	Totteridge.
Clayton, George	1805	14, Penton Row, Walworth.
Colyer, W. B., D.D.	1801	Peckham.
Davies, Thomas	1852	Barkham Terrace, St. Georges in the Fields.
Davies, George Palmer, B.A.	1850	Wandsworth.
Davies, David	1852	25, Oxford Terrace, Clapham Road.
Davies, Evan	1842	Richmond.
Davies, John	1834	Clapton.
Davis, J.	1848	Crescent Place, Mornington Crescent.
Davies, J. C.	1852	23, Berkley Villas, Loughborough, Park.
Davies, S. A.	1829	5, South Terrace, Rye Lane, Peckham.
Davis, Samuel	1843	33, Tredegar Square, Bow Road.
Davies, William Pollard	1852	Putney, Surrey.
Dickinson, J.	1846	Hounslow.
Dobson, J. P.	1826	22, Doughty Street, Gray's Inn, Road.
Dukes, Clement, A.M.	1839	1, Oxford Terrace, Middleton Rd., Dalston.
Edwards, W. S.	1850	36, Gloucester Road, Regent's Park.
Eldridge, Samuel	1843	6, Grosvenor Villas, Cold Harbor Lane, Brixton.
Emblem, John	1817	147, Church Street, Bethnal Green.
England, S. S.	1847	Mill Hill, Middlesex.
Ford, Joseph	1852	2, Upper Terrace, Islington.
Foster, William	1847	11, Torriano Terrace, Kentish Town.
Galloway, J. C., M.A.	1849	10, Cambridge Terrace, Dalston.
Gamble, H. J.	1847	Peckham.
Gilbert, Charles	1831	28, Park Place, West Liverpool Road.
Godwin, J. H.	1839	1, Norfolk Villas, Carlton Hill, St. John's Wood.
Gogerly, George	1852	5, Charlotte Row, Walworth.
Good, A.	1848	3, Pk. Ed. Terrace, King Edward's Rd. Hackney.
Harris, John, D.D.	1843	New College, John's Wood.
Harrison, J. C.	1842	24, Queen's Road, Camden Town.
Henderson, E., D.D.	1826	East Sheen, Mortlake, Surrey.
Hill, James	1841	Clapham.
Hollis, B.	1846	3, Sutton Villas, Carlton Hill, Camden Road.
Hoppus, John, D.D.	1829	39, Camden Street, Camden Town.
Hoxley, J.	1848	29, Amptill Square, Hampstead Road.
Hunt, John	1833	16, Brixton Rise.
James, Thomas	1817	4, Blomfield Street.
Jefferson, John	1831	Stoke Newington.
Jeula, H. B.	1821	Greenwich.
Jeula, Matthew	1841	Church Street, Edmonton.
Kennedy, John, M.A.	1847	Stepney Green.
Kennerley, Thomas	1839	Mitcham.

Kent, Benjamin.....	1843	.....	Norwood.
Leask, W.....	1848	.....	Isabel Place, Camberwell New Road.
Leifchild, John, D.D.	1813	.....	6, Camden Street, Camden Town.
Little, Robert	1845	.....	26, Gloster Road, Regent's Park.
Lockyer, John	1847	.....	Ponders End.
Lucy, William	1847	.....	Union Place, Blackheath Road.
Machray, Robert.....	1847	.....	Walthamstow.
Mannering, Edward	1836	.....	27, Kingsland Crescent.
Martin, David	1849	.....	13, Seymour Place, Euston Square.
Martin, Samuel.....	1843	.....	54, Ebury Street, Pimlico.
Massie, J., D.D., LL.D.....	1848	.....	Congregational Library.
Mather, J.....	1843	.....	13, Park Place, St. James' Street.
Morison, John, D.D., LL.D.	1815	.....	27, Montpelier Square, Brompton.
Morris, A. J.....	1846	.....	Tuffnell Park, Holloway.
Morris, Caleb.....	1828	.....	21, Mecklenburg Square.
Mummery, J. Vale.....	1847	.....	Richmond Road, Canonbury.
Neller, Frederick	1849	.....	23, Brooksbys St., Barnsbury Park, Islington.
Owen, William	1843	.....	10, Gibson Square, Islington.
Philip, Robert.....	1826	.....	Maberley Cottage, Richmond Road, Dalston.
Pigg, J. G., B.A.....	1850	.....	Oxford Terrace, Old Kent Road.
Prout, E.....	1849	.....	London Missionary Society House.
Pulling, John.....	1831	.....	4, Elizabeth Place, New Cross.
Richard, Henry.....	1836	.....	10, Surrey Square, Old Kent Road.
Richards, J. E.....	1826	.....	15, Warkworth Terrace, Commercial Rd. Ea '.
Richardson, J. W.	1843	.....	7, Tonbridge Place, New Road.
Robinson, John.....	1830	.....	City Mission House, Red Lion Square.
Rogers, G.....	1838	.....	4, Frederick Pl., Commercial Rd., Peckham.
Rogers, J.....	1850	.....	Amphill Square, Hampstead Road.
Rose, George	1826	.....	Grange Road, Bermondsey.
Seavill, T.....	1850	.....	29, Burton Crescent.
Sherman, James.....	1841	.....	Surrey Chapel House, Blackfriars Road.
Smith, George.....	1842	.....	Trinity Parsonage, East India Road, Poplar.
Smith, J. S., B.A.	1850	.....	Enfield.
Smith, Philip, B.A.	1844	.....	53, New Finchley Road.
Smith, G. L.....	1850	.....	3, Arnold's Terrace, Bow Road.
Smith, James.....	1850	.....	Victoria Grove, Kensington New Town.
Spong, J.....	1846	.....	Mortimer Road, Kingsland.
Stewart, A.....	1825	.....	Holloway.
Stratten, James	1819	.....	65, Hamilton Terrace, St. John's Wood.
Stoughton, John	1844	.....	19, Upper Phillimore Place, Kennington.
Stowell, Dr.....	1852	.....	Cheshunt College.
Thomas, David.....	1845	.....	Stockwell.
Thompson, George.....	1849	.....	Hackney.
Tidman, Arthur.....	1828	.....	27, Finsbury Square.
Timpson, Thomas	1825	.....	Lewisham.
Townley, Henry	1828	.....	3, Highbury Place.
Townley, C. G., LL.D.	1844	.....	3, Highbury Place.
Tyler, W.....	1848	.....	Pine House, Holloway.
Unwin, W. J., M.A.	1849	.....	Homerton College.
Vardy, E. F., A.M.....	1845	.....	65, Gibson Square, Islington.
Vautin, James	1818	.....	Upper Clapton.
Verrall, George	1841	.....	Bromley, Kent.
Viney, Josiah.....	1844	.....	Upper Clapton.
Watson, John	1848	.....	Hackney College.
Wilkins, George	1844	.....	13, Henstridge Villas, St. John's Wood.
Williams C.....	1840	.....	1, College Crescent, St. John's Wood.
Williams, J. de Kew.....	1847	.....	Tottenham.
Woodman, E. F.....	1844	.....	33, Hart Street, Bloomsbury Square.
Wright, George.....	1849	.....	Cheshunt.
Yonge, W. C.....	1841	.....	Brentford.

Presbyterian Members of the Body.

Archer, T., D.D.	1836	.....	18, Hans Place, Chelsea.
Redpath, R., M. A	1833	.....	12, College Place, Camden Town.
Simson, Robert, M. A.	1836	.....	Colebrooke Row, Islington.

BAPTIST CHAPELS IN AND NEAR LONDON.

NORTH.

Bloomsbury Street	W. Brock	m.	a.	e.	th.
Camden Town (Hawley Road).....	E. White	m.		e.	w.
Eagle Street, Holborn	R. W. Overbury.....	Association...m.		e.	w.
Gray's Inn Lane (John Street).....	B. W. Noel, M.A.	m.		e.	th.
Hampstead (Hollybush Hill).....	J. Castleden	m.		e.	th.
Henrietta Street, Regent Square.....	C. A. M. Shepherd.....	Association...m.		e.	th.
Highgate	S. S. Hatch	m.		e.	
Islington (Cross Street)	G. B. Thomas.....	Association...m.		e.	w.
John's Row, St. Luke's.....	J. Newborn	m.		e.	w.
Keppel Street, Russell Square.....	W. H. Bonner.....	Association...m.		e.	th.
King's Cross (Northampton Street).....		m.		e.	th.
Mitchell Street, St. Luke's.....	J. Shover	m.		e.	
Redcross Street	D. Whittaker	m.		e.	th.
Somers Town	R. Aldis	m.		e.	th.
Vernon Square, Pentonville.....	O. Clarke.....	Association...m.	a.	e.	w.

EAST.

Artillery Street, Bishopsgate		m.		e.	th.
Bow.....	G. W. Fishbourne	Association...m.		e.	th.
Brick Lane, Old Street	J. A. Jones	m.		e.	th.
Cannon Street (Salters' Hall)	J. Hobson	Association...m.		e.	th.
Commercial Road	G. W. Peggs	General Baptist...m.	a.	e.	th.
Devonshire Square	J. H. Hinton, M.A.	Association...m.		e.	th.
Eldon Street, Finsbury	W. Williams.....	Welsh...m.	a.	e.	
Goodman's Fields, Allie Street	P. Dickerson.....	Strict Bap. Asso...m.		e.	th.
Mill Yard	W. H. Black.....	Seventh-day...f. e. and Sat. m.			
Prescot Street	C. Stovel	Association...m.		e.	f.
Hackney (Mare Street)	Dr. Cox and D. Katterns...	Asso...m.	a.	e.	th.
Homerton	D. Curtis	m.		e.	th.
Hoxton, Buttsland Street	J. Rothery.....	m.		e.	th.
Old Town.....	H. B. Simmonds	m.		e.	
Phillipps Street.....	T. Pepper	m.	a.	e.	
Poplar (Cotton Street)*.....	S. Cowdy	Association...m.		e.	w.
Shacklewell	J. Cox and S. Green	Asso...m.		e.	w.
Shoreditch, Austin Street.....	W. Miall	Association...m.		e.	th.
Cumberland Street... ..	C. Smith.....	Strict Baptist Asso...m.		e.	w.
Mason's Court	— Messer	m.		e.	th.
Shadwell, Shakespear's Walk		Association...m.	a.	e.	th.
Victoria Street	S. Milner	m.		e.	w.

BAPTIST CHAPELS IN AND NEAR LONDON.

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Stepney	J. Angus, D.D.....	m.	a.	e.	so.
Stratford	— Hinckley..	Strict Baptist Asso..m.		e.	th.
Tottenham	R. Wallace.....	Association...m.		e.	th.

SOUTH.

Bermondsey (Maze Pond)	J. Aldis.....	Association...m.		e.	so.
Blackfriar's Road (Church Street) ...	J. Branch.....	Association...m.	a.	e.	th.
Brixton Hill.....	J. Hlrons.....	Association...m.		e.	th.
Camberwell	E. Steane, D.D.....	Association...m.	a.	e.	th.
Clapham	B. Hoe	m.		e.	so.
Deptford, Lower Road	J. Kingsford.....	m.	a.	e.	so.
Greenwich, Lewisham Road.....	J. Russell	Association...m.		e.	so.
Bridge Street	W. Gwinnell	m.	a.	e.	f.
Hatcham		m.		e.	th.
Kennington, Charles Street	T. Atwood	Association...m.	a.	e.	so.
Kent Road, Alfred Place	W. Young	m.		e.	
Lambeth (Regent Street)	C. T. Keen, jun.....	Association...m.		e.	th.
Peckham (Rye Lane)	G. Moyle	m.		e.	so.
Rotherhithe (Jamaica Row).....	W. Bidder.....	m.		e.	so.
Southwark, (Borough Road).....	J. Stevenson, A.M. General Baptist m.			e.	so.
New Park Street.....	W. Walters.....	Association...m.		e.	so.
Trinity Street	B. Lewis	Strict Baptist Asso..m.		e.	th.
Unicorn Yard		m.		e.	th.
Walworth, East Street		m.	a.	e.	th.
Hornley Street	Jonathan George	Association...m.		e.	so.
Lion Street	W. Howleson.....	Association...m.		e.	th.
Waterloo Road.....	J. F. Sparke	Association...m.		e.	th.

WEST.

Battersea	I. M. Soule	m.		e.	so.
Baywater	W. G. Lewis, jun....	Association...m.		e.	so.
Blandford Street	W. B. Bowes	Association...m.	a	e.	so.
Brentford (New)	T. Smith.....	m.		e.	so.
Brentford (Old)	C. H. Cole	m.		e.	so.
Chelsea (Paradise)		m.		e.	th.
Hammersmith	J. Leechman, A.M....	Association...m.	a.	e.	th.
Paddington, Church Street	J. Burns, D.D. General Baptist...m.			e.	th.
Præd Street.....	W. Underwood General Baptist...m.			e.	so.
Shouldham Street	W. A. Blake	Association...m.		e.	th.
Pimlico, Westbourne Street.....	J. Stenson	m.		e.	so.
Soho, Meard's Court	J. E. Bloomfield	m.		e.	th.
Oxford Street	G. Wyard.....	m.		e.	so.
Wandsworth.....	W. Ball.....	m.		e.	
Westminster, Romney Street		m.		e.	
Wild Street	C. Woollacott..	Strict Bap. Asso..m.	a	e.	th.

GENERAL SOCIETIES.

Religious Tract Society,

Formed 1799.

OBJECT :—" The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1852, including Jubilee Fund	£68,126 11 4
EXPENDITURE	66,800 12 3
BALANCE, in favour of the society	1,325 19 3

Treasurer, JOHN GURNEY HOARE, Esq., Hampstead.

Honorary Secretaries,

Rev. W. W. CHAMPNEYS, M.A.; Rev. E. HENDERSON, D.D.

Corresponding Secretary and Superintendent, Mr. WILLIAM JONES,
56, Paternoster Row.

Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

Weekly Tract Society,

Formed, December, 1847.

OBJECT :—" To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for the year	£295 19 2
EXPENDITURE	287 16 3
BALANCE in hand	62 0 1

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.

Secretary, Rev. WILLIAM H. ELLIOTT, 21, Chadwell Street, Middleton Square,
Pentonville.

Office, 62, Paternoster Row.

English Monthly Tract Society.

Formed 1837.

OBJECT :—" The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1851	£1,582 17 4
EXPENDITURE	1,620 6 6
BALANCE in hand	3 9 2

Treasurer, MOSES POOLE, Esq., 13, Serle Street, Lincoln's Inn.

Honorary Secretaries, Rev. G. A. ROGERS, M.A.; Rev. J. LEITCH, D.D.

Secretary, Mr. JOHN STARR, 27, Red Lion Square.

Collector, Mr. BELCHER, 13, Tennyson Street, York Road, Lambeth.

Sunday School Union.

Formed 1803.

OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1852, Benevolent Fund Account	£1,751	12	8
EXPENDITURE ditto	1,548	3	11
BALANCE due to the Treasurer ditto	117	3	5
TRADE ACCOUNT, stock at depository	3,440	8	3
CAPITAL	3,250	0	0

President, WILLIAM BRODIE GURNEY, Esq.

Treasurer, THOMAS CHALLIS, Esq., Ald., M.P.

Secretaries,

Mr. WILLIAM H. WATSON.

Mr. PETER JACKSON.

Mr. ROBERT LATTEB.

Mr. WILLIAM GROSER.*

* *Barnsbury Park.*

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

Offices, 60, Paternoster Row.

British and Foreign Bible Society.

Formed 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1852	£108,449	0	10
EXPENDITURE	103,930	9	10

President, Right Hon. Earl of SHAFTESBURY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. GEORGE JOHN COLLINSON, B.A., Swanbourne:

Rev. GEORGE BROWNE.

Superintendent of the Translating and Editorial Department,

Rev. THOMAS W. MELLER, M.A., Rector of Woodbridge.

Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. HENRY KNOLLEKE.

Depositary, Mr. JAMES FRANKLIN.

Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	490,590
Testaments	664,032
Total from 1804	23,402,339

Society's House, 10, Hall Street, Blackfriars.

British and Foreign School Society.

Formed 1808.

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME (including £750 from the Council of Education)	£14,966 13 0
EXPENDITURE	13,860 2 2
BALANCE in hand, March 8, 1852	954 2 5

President, The Duke of BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. G. R. EHN, 11, Albion Terrace, Penton Place, Walworth.

Voluntary School Association.

Formed 1848.

OBJECT:—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable, consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society, is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it."

INCOME, year ending March 31st, 1852	£1,037 17 0
EXPENDITURE	1,303 9 10
BALANCE in hand	563 5 1

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries,

Miss S. A. ALEXANDER, Stoke Newington.

Miss BREWIN, Denmark Hill.

Miss BUXTON, Champion Hill.

General Secretary, Mr. DOUGLAS ALLPORT, 7, Walworth Place, Walworth.

Normal School for Young Men, 7, Walworth Place, Walworth.

Normal School for Young Women, 15, Charlotte Row, Walworth Road.

Society for Promoting Female Education in the East.

Formed 1834.

OBJECT:—"The establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers."

INCOME, year ending May, 1852	£1,777 10 7
EXPENDITURE	1,035 5 1
BALANCE in hand	905 2 8

President, Her Grace the Duchess Dowager of BEAUFORT.

Treasurer, JOHN LABOUCHERE, Esq., 20, Birch Lane.

Sub-Treasurer, Mrs. BONAR.

Hon. Secretaries, Miss ADAM; Miss BRIDGES.

Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Finsbury, London.

Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British and Foreign Sailors' Society.

OBJECT:—"To promote the spiritual interests of seamen; the society comprehending 'all denominations of Christians holding the essential doctrines of the protestant faith.'"

INCOME , year ending Dec. 31, 1851	£2,536 17 5
EXPENDITURE	2,623 19 10
BALANCE in hand	148 18 6

President, Rt. Hon. EARL DUCIE.

Treasurer, THOMSON HANKEY, jun., Esq.

Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.

Bankers, Messrs. HANKEY, Fenchurch Street.

Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.

Society's Offices, 2, Jeffrey Square, St. Mary Axe.

Inland Navigation and Railway Mission.

Formed 1837.

OBJECT:—"To promote religious instruction among Canalmen, Rivermen, and Railway labourers, by boat, barge, and domiciliary visiting, Scripture reading, Bible and religious tract distribution, particularly on Lord's day."

Treasurer, JAMES NASH, Esq., 56, Walcot Place, Lambeth.

Secretary, Rev. JOHN TREMBATH JEFFERY.

British Society for the Propagation of the Gospel among the Jews.

Formed 1842.

OBJECT:—"The propagation of the gospel among the Jews; "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME , year ending April, 1852	£4,384 19 6
EXPENDITURE	4,473 12 6
BALANCE in hand	148 13 8

Treasurer, Sir JOHN DEAN PAUL, Bart., 217, Strand.

Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.;

Rev. W. M. BUNTING.

Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Association Secretary, Rev. J. P. PALMER.

Peace Society.

Formed 1816.

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME , year ending May, 1852	£1,687 8 1
EXPENDITURE	1,950 2 7
BALANCE in hand	326 12 11

President, CHARLES HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.

Assistant Secretary, Mr. A. BROCKWAY, Office, 19, New Broad Street.

Christian Instruction Society.*Formed 1825.*

OBJECT :—" Irrespective of the particular denominational opinions held amongst Christians to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 1852	£568	1	2
EXPENDITURE	617	1	0
BALANCE in favour of the society	0	0	7

Treasurer, Rt. Hon. THOMAS CHALLIS, Esq., Lord Mayor of London.

Secretaries, Rev. ROBERT ASHTON, Putney, Surrey ;

Mr. JOHN PITMAN, 9, Grove Place, Hackney.

Collector, Mr. JOHN RIDLER, 3, Normandy Place, Brixton.

Letters for the Secretaries may be addressed to 60, Paternoster Row.

City Mission.*Formed 1835.*

OBJECT :—" To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 1851	£24,657	3	4
EXPENDITURE	24,427	10	2
BALANCE in hand	1,445	12	4

Treasurer, Sir EDWARD NORTH BUXTON, Bart., M.P.

Secretaries, Rev. JOHN GARWOOD, M.A. ; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Beamish, Rev. H. H., M.A.
 Beecham, Rev. J., D.D.
 Bunting, Rev. W. M.
 Carver, Rev. J., M.A.
 Charlesworth, Rev. J., B.D.
 Dibdin, Rev. R. W., M.A.
 Fisher, Rev. J. M., M.A.
 Gribble, Rev. C. B., M.A.
 Harrison, Rev. J. C.

Lorimer, Rev. Peter.
 Molyneux, Rev. Capel, M.A.
 Morison, Rev. J., D.D.
 Noel, Hon. and Rev. B. W., M.A.
 Patteson, Rev. John, M.A.
 Redpath, Rev. R., M.A.
 Reeve, Rev. J. W., M.A.
 Sleane, Rev. E., D.D.
 Woodward, Rev. John.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.

Collector, Mr. JOHN DIXON, 37, Argyle Square, King's Cross.

Missionaries employed	270
Visits during the year	1,176,055
Copies of scriptures distributed	15,718
Tracts distributed	1,729,478

Office, 8A, Red Lion Square.

British and Foreign Anti-Slavery Society.*Formed 1839.*

OBJECTS :—" The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1852	£1,229	18	4
EXPENDITURE	1,049	6	2
BALANCE in the hands of the Treasurer	118	17	7

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, JOHN SCOBLE.

Office, 27, New Broad Street, London.

British Anti-State Church Association.*Formed 1844.***OBJECT** :—"The liberation of religion from all state interference."

INCOME , year ending May 1, 1852	£1,624 16 4
EXPENDITURE	2,349 13 11
BALANCE in hand	309 5 9

Treasurer, WILLIAM EDWARDS, Esq.
 Secretary, Mr. JOHN CARVELL WILLIAMS.
 Publisher, Mr. ALBERT COCKSHAW.
 Collector, Mr. W. C. POWELL.

*Office, 41, Ludgate Hill.***Ragged School Union.***Formed 1844.*

OBJECTS :—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teacher's meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME , from May 1, 1851, to May 1, 1852	£3,300 0 9
EXPENDITURE	3,133 16 10
BALANCE in hand	376 19 5
Deposited as a Reserve Fund	1,500 0 0

President, Rt. Hon. Earl of SHAFTESBURY.
 Treasurer, R. C. L. BEVAN, Esq., Lombard Street.
 Honorary Secretary, Mr. W. LOCKE, 1, Exeter Hall.
 Secretary, Mr. J. G. GENT, 1, Exeter Hall.
 Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.
 Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.

Soldiers' Friend Society.**OBJECT** :—"Diffusing religious knowledge throughout the British Army."

President, S. M. PETO, Esq., M.P.
 Treasurer, GEORGE BURNS, Esq., 17, Porteous Road.
 Honorary Secretary, Rev. W. A. BLAKE.
Office, 4, Southampton Row, New Road.

Evangelical Continental Society.*Formed 1845.*

OBJECT :—"To assist and encourage Evangelical Societies on the Continent in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME , year ending May 20, 1852	£662 19 1
EXPENDITURE	615 14 11
BALANCE in hand	103 1 9

Treasurer, WILLIAM ALERS HANKEY, Esq.
 Secretary, Rev. EVAN DAVIES.

Office, 7, Blomfield Street, Finsbury.

Working Men's Educational Union.

Formed 1832.

OBJECTS:—"This Union has been formed to furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound Lectures, the formation of similar Lending Libraries, and also Mutual Instruction Classes."

Treasurer, ROBERT C. L. BEVAN, Esq.
Honorary Secretary, Mr. BENJAMIN SCOTT.
Depository, Mr. FRANÇOIS BARON.

Offices and Dépôt, 43, Skinner Street, Snow Hill, London.

Aged Ministers' Society.

Formed 1818.

OBJECT:—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£520 5 10
EXPENDITURE	580 8 0

CAPITAL, stock yielding about £447 per annum.
Cases relieved last year, 53.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.
Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WEYMOUTH, Esq.,
JOHN WILKS, Esq.
Secretary, Rev. G. ROGERS, 70, Albany Road, Old Kent Road.

Widows' Fund.

Formed 1773.

OBJECT:—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 20, 1851	£3,655 11 11
EXPENDITURE	3,964 15 0
BALANCE in hand	497 16 6

FUNDED PROPERTY producing an annual income of £2,339.

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.
Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.
Collector, Mr. DAVID HINE, 22, Montpellier Square, Brompton.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to	109 Widows in England at £11 each.
Exhibitions	49 Widows in England at £12 each.
Exhibitions	10 Widows in England at £10 each.
Exhibitions	42 Widows in Wales at £8 each.
Exhibitions	25 Widows in Wales at £9 each.
Exhibitions	3 Widows in Wales at £7 each.

Occasional donations to 12 widows amounting to £2%.

Of the 163 English Widows, 79 were of the baptist, 60 of the independent, and 7 presbyterian denominations. The denominations of the Welsh widows are not v

GENERAL SOCIETIES.

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Protestant Union.

Founded 1799.

OBJECT:—"The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME, year ending April 28, 1852	£2273 17 1
Expenditure	1270 16 9
BALANCE in hand	319 7 9
CAPITAL, about £2,700.	

Annuityants	34
Number of members	170

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.
Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Orphan Working School.

Founded 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Orphans in the School, 238.

President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Islington.

Collector, Mr. W. H. CHAPLIN, 11, Sebons Buildings, Islington.

Matron, Mrs. BAIRD.

Principal Master, Mr. W. F. TARTON.

Principal Mistress, Miss SALIER.

Office, 32, Ludgate Hill.

New Asylum for Infant Orphans.

STAMFORD HILL.

Founded 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending March 31, 1852	£2,658 19 9
EXPENDITURE	2,544 13 7
BALANCE in hand	158 6 10
Stock, 34 per cent. stock	2,240 11 5

Number of orphans	99
Received from the commencement	168

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.

Sub-Treasurer, Rev. ANDREW REED, D.D.

Honorary Secretaries, DAVID W. WIRE, Esq.; Rev. T. AVELING.

Sub-Secretary and Collector, Mr. JOHN H. CUNNEEN.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Office, 32, Poultry, London.

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted 1782.

OBJECT :—" Educating and annually clothing one hundred poor children."

INCOME, year ending June 16, 1851, <i>Latest Report published</i>	£302 12 8
EXPENDITURE	276 5 1
BALANCE in hand	165 16 7

*To which is united,***The London Society Female Orphan Institution.***Founded 1830.*

OBJECT :—" Maintaining and educating the daughters of gospel ministers."

INCOME, year ending June 16, 1851, <i>Latest Report published</i>	£179 9 6
EXPENDITURE	225 4 0
BALANCE due to the Treasurer	3 15 8

Number of female orphans, 9.

Treasurer, THOMAS CHALLIS, Esq., Alderman, and M.P.

Secretary, EBENEZER TAYLOR, Esq., 25, Bartlett's Buildings, Holborn.

Collector, Mr. BRESSON, School House, North Street, Little Moorfields.

Apprenticeship Society.*Formed 1829.*

OBJECT :—" That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, year ending Dec. 31, 1849, <i>Latest Account received</i>	£158 8 0
EXPENDITURE	188 0 10
BALANCE in hand	9 17 10

Treasurer, T. CHALLIS, Esq., Alderman.

Secretaries, C. J. METCALFE, Esq., Roxton House, St. Neots, Huntingdonshire.

Rev. J. V. MUMMERY, Richmond Grove, Canonbury.

In the year 10 premiums have been granted, amounting to £160.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

Walthamstow Girls' School.*Established 1808.*

OBJECT :—" The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy and comfort."

INCOME, year ending April, 1851	£1,622 15 7
EXPENDITURE	1,529 16 8
BALANCE, in hand	116 15 3

Treasurer, JOSEPH TRUEMAN, jun., Esq.

Cash Secretaries, Mrs. E. CAREY; Mrs. FOULGER.

Collector, Mr. HINE, 22, Montpelier Square, Brompton.

PAEDOBAPTIST SOCIETIES.

London Missionary Society.

INCOME, 1851-52, including receipts from the stations	£69,048	12	3
EXPENDITURE	72,830	11	6
BALANCE in hand	1,616	15	2
STOCK possessed for general and special purposes, about	18,160	14	0

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Secretaries, Rev. ARTHUR TIDMAN, D.D.; Rev. EBENEZER PROUT.

Mission House, Blomfield Street Finsbury.

European missionaries, about 170

Wesleyan Missionary Society.

INCOME, for the year ending Dec. 31, 1851	£102,730	19	9
EXPENDITURE	111,555	14	4
BALANCE due to the treasurers	19,666	7	9
The Treasurers are also under acceptances amounting to	10,170	0	0

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries, Rev. Dr. BEECHAM, Rev. ELIJAH HOOLE, Rev. G. OSBORNE, and
Rev. W. ARTHUR, M.A.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	356
Chapels and other preaching places	3,092
Missionaries and assistant missionaries	468
Full and accredited church members	108,078
Scholars	79,841

Church Missionary Society.

INCOME for the year ending March 31, 1851	£100,756	6	8
EXPENDITURE	101,366	5	11
BALANCE due	187	17	0
BALANCE, in Stock, at the bankers' and in the office	124,337	17	9

President, the Right Hon. the Earl of CHICHESTER.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. HENRY VENN, B.D., Rev. JOHN TUCKER, B.D., and
Major HECTOR STRAITH.

Assistant Secretary, Rev. W. KNIGHT, M.A.

Mission House, Salisbury Square.

Stations	107
European English clergy	128
European Lutheran clergy	7
East-Indian ordained missionaries	2
European laymen	31
European female Teachers	12
East-Indian and country-born clergymen	21
East-Indian and country-born laymen	22
Native lay-teachers	1,358
Communicants	14,154

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1852	£5,646 16 8
EXPENDITURE	7,323 1 2
BALANCE due to the Treasurer	413 19 10
STOCK, belonging to the society	4,433 0 7
Number of stations	122
Number of Missionaries	47
Number of grantees	60
Number of students	16
Lay preachers	156
Parishes in which the agents have stations	347
Towns, villages, and hamlets	424
Chapels	205
Rooms	229
Members	5,055
Admissions to churches during the year	548
Hearers	40,348
Sunday-schools	175
Teachers	1,679
Scholars	12,782
Day-schools	32

Treasurer, THOMAS THOMPSON, Esq., Poundsford Park.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D., Blomfield Street.

IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1852	£2217 6 7
EXPENDITURE	1,813 6 7
BALANCE, in hand	670 5 9

Treasurer, T. M. COMBS, Esq., Ludgate Street.

Secretary, Rev. J. W. MASSIE, D.D., LL.D., Blomfield Street.

COLONIAL MISSIONARY SOCIETY

INCOME, year ending March 31, 1852	£2,839 2 6
EXPENDITURE	2,963 10 0
BALANCE in favour of the society	281 9 2

Treasurer, JAMES SPICER, Esq.

Secretary, Rev. THOMAS JAMES, Blomfield Street, Finsbury.

Congregational Union.

Treasurer, BENJAMIN HANBURY, Esq.

Secretaries, Rev. G. SMITH, and Rev. R. ASHTON.

Congregational Board of Education.

Homerton College, Homerton.

OBJECT:—"To promote popular education partaking of a religious character, and under no circumstances receiving aid from public money administered by government."

Treasurer, SAMUEL MONLEY, Esq. Secretary, WILLIAM RURT, Esq.

Principal, Rev. W. J. Unwin, M.A.

Wesleyan Methodist Connexion.

President, Rev. JOHN SCOTT, London.

Secretary, Rev. JOHN FARRAR, Richmond.

President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D

Book Steward, Rev. JOHN MASON, 14, City Road, London.

Editors, Rev. W. L. THORNTON, M.A.; Rev. W. H. RULE, London.

MINISTERS.

In GREAT BRITAIN	915	Supernumerary and superannuated	192	...On Trial	103	...Total	1,210
In IRELAND.....	83		31		17		136
In FOREIGN STATIONS	370		13		77		460
							1,826

MEMBERS.

In GREAT BRITAIN	281,963	...	decrease	20,946
In IRELAND	20,040	...	decrease	775
In FOREIGN STATIONS	101,338	...	increase	3,327
In CANADA	27,585	...	increase	7,376

MISSIONARY SOCIETY.—See page 009.

The next Conference is to be held at Bradford, Yorkshire, commencing on Wednesday, July 27th, 1893.

Wesleyan Conference Office, 14, City Road, London.

Methodist N.W. Connexion.

Formed 1797.

[The latest information obtained.]

Chapels 359. Preachers 143. Local Preachers 882. Members 21,590. Sabbath scholars 50,000.

Primitive Methodist Connexion.

Formed 1819.

[The latest information obtained].

Chapels	1,662
Rented chapels and preaching places	3,593
Travelling preachers	551
Local preachers	9,077
Members	108,781
Clear increase	4,019
Sabbath schools	1,403
Sabbath school teachers	25,442
Sabbath scholars	121,168

Wesleyan Methodist Association.

Formed 1834.

[The latest information obtained.]

President, Rev. JOHN PETERS.

Secretary and Editor, Rev. ROBERT ECKERT, 6, Argyle Square, London

Treasurer, JOHN PETRIE, Esq., Rochdale.

Book Room, Horse Shoe Court, Ludgate Hill.

Chapels	333
Preaching places, rooms, &c.	200
Members in society	21,484
Clear decrease during the year	694
Members on trial	686
Deaths	825
Removals and Withdrawals	2,097
Itinerant preachers and missionaries	98
Local preachers	1,083
Leaders	1,398
Sunday schools	340
Sunday scholars	41,882
Sunday school teachers	7,419

CORRESPONDENCE.

AGED OR INFIRM BAPTIST MINISTERS' SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—As the result of a letter in your October number in reference to this society, I have been pleased to receive and acknowledge several letters from ministerial brethren, asking for fuller information respecting the institution. From some of our esteemed pastors I have heard more than once on this matter, and the difficulty, as I before stated, is that where a desire is felt to become connected with the society, the entrance-money forms an obstacle and a check.

One valued minister writes, "The entry-money for one at the age of fifty and upwards amounts to a prohibition." Another says, (whose age however is nearly fifty-five), "I should, if admitted a member have to pay £26, which is an amount of money which I cannot command."

May I again suggest that where it is known, or can be discovered, that the pastor would be glad to become a beneficiary member of the society, some friend or friends might easily provide the £5, £10, £15, or £20 needed; and that, such aid, if kindly tendered, would prove not less acceptable than useful to the object of it.

I am, dear Sir,

Yours very truly,

CHARLES DANIELL, *Secretary.*

Melksham, Nov. 10, 1852.

ON THE ANNOUNCEMENT OF SUBSCRIPTIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,—In reply to a piece in your Magazine for this month respecting the announcement of subscriptions, I offer the following:—

1st. A man who gives, especially one who gives liberally, stirs up others to like liberality. The carpenter encourages the goldsmith; but how can this be done? How can the goldsmith improve and gild over the carpenter's work, if he is not to see it?

2nd. Another reason why names and addresses of subscribers ought to be brought out, is that a man who gives liberally holds out a most excellent example: it is a good light that ought to shine forth, and give light to all around; but how can this be done if it is to be put under a bushel? it is doing this good work secretly, whereas he is commanded to "let his light shine before men" that they seeing his good works may copy there-

from, and so learn to glorify their Father who is in heaven in like manner: but how shall they see that which is kept out of sight? how shall they copy that which is not portrayed before them?

3rd. A man's example as a liberal man is useless, if the names and addresses of the subscribers are not brought out, because no one knows it. The apostle says, "Your zeal hath provoked very many," how could this be the case if it is not known to very many?

4th. The passage referred to by your correspondent, Matt. vi. 2, says, "Do not sound a trumpet before you," that is, do not like Jehu exclaim, "Here, see my zeal for the Lord," otherwise you have no reward of your heavenly Father. Such persons have their reward, viz., an ostentatious display of themselves. But surely we are to "provoke one another to good works," how is this to be done? How can we encourage and incite others to good works if we are to set them no example, or that example is to be hidden from them?

5th. We are obliged to observe the gospel rule, "Give no offence, that the gospel be not blamed." We cannot then go to an opulent professor, who gives it may be five shillings only to a good cause, and tell him he ought to be ashamed of himself; but the report which contains the names and addresses of the subscribers and their amount does administer this shame and correction to a man; he stands reproved when he sees others less wealthy who give two pounds and five pounds; and he feels ashamed, and is induced even of his own accord to increase his subscription. Thus the report conducted on a public principle, reproves, and exhorts, and does a world of good. The man who gives liberally sets a good example—an influential one. The niggardly man reads his own shame and reproof in silence. Thus the affair is conducted "decently and in order."

6th. It may be said that some are induced to give liberally merely to display themselves, and obtain a name. But this does not belong to us to notice.—it is a matter strictly between the man and his God. We hope it is not so; and we have no right perhaps to single out any one case and say it is so, for we do not know that; besides which a perfect act in any case can hardly be performed by man. We have to do with a right principle; and the question is, "Is the private or the public principle of conducting a public institution or society proper? Does

all the best reports of all the most sterling charities are conducted upon the *public* principle, that is, of bringing out the names and addresses, and even the numbers of the houses of the respective subscribers as well as their amounts. Take for instance the annual reports of the London Hospital, the Westminster; and Middlesex Hospitals, the British and Foreign Bible Society, the Chapel Building Society; and fifty others I could select. And besides which there is something so disgraceful, so disreputable, and so distasteful in conducting public subscriptions upon a private principle that is under a bushel, that one feels the sacred passage come home to one's mind with singular propriety on the occasion, "Come not nigh their secret, mine honour be not thou united." Every thing of this kind should be conducted above deck, that all may see and know what is doing, and who it is done by; and this is absolutely necessary in order to maintain a public society or institution in a healthy state. Besides, supposing that some do give in order to obtain a good name and repute only, this is no objection. If a man will be liberal and do good acts, he is entitled to have a good name. Who is there that does not admire and even love one that is liberal in giving to every good cause. To seek to deprive such an one of a good name is injustice. "A good name is rather to be chosen than great riches." If a man does that which is wrong, if he becomes a bankrupt, takes the benefit of the insolvent act, or is brought before the magistrate for a fault, his name is published in all the daily newspapers. Is it too much then for a man that does that which is right, to have "praise of the same?" He is an unjust character who seeks to deprive such an one of a good name under such circumstances. We are commanded to render "honour to whom honour is due." To give liberally causes a man to have a good report, which is of great value, even with Christian men. The apostle Paul in describing the qualities of a bishop, condescends to notice this qualification, "He must have a good report of them that are without." I conclude by observing that if a man should live thirty years, and during that period be a liberal subscriber to all the public charities and religious institutions, and his name appears every year in the annual reports, no one can tell the amount of public good such a man does by his liberal example being held up to view. It is inconceivable, whereas no one can tell the amount of sin and wickedness, dishonour, and stealth, that is cloaked by and connected with a public society conducted upon the *private* principle.

I am, dear Sir,

Yours respectfully,

C. VINES.

28, Cannonbury Square, Islington.
1st Nov. 1852.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—May I be allowed a brief space in reply to your correspondent "R. B.?" The question he proposes is one that is scarcely touched by the passage to which he refers in Matt. vi. 2—4. There the Saviour is denouncing an ostentatious parade of *our own* benevolence, whilst in the public announcements of subscriptions and collections, *two* parties are concerned—those who make the announcement, and those of whom it is made. The former do not violate the Saviour's precept, for they proclaim the alms of others, and not their own; the latter do not, for it is others who proclaim their alms and not themselves.

This, however, may seem only an evasion of the real question, and the inquiry returns—Is it not wrong on the one hand to make public the alms of others; and on the other, to allow our own to be published? In reply to the former query, we unhesitatingly say it cannot, in every case, be wrong. What is a large portion of scripture but a record of the virtues, acts, and even alms of good men? Not to insist upon Old Testament examples—has not the Saviour declared that the costly offering of the woman who anointed him shall be spoken of wherever his gospel is made known. Are we not told that Cornelius "gave much alms to the people,"—of one Joseph, "who, having land, sold it and brought the money and laid it at the apostles' feet,"—of Dorcas, that "she was full of good works and almsdeeds which she did;"—and finally has not the apostle Paul recorded his own labours and sacrifices in his Master's service? We further think these examples furnish a satisfactory reply to the second query, and are sufficient to prove that when the publication of our alms is calculated to subserve some useful end, not only would it be right to allow others to make them known, but in certain cases we ourselves (though by no means in a spirit of vain self-glory, which alone the Saviour condemns) should be the first to publish them.

We conceive then that the practice to which "R. B." refers is not expressly condemned by scripture, and its allowability must rest upon the merits of each individual case. It may be wrong;—it may be right. Doubtless, in many cases, the practice is injurious, and ought to be abandoned: in others, with all due deference to "R. B.," we think it unobjectionable and useful. If, as we believe, often is the case, the practice is adopted simply as a matter of order, or of business, on the part of those who make the announcements; for the purpose of giving an account of their treasurership, and to guard their conduct against the least shadow of suspicion, and on the part of those who sanction the announcements for the purpose of individual and public satisfaction, we can see to

no objection. It is right that those who receive public money should publicly account for it; and that those who give money should see it duly appropriated to its intended object; and we conceive that there is often no simpler or more efficacious method of attaining these ends than by public announcement. When, however, it can plead no claim to utility, and is, as your correspondent alleges, a mere waste of time, &c., it is unscriptural, and ought to be abandoned.

We cannot conclude, without expressing a deep conviction, that there is a strong tendency in the present day to over-estimate the importance and evil of practices like that now under discussion. If the public announcement of every paltry subscription be adopted to awaken vanity and pride, it displays among us a lamentable amount of folly and of weakness. If our generous donors to religious and other institutions do reflect with self-complacency upon the public announcement of their subscriptions, the bulk of them may be assured they sadly miscalculate. They stand alone in the appreciation of their own benevolence; and we strongly suspect, the impression produced by such announcements, could it be known, would furnish them with food for any thing rather than their vanity.

But if it really be so—if the piety of the present day be so delicate that it sickens and pines at the least exposure to the anticipated applause of a country meeting, assuredly we need some more vigorous remedy than is to be found in ceasing to give publicity to our alms. Such piety needs to be exercised rather than fondled and nursed, it needs more strength rather than less conflict; and, indeed, sir, we are convinced that whatever evils may be connected with this and similar usages, they arise chiefly from our own sickly and dwarfish piety. In a healthy state of the church they would scarcely exist; and the only effectual remedy is to be found in the diligent cultivation of a more manly and vigorous piety—a piety that will see in the announcement of all we have yet given the publication of our shame and not our glory—a ground not of boasting but humiliation—a passing notice, not of what we *have done*, but the much we have left *undone*.

Sincerely apologizing for the length of this communication,

I am, yours, &c.,
IOTA.

To the Editor of the Baptist Magazine.

DEAR SIR,—I am one of those who have contributed to “the practice,” said to be injurious, by your correspondent “R. B.” of reading at every annual missionary meeting the names of the subscribers and collectors, and the several sums received from them. I think it is useful, as a guarantee for the

transmission of the whole amount received to the general treasurer, and as furnishing a basis for the verification of their accounts. Uses of some importance at all times, especially in these querulous and captious days. I have therefore some pleasure in learning that “the practice” “is becoming very general,”—a pleasure very minutely alloyed by any misgivings as to its being “unscriptural,” or what is the same thing “opposed to the spirit of Christianity.” R. B. thinks it cannot be reconciled with Matt. vi. 2—4. At the risk of being set down as “no ordinary interpreter of scripture,” I venture to remark that in this passage, the giving of alms “before men,” is not in all cases forbidden, but the giving them anyhow “to be seen of them,”—the making the praise of men the end of the deed. Thus understood it harmonizes with, that chap. v. 16, “Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.” Further: alms given to individuals or families and contributions to a missionary society are not exactly parallel cases. The one does not need any publication, the other may. If the names of persons sending boxes, collecting or subscribing small sums, ought not to be published at an annual meeting, the only publication they can have, neither ought the names of those who subscribe ten shillings and upwards to be published in the Herald and Annual Report. Would this be a right principle on which to manage the affairs of a public institution! Again: the prohibition in the passage quoted is against the ostentatious performance and publication of a man’s good works by himself: there is not a word against the commendatory publication of a good work by a second person. Jesus is in harmony with Solomon,—“Let another man praise thee, and not thine own mouth.” Now, it is not the subscribers and collectors who stand up and declare their own doings, but, usually, The treasurer reads their names and the sums they have brought in. It is not necessary to admit that the publication is intended to be commendatory, it may be justified on other grounds, as I have shown; but supposing that it is, it is a proceeding by no means inconsistent with “the true spirit of Christianity” as manifested by the apostle Paul. In the sixteenth of Romans he commends eight members of the church at Rome, and one of the church in Corinth for various good works. What he says of Priscilla and Aquila is worthy of particular notice in reference to this question. He speaks of them as his helpers in Christ Jesus who had for his life laid down their own necks, “unto whom,” says he, “not only I give thanks, but also all the churches of the gentiles.” What a cataract of thanks! The thanks of the great-hearted prince of the apostles, and of all the churches of the gentiles, poured on a woman and a man of like

passions with our own. These thanks, their works, their names, inscribed in an epistle to be read to the church at Rome, most likely in their hearing. But was the apostle prudent? Would not these thanks, and this whole publication of deeds and names unfenced by any caution against its possibly injurious effects have been better omitted as "impurities?" Who dare say so? These Roman and Corinthian Christians were all of them accessible to "pride and undue ambition," and yet the apostle publishes and commends their good works. He commends them too though; he might certainly know that the hearts of all of them were in a right state towards God. The probability is that he had not this degree of knowledge. If he had, then all that he says is not exemplary—it is only an exhibition of what an inspired apostle might say and do. But if we are to regard him as speaking of them—not with a perfect knowledge of their spiritual state, but as they appeared to him and to others by their conduct to be, this scripture is then evidently written for our learning, and I think we may gather from it this instruction. 1st. That what appears to be a good work is to be regarded as done unto the Lord unless we have some strong reason to think it is not so

performed. 2nd. That good works may not only be published for an example to others, and to the glory of Him from whom all that is good proceeds, but also for the commendation of the doers, believing that the grace given for the performance of a really good work will also prevent the excitement of unholy passions by its publication. 3rd. That we are not restrained from the commendatory publication of the works of a number of persons engaged in one good object because we may not be sure that they are all in a good spiritual state. That we are not bound to withhold the cheering cordial of a hearty commendation from those who are labouring "in the Lord" from an apprehension that some others, working on an unholy principle, may haply be intoxicated with "pride and ambition" by drinking of the same cup.

"R. B." thinks the time spent in reading names and figures unprofitably employed. The profitable or unprofitableness of the exercise must, I imagine, be pretty much as is the mind of the hearer. Some can get a sermon out of a stone, while others will travel from Dan to Beersheba and find all barren.

I am, dear Sir,
Yours truly,
A TREASURER.

INTELLIGENCE CONTINUED FROM PAGE 772.

ACADIA COLLEGE, NOVA SCOTIA.

A letter has been received from Dr. Cramp, dated so recently as November 10th, in which he says, "My time has been mainly occupied since our great calamity, in attending public meetings and visiting our churches on behalf of the endowment. I am happy to inform you that we have obtained subscriptions (payable in four years) to the amount required, £10,000, and that we are still going on, hoping to raise £12,000, or even more. This will place the College on a permanent foundation."

THE MANCHESTER EDUCATIONISTS.

We have just received a pamphlet entitled "A Review of the Evidence taken before a Committee of the House of Commons, in relation to the State of Education in Manchester and Salford. By JOHN HOWARD HINTON, M. A. Prepared and Published under the direction of a Committee formed in London for opposing the Manchester Education Bill." We mention it now, as attention to the subject is urgent, though we have not had opportunity to look into it; but this is of the less moment as Mr. Hinton's known ability in handling all such questions is a sufficient guarantee to

every one who desires information that the work deserves his perusal.

MRS. BRIDGEWATER.

On Wednesday Nov. 3rd, Mrs. Sarah Bridgewater of Rose Hill near Oxford entered into the joy of her Lord. She was made a partaker of the ordinance of believer's baptism and received into the church at Abingdon at the early age of fifteen. Through the period of fifty-five years she has maintained a most honourable profession, "adorned the doctrine of God our Saviour in all things." During the last twenty years she has been in fellowship with the baptist church meeting in Adullam chapel, Oxford; the whole of which time she was in the furnace of affliction. Those who were privileged to know her beheld a witness to the truth of the apostolic testimony, "tribulation worketh patience, and patience experience, and experience hope." Looking to and leaning on the Beloved, she "endured as seeing him who is invisible." In the last hours of her life she spoke much of the love of God. Her happy spirit triumphed in the midst of almost exhausted nature in the Rode of her salvation.

Some little time before her departure she faintly articulated, "I long to be up with

Jesus—washed white in his blood"—I shall be like him when I awake in his knage." After exclaiming, "Precious Jesus! precious Jesus! he is precious to me," utterance failed, and she fell asleep.

HERTS AND SOUTH BEDS. ASSOCIATION.

The following churches constitute this Association:—

St. Albans	W. Upton.
Boxmoor	B. P. Pratten.
Breachwood Green	D. Parkin.
Cranfield	T. Owen.
Chipperfield	D. Evans.
Hemel Hempstead	W. Aitchison.
Houghton Regis	J. W. Lance.
Luton, 1st Church	J. J. Davies.
Luton, 2nd Church	J. Harcourt.
Leighton Buzzard	E. Adey.
Markyate Street	T. Wake.
Rickmansworth	A. Weinberg.
Toddington	W. Wood.

The annual meeting was held at Houghton Regis, June 2nd and 3rd, 1852. The association sermon was preached by Rev. W. Aitchison. The annual address to the churches was prepared by Rev. J. W. Lance.

Statistics.

Baptized	218
Received by letter	17
Restored	5
	— 240
Removed by death	27
Dismissed	15
Withdrawn	3
Excluded	3
	— 48
Clear increase	192
Total number of members	1750
Number of scholars	2363
Village Stations	26

Rev. W. Aitchison was re-appointed secretary, and the Rev. W. Upton, treasurer. The next annual meeting is to be held at Wellington Street Chapel, Luton.

EDITORIAL POSTSCRIPT.

Among the innumerable communications of one kind or other which the Editor has received in the last few weeks, very many have been letters of sympathy and condolence. For these he is thankful; and it would have afforded him pleasure to acknowledge to the writers individually his sense of their kindness, but it has been quite impossible to do so without neglecting urgent duties. He trusts, therefore, that a considerate regard for public interests committed to his charge, will cause his friends to impute apparent neglect, not to ingratitude, but to inability. With regard to private correspondence generally, he is painfully sensible of his need of the forbearance and candour of many who write to him requesting replies. He avails himself of their suggestions when they appear to him to be feasible, and sometimes gives in the

Magazine the information which they seek; but when this is done he is often quite unable to write by post, or take any formal notice of their letters.

Our number for January will contain an excellent Portrait of Samuel Morton Peto, Esq., M.P., taken from an exquisite miniature belonging to Mrs. Peto, kindly lent to us for the purpose. In our number for February, a beautiful likeness of the late Joseph Fletcher, Esq., Treasurer of the Baptist Building Fund, may be expected.

A meeting for the distribution of the profits of our work among the widows of Baptist ministers will probably be held in the beginning of January, and Forms of Application may be obtained for widows who desire to partake of the fund, by letter addressed to the Treasurer, 33, Moorgate Street.

Our brethren the pastors of churches, if they believe that the Magazine is adapted to do good and that the extension of its sale would be a public blessing, will perhaps take an early opportunity to say so in the pulpit, remembering that at the end of the year it is common for readers to make new arrangements respecting their periodicals. Many have done so in former Decembers, and have had the pleasure to learn that their efforts have been successful; but as death is continually reducing the number of old subscribers, and the competition among periodicals of every kind has of late years greatly increased, it is important that ministers who approve of the Magazine should do all that they can to promote its circulation. Of its merits it does not become us to speak; and it is only on its merits that we think it necessary or proper that an appeal in its favour should be based.

RECENT PUBLICATIONS

Approved.

Continued from page 762.

The Eclectic Review, November, 1852. Contents: I. The Museum and the National Gallery. II. Pascal. III. Memoirs of the Baroness D'Oberkirch. IV. Australian Progress. V. Wright's Celt, Roman and Saxon. VI. Cooper's Free Church of Christendom. VII. Horace St. John's British India. VIII. The Peace Society Government Prosecutions. Review of the Month, &c. London: Ward and Co. 8ro., pp. 126.

The Christian Treasury; containing Contributions from Ministers and Members of various Evangelical Denominations. November, 1852. Edinburgh: 8ro., pp. 47. Price 5d.

Evangelical Christendom: Its State and Prospects. A Monthly Journal, published and conducted by Members of the British Association in connection with the Evangelical Alliance. October, 1852. London: Partridge and Gollery, 8vo., pp. 12.

IRISH CHRONICLE.

DONATION OF AN IRISH EMIGRANT.

We have received a draft for One Hundred Pounds from an Irish Emigrant who prohibits the publication of his letter. If we were permitted to give it, we doubt not that it would greatly encourage our readers, as he speaks of himself as well acquainted with the operations of the Society, though excited at the present moment by the perusal of the Secretary's letters from Ireland in the autumn of last year. He wishes the donation to be appropriated to the liquidation of the debt, or if it be not needed for that, to the mission of an efficient agent to Thurles "where Satan's seat is," in which case it would be followed by contributions for his support. It must depend upon other friends to determine to which of the two purposes it shall be applied, as a debt of considerable amount still remains.

IRELAND'S MISSION FIELD.

At the meeting of the Evangelical Alliance recently held in Dublin, an able paper, drawn up by Dr. Edgar, Professor of Divinity, and Honorary Secretary of Missions for the Presbyterian Church of Ireland, was read, which is published in Evangelical Christendom, and deserves general attention. The following paragraphs we extract as adapted to sustain that hope respecting Ireland which we are persuaded it is the part of Christian wisdom to cherish.

"Ireland is a field of intense interest now, on account of the wonderful preparation for missionary work lately made in it by the mysterious providence of God. In 1841, there was in Ireland a population of 8,175,124, and, according to the usual rate of increase, it should have been, in 1851, about 9,000,000; *perhaps it had reached this in 1846. But the late census makes the population 8,615,794. Ireland has likely lost*

2,000,000 of her population; and about 270,000 of the houses of her poor have been swept away. Three years since I saw the black ruins of very many; grass and weeds grow now where once they were.

"According to the Report of the Commissioners of Public Instruction, in 1834, Ireland contained 1,517,228 Protestants, and 6,427,712 Roman Catholics. Here were fearful odds against Protestantism; here a fearful host at the nod of Rome; here a region of darkness and despotism fearfully large. But famine, emigration, and other causes, have effected an incalculable change. As to numbers, the vast proportion of 2,000,000, dead or gone, were Romanists; and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed, that some authorities state, that Romanists do not exceed Protestants by more than 500,000, while by others the statement made is this:—Such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of account 500,000 shut up in workhouses, the Roman Catholic and Protestant population of Ireland are nearly equal.

"However inaccurate both these statements may be, and whatever be the exact relation of numbers, one thing is certain, that Romish Ireland has become a much more manageable field than formerly; and the means and agencies in the hands of Protestants are, with the Divine blessing, quite adequate to her regeneration. Other considerations, also, show that the Spirit of the Lord is lifting up a standard against her great enemy. Political agitation, monster meetings, exciting speeches, roused the Romish mind, and taught it to think; temperance gave it sober leisure; hope deferred on Repeal made it sick; and when the sweeping famine came, many causes combined to shake it from the foundation of its ancient trust. The priest, in his usual pretensions to miraculous power, sprinkled holy water on the potato stalks, y^e

men was doing a wholesale
multitudes were gone to their
home, and no priest had been near
bed. Here was a corpse on the
side ; another there thrust into the
and, near at hand, a whole family,
in their hut, over whom "*the hu-*
had crept with a cold and deadl
por ; but all of them had gone
sainted, unshrived ; the wife was
weak to rise from the side of her
husband to go for the priest ; or,
the little child did totter forth to
him to the home of the dying, he
feared that there was no money to
for last rites, and he was driven,
curses, away. Thousands were
and no holy clay had been put on
coffins ; thousands were dead, and
ceremonies, deemed essential to s
tion, had been performed over their
remains ; but their widows and orp
lived, and they could not believe
their husbands and fathers must, fo
covetousness of selfish priests, be
nally lost. No, no ; natural affec
rose high over all the teaching
priestcraft ; and those who had
the man of the whip and altar's c
and found him, in the hour of
heartless and harsh ; and who, in
hour of sickness and sorrow,
visited, and fed, and comforted
those whom he called agents of
could not but see that

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
An Irish Emigrant	100	0	9			
Battersea, Collection, less Handbills	2	4	8			
Blideford, Miss Angus, by Rev. B. Arthur	1	0	0			
Brighton, by Mr. Durnall	4	0	0			
Bristol—						
Ashmead, Mr. G. C.	0	5	0			
A Friend by Mr. W. Tribe.						
Don.	0	10	0			
Bonser, Mr. E.	0	10	0			
Chander, Mr. F. S. sen.	0	10	6			
Cox, late Mrs. Don.	0	10	0			
Crisp, Rev. T. S.	0	10	6			
Cross, Mr. W.	1	1	0			
Cummins, Mr. J. C.	0	10	0			
Daniell, Mr. G. C.	0	5	0			
Ditabett, Mr. H. W.	0	10	0			
Edwards, Francis, Esq. Don.	0	10	0			
Eyre, Mr. Joseph	1	1	0			
Foster, Miss. Overn	0	10	6			
Gotch, Rev. F. W.	0	10	6			
Hare, Mrs. Knowle	0	10	0			
Hemmons, Mr. J.	0	5	0			
Jones, R., Esq.	0	10	6			
Leonard, S., Esq. Don.	0	10	0			
Leonard, R., Esq.	1	1	0			
Leonard, R., Esq., jun.	0	5	0			
Leonard, Mr. J. H.	0	5	0			
Livett, A., Esq.	0	10	6			
Livett, Jas., Esq.	0	10	6			
Phillips, Mr. E. H.	0	10	6			
Pollard, Mr. W.	0	5	0			
Pratten, Mr. B.	0	10	6			
Sherring, J. B., Esq.	1	1	0			
Sherring, R. B., Esq.	1	1	0			
Whittuck, C. J., Esq.	1	0	0			
	16	9	6			
Less Commission	0	16	6			
	15	13	0			
Chester, Rev. W. Giles, Netherleigh House	0	10	0			
Christchurch, Rev. P. Alcock	0	2	6			
Clapton, Mrs. Cozens and Friends for School at Conlig	5	0	0			
Lewes, Friends.	5	0	0			
London—						
Collection at Maze Pond by						
Rev. J. Aldis	12	5	8			
Bailey, Mr. W.	1	1	0			
Benham, Mr. J. L.	1	1	0			

	£	s.	d.	£	s.	d.
Blake, Rev. W. A.	0	10	6			
Collins, Mr. W.	2	2	0			
Fletcher, Jos., Esq.	5	5	0			
Lush, Mr. R.	1	1	0			
Merrett, Mr. Thomas.	1	1	0			
Morgan, Mr.	1	0	0			
Poole, Moses, Esq.	1	1	0			
R.	3	3	0			
Redmayne, Mr. D.	1	1	0			
Tritton, Jos., Esq. Sub.	5	5	0			
Woollacott, Rev. C.	0	10	6			
	18	10	8			
Louth, By Miss Graves—						
Graves, Miss	1	0	0			
Ditto for Mr. J. Nash	0	10	0			
Graves, Mr. W. H.	0	10	0			
Two Friends	0	3	6			
	2	3	6			
Sevensoaks—						
Female Friends	6	7	9			
Harrison, Mr.	1	1	0			
Parker, Mr. Thomas	0	10	0			
	7	18	9			
Taunton—						
Blake, Mr.	0	10	0			
Horsey, Mr. Thomas	0	10	0			
Stevenson, Mr.	1	1	0			
Walter, Mr. Oldbury Lodge.	0	10	6			
Molety of weekly Subs.	1	2	8			
	3	18	2			
Tewksbury, Friends	4	7	6			
Wallingford, Tyao, Mr. Carey.	0	5	0			
Whitehaven, Collection by the Rev. E. Lewis	2	10	0			

SCOTLAND.

Elder Street, Edinburgh, Collections	18	3	10
Church at Echt, Aberdeen, by Mr. John Macdonald	2	2	0
	20	5	10

IRELAND.

Waterford—			
Wishere, Rev. T.	0	10	6
Wilson, T., Esq.	1	0	0
Thank Offering	0	2	6
	1	13	0

LEGACY.

	£	s.	d.
Part of Residue of Estate of late Miss L. S. Brunier	86	8	2

FOR BELFAST CHAPEL DEBT.

	£	s.	d.
Corens, Mrs.	5	0	0

FOR BANBRIDGE CHAPEL.

	£	s.	d.
Ely, Miss, Wooton-under-edge.	1	0	0
Rogers, Mr. J.	1	0	0

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Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irreparable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSE, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLAOOTT,
4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



BAZAR PREACHING, MONGHIR.

THE MISSION FIELD. PROGRESS OF MISSIONS IN INDIA.

However valuable may be the statistical tables and accounts published annually by missionary societies of the number of converts, the baptisms, and other facts which can be stated in those forms, it is unquestionable that they express but a small part of the results that have followed the labours of Christ's people in heathen lands. You cannot give in figures the improved moral feeling, the expansion of mind, the acquired knowledge, the decay of prejudice, the silent operation of spiritual truth, or the new phases of social progress that manifest themselves as the necessary consequences of the dissemination of Christianity. And even where very many have renounced paganism, and their number in the gross may be large, yet surrounded as they are by multitudes, myriads on myriads, of unbelievers, their numbers are lost in the great aggregate which heathenism presents, although they may gradually be penetrating the entire mass with the leaven of righteousness. Hence to mere casual inquirers, to the hasty traveller, to those ignorant of the language and social habits of the people, there appears little or no progress, and some have not hesitated to pronounce the efforts of missionaries as labour lost.

To another class of observers the accounts rendered seem questionable. Their belief in the honesty of men is so low, or their suspicions are so prompt in development, that they regard the reports of the missionaries with doubtfulness. Missionaries are interested, it is supposed, in making the best of the case; and where facts cannot be adduced, the want is met by profuse promises of future success, or by an exaggeration of the value of the work performed.

Objections of this nature are peculiarly liable to appear in reference to such a field as India, where the entire social fabric has been cemented together for ages by religious considerations and practices; where the adoption of Christianity involves a perfect revolution, destructive of the past, renewing the present, and presenting a future totally different to the settled habits and modes of thought of many centuries of civilised life. No such change can be sudden. Slowly, stone by stone, for years must the process of undermining go on. Great must be the preliminary toil and preparation, corresponding to the magnitude of the object to be accomplished. And next to the extinct mythologies of Greece and Rome, never has Christianity had to do battle with a foe mightier than that it meets with in the plains of Hindostan. The foundation for the Christian temple has not to be laid in ground already prepared or unoccupied. Temples of cyclopean structure have first to be removed. The tangled jungle and the almost impenetrable forest have to be levelled and burnt. The soil, hardened with age, trampled by countless throngs of heathen feet to the firmness of rock, has to be broken up; and with great painfulness, severe toil, and tried patience the structure begun in which the one true Jehovah shall receive the homage so long denied Him. All our past and present operations must be regarded as merely preparatory.

Yet are they not without many encouraging features which bid us expect a speedy return for the efforts we have made. The Hindoos themselves are far from considering missionary effort as unsuccessful, or the labours of our brethren impotent and despicable. The following extract from a Marathi "Defence of the Principles

Hinduism," recently published at Bombay. The author's name is GANGADHAR SHASTRI. He is a teacher in the government institution, a learned and clever man, well able to argue and defend the creed he holds. He has had the boldness to stand forth on behalf of his ancestral faith. His anticipations as to the prospects of Hinduism and of the results of missionary exertion, are thus expressed:—

In 1814 all Hindustan became subject to the English; and since that time the ministers of the Christian religion have, by their instructions, turned the minds of many from Hinduism to Christianity. This work of conversion is still going on, and doubtless thousands of Hindus will forsake their own religion, and become Christians.

The Hindus are an ignorant people, and wanting in judgment: hence the government, with a view to their improvement, has graciously devoted large sums of money to the support of numerous schools, in which many have received a liberal education.

Of those who have subsequently received an education, a large portion wholly pervert it, by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead, which is the distinguishing sign of Hinduism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment, the rites for the repose of the dead are abandoned as useless, all religions are declared to be false, and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first fruits of their education, what must the end be? The Hindus are, as it were, one family, and the Hindu religion should be honoured by them as an amiable, benevolent father; but if those of high standing in the family thus seek to destroy this religion, then assuredly it must perish under the assaults of external and internal foes. Indeed, if the Hindus themselves seek to overthrow Hinduism, external assailants may relax their efforts, and quietly look on while it is destroyed by its own children. Against foreign enemies we might contend with some hope of success; but what shall be done when traitors within set fire to the citadel?

The ancient and noble edifice of Hinduism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are

filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is labouring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I minister to the decaying system of Hinduism. Hinduism is sick unto death; I am fully persuaded that it must perish; still, while life remains, let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine. And if it be so fated, then possibly the patient may even yet recover.

But Bombay is not alone in presenting this encouraging view. If in that presidency the Brahmin has felt constrained to defend his tottering system; in Bengal the opposite course is found requisite to withstand the progress of Christianity. Hinduism is given up as indefensible, and a direct assault on the foundations of the Christian faith itself is deemed the only politic course. We shall present the particulars of this notable event in the words of *The Friend of India*.

A number of educated Hindus, in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical filled with extracts from infidel writers, which they are endeavouring to circulate as an antidote to the teaching of the missionaries. They say: "The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: there can hardly be found an educated Hindu that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the missionaries, it must be confessed, have been in this respect to a certain extent crowned with success, though in producing conviction on the mind of the Hindu population in regard to the soundness of the claims of their religion

...conviction on the part of the Hindu community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference almost approaching to contempt, with which missionary effort was once regarded has given place to that vague alarm which is the forerunner of gratifying success. It is felt even by those who are most wedded to their own superstition, that the cause on which the missionaries are the pioneers is advancing rapidly, and that with whatever rigour the external observances of Hinduism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigour of idolatrous attachment in the rising generation, and are consequently compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertia* which has so long befriended them. They occupy very much the position held by

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Our esteemed brother PARSONS has

daughter Louisa, the youngest but one, and both parents had been deeply affected by their loss. It was a real refreshment to them, after the lonely passage on the river, to enjoy a day or two of affectionate intercourse with Christian brethren and sisters. Brother Makepeace did us the favour to preach twice in our English chapel on Sunday. On Monday they proceeded on their way. May the Lord grant to them, and to the dear brother who has preceded them, a long continuance of health and strength to labour in his cause.

Evangelization.

Besides our regular labours in the chapels and bazars, warning and inviting the heathen, exhorting the professed followers of Christ, and instructing the young, each month, since I wrote (excepting June), has witnessed an attempt to do a little towards the evangelization of the district around. In April, our brethren Soodeen and Bundhoo went to a village about eighteen miles distant, where, for about ten days, they had excellent opportunities of preaching to some thousands of the agricultural class, who were gathered there to deliver their opium at the government warehouse. They were much encouraged by the great readiness evinced by the people to listen to the word of God. They not only consented to hear when the brethren went to them, but they used so to frequent the brethren's tent, that they had hearers almost during the whole of most days there, and even after night-fall some would come to have more special queries answered, or knotty points discussed.

Village excursions.

In May, Nainsookh and Bundhoo made an excursion among the villages at a short distance to the south. We have a range of hills not far from us in that direction, and in the villages near and under them it was the intention of the brethren to spend a month or so, but heavy rain fell, and the rough roads from village to village, which are, in fact, not worthy to be dignified with the name of roads, became impassable. They were thus compelled to return in a fortnight. May is a scorching month, but our brethren resolved to brave the heat, because they expected to find the agriculturists very much at leisure. Unless rain fall, their fields are far too much hardened by the long heat to permit them to make use of their rude ploughs. So far as the brethren went, they found the people very willing to hear, and showing them a degree of kindness and consideration, which contrasts pleasingly with the contempt they formerly manifested. Though certainly we must not lay too much stress on the fact of the people being kind and obliging, since it would be more desirable that they should divide themselves into two classes, the one strenuously opposing, the other cordially

embracing, the truth as it is in Jesus; yet we may, we think, consider what we now witness as an advance on the former state, when superstition had such an ascendancy as to lead the people generally to refuse to listen to the gospel at all.

In July, I made my unsuccessful attempt to visit the villages on the Gunduck and Balan rivers. I only visited two villages, Jufra and Khuguria, before sickness compelled me to return. I will transcribe a few incidents of our labour:—

Incidents of labour.

In Jufra bazar, July 22nd, we had a good opportunity, and, amidst some levity, many paid great attention. One man tried to maintain that parents were the only beings worthy to be regarded as divine; but not many of the crowd appeared to coincide with him. On our return to the boat, a young man of great respectability asked for a Bengalee book, and seated Bundhoo near his boat, that he might explain the Christian doctrine to him. He afterward came himself to our boat, and listened to our family prayer, and to a plain declaration of the gospel, with much apparent interest. Next morning, in the same bazar, the people gave us seats, and called their neighbours together to hear. After they had listened to an address from Soodeen, a shopkeeper attempted to vindicate the reputation of Ram, but, after a variety of arguments, he seemed to feel the force of this—that no one of their gods was said to have come to save sinners: this was asserted of Christ only: He is therefore the appropriate confidence of sinful men.

The Vedantist.

In Khuguria, on the afternoon of the same day, we spoke and conversed in the verandah of a Bengalee's warehouse. One of the merchants was a Vedantist, and strenuously maintained that when a man attained to a right knowledge of things, he saw, felt, and perceived nothing but Brahm, or God, in all around him, and all that befel him.

The secret reader of scripture.

Afterwards, a Kyth, or man of the writer caste, conducted us to his house, and seated us there, while we conversed with him and his neighbours who came to hear. He says he reads the Testament, but, because his family are opposed to his doing so, he deposits his book in a neighbour's house, and goes there to read it. While we were sitting with him, a female member of his family came out of the house to urge him not to listen to us, or to read our books. One man who was there boasted of having taken, by mistake, a stone worshipped in honour of Muhadeo, to make a ten-pound weight of it, but, having discovered his mistake by noticing a little daub of vermilion on the stone, and hav-

heard us in the bazar, or invited us to his verandah, nearly every day of our week's stay in the village. We have known him for some years. He is far from being a Christian, and yet his uniform attention to the word, and regard for the ministers of it encourage some hope that he may be brought to submit to the Saviour's claims.

*Bazar preaching.**

On Monday afternoon, July 26, we went early into the bazar, and stopped at a shop where a number of young men were gambling. At first they were unwilling to leave their game, but afterwards laid it aside, and, after some discussion, they gave us seats, and with much apparent pleasure, sat down to hear our preaching. This was not the only time during our visit that we had the pleasure of turning a gambling party into a congregation to hear the word of God. The whole country around being inundated, trade is slack, and the shopkeepers gamble to kill time. One old man, who mentioned Gopaul's visits to the village, seemed especially atten-

WEST I

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The last mail has brought some b
mournful tidings from the West I.

as our brother was declared out of danger I returned to Port of Spain to discharge the duties devolving upon me there. We were all truly glad, and thankful to our heavenly Father that brother Cowen was being restored to us from the gates of death. But God had determined otherwise.

On Friday last a special messenger was sent to inform us that he had had a relapse, and that he was evidently about to die. Mrs. Law and myself immediately set out for Savannah Grande to do what we could for him and his family. We reached his residence on Saturday afternoon, tired and weary with the journey. Our beloved brother was in an alarming condition. Dr. Mitchell, being in the quarter, kindly visited him, but he at once declared there was "no hope." The inflammation had obtained complete ascendancy over the vital energies. But he had "a good hope" through grace. Although his body was racked with pain and was about to be dissolved by death, peace and joy possessed his soul. He knew that he was dying. Indeed he had a strong impression from the first that he was near his end. But he knew in whom he had believed. Hence he desired to depart and to be with Christ, which was far better. He often spoke of his refuge and hiding-place, and the sure supports and rich consolations which he had in Christ Jesus. Never once did he manifest any thing like impatience under his severe sufferings, or the least distrust of the wisdom and love of God. I well remember his exclaiming as he was struggling with the powers of death, "But for the immutable promises of God, where could I have footing now?" And then again, as the last enemy made one and another desperate onset on his mortal frame, he would say, "Let me go, do not hinder me, let my departure be hastened." On sabbath evening, the 17th instant, at half-past 8 o'clock, our dear brother breathed his last. Mrs. Cowen, after nineteen days and nights of watching and nursing her husband, was in a very weak state. When she saw him in the agonies of death, she was taken from the death scene, completely exhausted. Our bereaved sister felt keenly her loneliness, the poor children's hearts were torn asunder with grief. We all felt bitter anguish at the loss of a beloved and faithful friend. An armour-bearer had fallen in Israel. A brave soldier of the cross had been slain in the field of battle. But as he exchanged the battle field for heaven, he could exclaim, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord shall give me."

His death is universally lamented. The large attendance of all classes and creeds at his funeral, as well as the deep sympathy manifested on the occasion showed the esti-

mation in which he was held by the community. All the Wesleyan and Presbyterian ministers in the island visited Mr. Cowen in his illness, and did their utmost to smooth his passage through the valley and shadow of death. The Rev. Mr. Eckel, the minister of the church of England in the neighbourhood, was, with his wife, daily, yea almost constant, visitors at the house of mourning. The same was the case with Colen Cambell, and James Taylor, Esqs., and their wives. These friends were not mere visitors, they were helpers in every sense of the word. Anything that their money, time, or labour, could command they most willingly gave to save our friend from disease and death. All the planters in the district as well as the members of our little churches showed by their labours of love how much they grieved over the sickness and death of our brother.

By this event our mission has sustained a great loss. The departed was a good man and a faithful minister of Christ. He endured "hardness as a good soldier of Jesus Christ." He laboured hard, perhaps too hard. He feared God, but never the face of man.

Do entreat the Committee to make no delay in sending to this dark land another man of God. Send us a strong man, strong in mind as well as in body,—one who is strong in faith and in love to God and man. Our dear departed brother was in many respects a model missionary. While he contended earnestly for the faith once delivered to the saints, he ardently loved all the Lord's people. I feel his death to be a great loss to me. We never grieved each other by one angry word. We lived and laboured together as brethren in Christ. Dear brother, pray for us, pray especially for the widow and the fatherless.

In the meantime I shall do all I can for Mrs. Cowen and family, as well as do my utmost to supply the stations now left without a minister. May the Lord strengthen me in body, soul, and spirit, that I may "make full proof" of my ministry.

The editor of the *Trinidadian* notices Mr. Cowen's death in terms which will show how highly he was appreciated in the island, and coming from a public print the statement will be read with additional interest.

It is with feelings of the deepest sorrow that we allude to the obituary contained in our present number. Few men in the community were more generally known, or have been engaged in more important labours, than the reverend gentleman whose loss we have been called to mourn.

Mr. Cowen first came to Trinidad about fourteen years ago, in connexion with the schools of the Mico Charity, and for sever-

years he had the management of the affairs of that institution, and the direction and supervision of its *then* numerous schools. A very considerable proportion of the young men of Trinidad have acquired not a little of what learning they possess in the schools which were instituted or superintended by him.

Subsequently the baptist mission here was commenced by him, and he resided for some time in Port of Spain, preaching the gospel as a minister of that denomination. His chief labours as a baptist missionary, however, were in Savannah Grande and the neighbouring quarters, where, for the last seven years, his efforts have been most unwearied and energetic. When we mention that four places of worship have been erected under his supervision, and that, as we learn from good authority, he seldom, let the weather or roads be what they might, failed to meet his numerous engagements even in the most remote villages, we say enough to impress those who know any thing of the locality, with an idea of the exhausting toil he must have undergone.

He had secured for himself the esteem and respect of all parties in the neighbourhood. At one time, we have reason to believe, he was regarded by many of the planters as by no means their friend, and no very kindly feelings

perhaps were cherished towards him; but more intimate intercourse led to a perception of the thorough *honesty* of his character, and the real kindness of his heart, and deep and universal is the lamentation which his death has occasioned.

Towards the end of last month Mr. Cowen was seized with the disease which occasioned his death. The prompt measures adopted by his medical attendant, Dr. Barnet, seemed for a while to subdue its virulence, and cheering hopes were entertained of a speedy restoration to health; but on Tuesday the 12th instant, signs of returning inflammation appeared, and after protracted and most excruciating suffering, he breathed his last on sabbath evening. A very large concourse of persons attended the funeral on the following day, and the unmistakable evidences of deep emotion then displayed, or rather betrayed, were a sufficient proof of the high estimation in which he was held. If general sympathy can avail to assuage the grief of his widow and children, we are sure they possess its soothing balm, but the loss of such a man as Mr. Cowen is a *public* loss; but it is the duty of us all patiently to submit to Jehovah's dispensations. These are never at fault, though they may sometimes be inexplicable.

BAHAMAS.

From Mr. CAPERN we continue to receive encouraging accounts of the progress of the truth in these islands, and more especially of his efforts to settle native pastors over the numerous churches. In his letter of September 9 occur the following particulars:—

I have to acknowledge the receipt of your communication of August 14th, and before replying to the particulars in it requiring notice, let me make an extract or two from letters of some of our native pastors.

Joseph Larada stationed at San Salvador, alias Cat Island, writes under date of August 18th, thus,—“I advised him (the leader of a church situated sixty or seventy miles from J. Larada's house) to have a special meeting to make the people sensible about the school—a daily school—to persevere, and make arrangements for it, before I go up there again, and he cheerfully consented to do so, and then inform me about it. I told the people myself when there, that we are determined not to let the children grow up in ignorance, and will therefore surmount many difficulties in order to have our object accomplished.

“I baptized seven candidates there

Sunday the 8th inst. before numerous spectators. The kingdom of heaven is gradually enlarging there; the dead are rising, the blind receiving sight, the deaf are hearing, the lame are getting strength to walk in the road to heaven; yea many impotent folk are inquiring after the pool of healing waters. Our little chapel, which is I think about 28 feet by 14 feet, is now getting too small for the congregation. I have prevailed on one Henry Hunter and his sons to let us have a lot for a chapel on their land at Free-town, near Lucky Mount, which will be convenient for the people at Fortune Hill, Lucky Mount, and Freetown, and the friends promised to begin the chapel very soon.

“I am still, dear sir, endeavouring to fight the good fight with a steadfast eye towards Him who has promised to be with us always, even to the end of the world. The cup that is placed in my hand here is constantly full of mixture, for while there are many crying out daily, ‘Away with him, we will not have him preach to us,’ there are many saying, ‘Why do you not come oftener to show us the way of eternal life?’”

Samuel Kerr at Rum Cay, under date of August 20th, writes as follows:—“With great pleasure I have to acknowledge the receipt of yours of the 14th inst., and while

rejoice over the *eleven* persons baptized by me on the 1st inst., I do feel great need of humility. I had not forgotten to ask the grace of the Holy Spirit that God in Christ may be the sole object of my joy. I also do remember that this is a subject concerning which we are very liable to be mistaken and deceived. There is in our nature a great propensity to think of ourselves more highly than we ought to think; but, as I wish solemnly to devote and give up myself to the Father, the Son, and the Holy Spirit, agreeably to the terms of the gospel covenant, and in humble expectation of the blessings it ascertains to sincere believers, I am persuaded that God will fulfil in me all the good pleasure of His will."

It may be asked, do these native pastors or missionaries in receiving candidates for baptism exercise discrimination as they ought to do? In answer to such a question I would say, that European missionaries would baptize the very same persons if presented to them for the ordinance. We have never known much about those whom we have baptized on the islands. We have taken the reports of the leaders and acted upon them, and not upon personal knowledge of character.

As a proof that our native pastors use some discrimination in receiving members, I may mention the fact that when I was at Rum Cay in June, seventeen inquirers were brought before me, but I baptized none of them leaving them for the native pastor to receive. Eleven of these seventeen were selected by Mr. Kerr, and baptized—a number no larger than I might have received; in all probability indeed, not so large. For, the missionary's visits being few and far between, there has generally been, during his visit, great eagerness evinced to be baptized then, and numbers have doubtless been very prematurely received. The measure of native pastorates, therefore, if we can obtain men after God's own heart, is one of great moral and religious moment in this colony at any rate.

At the above date both Mr. and Mrs. CAPERN were suffering somewhat from debility. We commend them and the field of their labours to the affectionate prayers of the church.

The intelligence from the Bahamas, which we have received since the foregoing went to press, is in some respects even more distressing than that from Trinidad. Mr. CAPERN writes in deep distress, Oct. 11, to announce the startling fact that *cholera* had made its appearance! Hitherto *these islands* were supposed to be exempt

from epidemics; but this, the most fearful of all, has been permitted to reach these shores. No wonder the people are terror struck! They have heard of its fearful ravages from afar. It has now visited themselves. Surely no friend, who reads Mr. CAPERN's letter, will forget him or the people in these islands when they bow before the throne of grace.

I had hoped to have been able to inform you by this mail, that I was under sailing orders for the out-islands, as the hurricane months are over, and the more certain breezes begin to blow. But with deep sorrow I have to tell you that for the present I must remain at home, in consequence of the descending of one of God's most fearful and terrible judgments upon this island; and which in all probability will overspread the colony.

We have always prided ourselves on the healthiness and salubriousness of these small islands. We have been informed of alarming epidemics prevailing in other places, but flattered ourselves that the peculiar nature of our soil would be a prophylactic to us. The cholera had raged in America, in Cuba, in Jamaica, and in other places; but we had seen no cases of it here. And we thought we were safe. But, alas! we find that we were not. This place appears in the list the destroying angel has been charged by God, in his anger, to visit.

On the 18th ult., this dreadful pestilence was found to be in the midst of us; and two persons on that day died of it. On the following several more died. And when it became generally reported that the cholera was amongst us, the whole town was panic struck.

It fell first on some white families; afterwards on the black population; and almost entirely among them at present it continues. That it will return to the white, we have every reason to fear; and great, as you may naturally suppose, is the dismay which the probability occasions.

Many of our members—sabbath school children, and many also of the congregation—have been cut down. Exceedingly distressing are the scenes which I have been called on to witness; and if my own life be spared, more painful ones perhaps remain behind.

Our poor people are, many of them, in a state of great destitution, as they can not sell their provisions and fruits; nor do they, as they were wont, go forth to their work; fearing that either they will themselves be attacked or that their families will be down in their absence. The government

rejoice to say, have done, and are still doing all they can to mitigate the calamity by distributing provisions, blankets, and flannel to the needy.

What our poor out-landers will do I know not, if the destroyer should reach them. They have no medical men among them, nor any means of obtaining medicine; nor, scattered as they are, could medical men be of much service to them. But they are in God's hands, and He will deal as wisely and mercifully with them as with us.

The 7th inst. the ministers of all denominations agreed to set apart as a day of humiliation and prayer, that the pestilence might be stayed. And never, since this colony

came under British rule, was any day in its history more religiously and solemnly observed than this. The whole community appeared to feel that they were brought by the rod of God's anger, within sight of the eternal world. Never before were the places of worship so crowded; and we have now at all our services large congregations. But in pecuniary matters we shall suffer loss. And the people will become more and more straitened in their means.

We shall have soon to minister relief rather extensively. Could any thing be allowed us from your balance in hand obtained for Jamaica? Let assistance be rendered us, if possible.

HOME PROCEEDINGS.

During the past month Mr. TRENT-TRAIL has attended meetings at Bedford and Ampthill, and at Biggleswade he joined Mr. CASSIDY. Mr. GAY has advocated the society's claims in Dublin, Whitechurch, Salop, and Waltham Abbey, at which latter place Mr. WHEELER was present, who has also preached and attended a meeting at Battle. Mr. TRAFFORD and Mr. T. GOULD were the deputation to Pembrokeshire, visiting Pembroke Dock and places adjacent, Haverfordwest, and Narbeth. We have reason to believe that these meetings have all been largely attended, the congregations interested, and that the pecuniary proceeds are, in most instances, in advance of previous years.

We have great pleasure in giving a place to the following communication from the Secretary of the Bristol auxiliary; and we trust the example thus set in that city, will speedily be followed by the various auxiliaries, particularly in the larger towns.

Two interesting meetings have been held in Bristol. On Lord's day the 29th October, the children of the sabbath schools were gathered together in King Street, when they were addressed on Christian missions by the Rev. H. P. Cassidy. On the following Tuesday a meeting of the collectors, subscribers, and friends was held in Broadmead chapel, J. Shoard Esq., in the chair, when a detail of the proposed plan for the consolidation and extension of our missions was given

by the Rev. G. H. Davis; and the following resolution was moved by Rev. Thos. Winter, seconded by Rev. Evan Probert, and unanimously carried.

"That this meeting has heard with great satisfaction that the missionary committee contemplates the consolidation and extension of our missions in India; and recommends to the pastors, deacons, collectors of each congregation connected with the auxiliary, to take immediate steps to increase the number and amount of annual subscriptions, thus to enable our brethren to carry their proposal into effect."

The request contained in the following note has been cheerfully complied with, partly because the friends who are endeavouring to assist Mr. PHILLIPPO have no such convenient mode of acknowledging what has been received by them for this purpose, and partly because the insertion of Mr. GREEN'S communication will make the facts of the case more generally known.

Stoke Newington, Nov. 17th, 1859.

MY DEAR BROTHER,—I want a corner in your next *Herald* for a few words respecting Spanish Town chapel and our esteemed brother Phillippo. Readers of the *Herald* will remember that a legal decision of a long pending suit has recently put Mr. Phillippo and his friends in possession of the chapel and premises of which they had been unjustly deprived. Against these premises certain outrages have been committed since, involving injury and loss to the amount of £516 3s. A large part of this amount Mr. Phillippo and his friends might perhaps have recovered from the parish by legal proceedings, but for reasons they deem sufficient

after protecting themselves against a repetition of such violence, they have preferred to waive their claim on the parish and to rely rather on the free-will offerings of friends to repair the loss. Accordingly the congregation and church have contributed £160 at the commencement of September. Other friends of Mr. Phillippo had expressed their respect to him by adding £30, and he hoped to raise the amount to full £300. For the remainder as you know, he appealed to the committee, asking it as a loan if it could not be given. At their last quarterly meeting, the mission committee very properly deemed that the funds entrusted to them could not be made available for such a loan, neither ought they from that source to give the amount.

Some members of the committee met afterwards, with Dr. Acworth of Bradford in the chair, and after mature deliberation, they resolved, on the motion of brethren Birrell, Brock, and Underhill, to attempt to raise the amount by special contributions and to send it to Mr. Phillippo by the end of the year. A beginning has been made, as will be seen from the following list of contributions received. A few other sums are promised, and on behalf of the brethren for whom I act I shall be very glad if in your next *Herald* I may be permitted by the kind liberality of friends to acknowledge the whole amount. Mr. Phillippo's high character and long standing render any commendation of the case from me superfluous.

I am, my dear brother,

Yours very truly,

SAMUEL GREEN.

W. B. Gurney, Esq.	£10	0	0
Rev. Dr. Angus	5	0	0
W. H. Watson, Esq.	5	0	0
J. H. Allen, Esq.	5	0	0
E. B. Underhill, Esq.	2	2	0
George Kitson, Esq. by S. G.	2	0	0
A. E. by S. G.	1	0	0
Mrs. Sharp, Lisson Grove	1	0	0
By the Rev. W. Brock	21	0	0
By the Rev. H. Dowson	10	0	0
By the Rev. C. J. Middleditch	8	5	0

An interesting meeting was held at John Street chapel on Friday, November 12th, in connection with Mr. CASSIDY's return to Bombay. As his departure has been unexpectedly hastened there was no time to give much previous

notice of the meeting. Nevertheless there was a good gathering of friends on the occasion. The Rev. Mr. LABKINS, a friend of Mr. CASSIDY's in India, commended him to God in prayer, Mr. CASSIDY gave a statement of his views and plan of missionary work in his selected field of labour; the Hon. and Revs. B. W. NOEL and O. STOVELL addressed him words of counsel and encouragement, and Mr. TRESTRAIL gave out the hymns and closed the service in prayer. Mr. CASSIDY is now on his way, *via* the Cape, and stops at Point de Galle that he may have an opportunity of seeing our brethren and their work in Ceylon. He will journey up through the country to Bombay. May our Heavenly Father direct his way, and greatly prosper him!

The Sub-Committee, appointed at the last quarterly meeting of the Committee, are giving prayerful and diligent attention to the plan for consolidating and extending the mission in India. They hope to be able very shortly to present their report to the Committee. When that has been duly considered, and the plan itself, and the means of carrying it out finally determined, the Committee will at once lay it before the pastors, churches, and friends generally, with the view of securing their hearty co-operation and aid. In the meantime the prayers of all who desire to see the mission prosper are earnestly entreated, that a spirit of wisdom may be vouchsafed, and that what is done may be done in faith and in a spirit of dependence on His wisdom and guidance whose glory in man's salvation is the great object sought.

POSTSCRIPT.

Since the painful intelligence from Trinidad and the Bahamas was sent to press, we learn from Miss HARRIS that another severe stroke has fallen on the mission at Hayti. Mrs. W. H. WADLEY's health has long been feeble. She had scarcely recovered from domestic trouble, when her husband left for

ner last. It was only by the kindness of the post-master, as the office was closed, that even this imperfect account could be sent. Mr. WEBLEY, at the time Miss Howard wrote, was more calm than could have been expected; but in a sad state of weakness and depression, and the motherless infant seriously ill. The deepest sympathy will be felt, and

CONTRIBUTIONS

Received on account of the Baptist Missionary Society
of October

	£	s.	d.	
<i>Annual Subscription.</i>				LONDON AND M
Jay, Mr. A.....	2	2	0	AUXILIARY
<i>Donations.</i>				Blandford Street—
Beddome, R. B., Esq....	10	10	0	Contributions,
Bible Translation Society, for Translations	300	0	0	Barisal
Boyce, Thomas, Esq., Trustees of the late ...	80	0	0	Bloomsbury, on acc
Educational Committee of the Society of Friends, for Trinidad Schools.....				Camberwell, on acc
				Hammersmith, on
				count
				Shoreditch, Providen
				Sunday School
				Walworth, Lion Stre
				Sunday School,
				Ganahua

FOR DECEMBER, 1852

329

	£	s.	d.
Chudleigh, Brookfield—			
Collection	2	15	0
Contributions	12	19	8
Exeter—			
Adams, Miss, Heav- tree, for <i>Itinerary</i> <i>School, Brittany</i> ...	5	0	0
Plymouth, on account...	41	18	9
Tiverton—			
Sunday School, for <i>Native Teacher, Paul</i> <i>Rutton, Dinagepore</i>	5	0	0

DURHAM.

Hamsterley	1	4	4
Sunderland—			
Friend, 1 Chron. xxix. 14.	5	0	0
Wolsingham	0	12	0

GLOUCESTERSHIRE.

Tewkesbury	16	13	10
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HAMPSHIRE.

Beaulieu—			
Burt, Rev. J. B.	10	10	0
Contributions, Minis- ter, Sunday School Teachers, and Scholars, for <i>Native</i> <i>Preachers</i>	6	0	0

HERTFORDSHIRE.

Hitchin—			
Friend, by Mrs. Dodwell, for <i>Italy</i>	4	0	0
Markyate Street—			
Collection	2	4	10
Contributions	2	10	7
Do., for <i>Native</i> <i>Preachers</i>	1	10	0
	6	11	5
Less expenses	0	1	0
	6	10	5

KENT.

Sevenoaks—			
Contributions	11	3	0
Do., Sunday School	0	9	9

LANCASHIRE.

Accrington—			
Collections	9	12	4
Contributions	2	2	1
Do., Juvenile	3	6	10
Do., Sunday School	0	10	11
	15	12	2
Less expenses	0	1	3
	15	10	11
Bolton, on account	25	0	0
Burnley—			
Collection	6	2	6
Contribution	5	0	0
Colne—			
Collections	5	19	8
Contributions	7	17	4
Goodshaw—			
Collection	2	0	6
Heywood—			
Collection	1	5	5
Sunday School	0	15	9

Liverpool, Myrtle Street—			
Collections	46	6	10
Do., Public Meeting	25	6	11
Contributions	14	13	5

	86	7	2
Less expenses ...	3	8	6

	82	18	8
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Millwood, near Todmor- den	3	15	0
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Padiham—			
Collection, &c.	4	10	0

Preston—			
Collections, &c.	20	10	0

Rochdale—			
Collections	47	14	8

Contributions	184	17	11
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Do., Sunday School	9	5	11
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	262	8	6
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Less expenses	17	5	9
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	245	2	9
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LEICESTERSHIRE.

Arnsby—			
Collection	5	10	0

Contributions	2	10	0
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Do., Sunday School	0	7	0
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Blaby—			
Collection	1	7	0

Contributions	2	14	6
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Cosby—			
Collection	0	12	0

Countesthorpe—			
Collection	4	10	0

Leicester—			
Collection, Public Meeting, Belvoir Street ...	10	14	11

Belvoir Street—			
Collection	33	2	4

Contributions	61	19	11
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Do., Sun. School	2	8	10
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Do., do., Harvey Lane	1	2	0
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Charles Street—			
Collections	17	4	2

Contributions	43	17	10
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Do., Sun. School	0	4	6
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Proceeds of Bazaar, Juvenile	2	17	0
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Monk's Kirby—			
Collection	2	2	6

Sheepshead—			
Collection	6	1	5

Contributions	6	7	10
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Sutton in Elms—			
Collection	2	7	6

	208	1	3
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Less expenses	12	16	3
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	195	5	0
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LINCOLNSHIRE.

Boston—			
Collections	3	14	3

Contributions	3	8	3
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Grimsby—			
Collections	7	6	4

Contributions	3	16	5
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Holland Fen—			
Collection	1	10	1

Horncastle—			
Collections ...	6	3	0

Contributions	6	4	3
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Do., Sunday School	1	0	0
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Proceeds of Lecture...	1	1	0
------------------------	---	---	---

Horsington—			
Collection (moiety) ...	1	7	0

Lincoln, Mint Lane—			
Collections	7	3	8
Contributions	19	5	1
Do., Sunday Schools	0	17	11

Proceeds of Lecture...	0	10	0
------------------------	---	----	---

Mareham le Fen—			
Collection	0	17	0

	64	3	10
--	----	---	----

Less expenses	9	12	3
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	54	11	8
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NORTHAMPTONSHIRE.

Brington—			
Collection	2	1	2

Ravensthorpe—			
Collection	6	6	0

Wollaston—			
Ward, Mr. John	10	0	0

SOMERSETSHIRE.

Clevedon—			
Reeves, Mr. S.	0	12	0

Taunton—			
Collections	7	15	0

Contributions	13	18	11
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	21	13	11
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Less expenses	0	13	0
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	21	0	11
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Winscombe—			
Contributions, Juve- nile, by Mr. Hoop- pell	5	0	0

SUFFOLK.

SUFFOLK, on account, by Mr. S. H. Cowell	70	0	0
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WARWICKSHIRE.

Birmingham—			
Christie, Mr. James...	2	0	0

WILTSHIRE.

Westbury—			
Collection	1	6	3

Wilkins, Mr. John ...	1	0	0
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Westbury Leigh—			
White, Mrs. Sarah ...	1	0	0

WORCESTERSHIRE.

Astwood—			
Collection	5	0	0

Sunday School	0	5	6
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Blockley—			
Collections	9	17	0

Contributions	1	12	0
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Do., by Teachers ...	3	4	5
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Do., Sunday School	3	11	10
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Do., do., Draycott. .	1	2	6
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	19	7	9
--	----	---	---

Less expenses	0	17	0
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	18	10	9
--	----	----	---

Kidderminster—			
Collection	2	9	0

Contributions	8	16	2
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Do., Sunday Schools	1	12	4
---------------------	---	----	---

	12	17	9
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Less expenses	0	11	—
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	12	—	—
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